THE BEST RELIGION;

Wherein is largely explaned the *Summe* and *principall Heads* of the GOSPELL.

In certaine Sermons and Treatiſes, the Particulars and Dependance whereof are ſet downe immediately after the Epiſtle.

With a large Alphabeticall Table.

By GR. WILLIAMS Doctor in Divinity, and Deane of *Bangor*.

ACTS 16. 17.
Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

LONDON,
Printed by *George Miller*, for *Philemon Stephens* and *Chriſtopher Meredith* at the golden Lion in PAULS Church-yard
MDCXXXVI

D.T. 19.20

UMI

TO HIS MOST EXCELLENT MAIESTIE CHARLES,

By the grace of GOD, KING of *Great Britaine*, *France* and *Ireland*, DEFENDER OF THE FAITH, &c.

(***).

Most Gratious and Dread SOVERAIGNE:

IT is not alwaies the *forme*, but somtimes the *matter*, and often-times the parties *reflection* upon themselves, and their owne private obligations, that make Authors presume to mount up their *Dedications* to the very Thrones of Kings and Princes. The *forme* and *manner* of this my Worke is plaine and homely, suting better the capacities of those *meaner* sorts of your Majesties Subjects that are to reade the same, then any waies able to yeeld the least satisfaction to

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your Majesties most wise and exact judgement; The *matter* thereof is of a better and more pretious alloy, digged out of the mines of the holy Scriptures, as they are expounded by the most *Auntient* and best *Moderne* Fathers of the Church, and yet containing nothing *new* or *unknowne* to your sacred Majesty: But the Author or Collector, (or what other name soever the Reader shall be pleased to put upon him) is your Majesties Creature, so infinitely obliged by favour upon favour, as that hee hath boldly adventured upon this Dedication, not for the worth of the *matter*, or the quaintnesse of the *manner*, but onely that, over and beside his continuall prayers for your Majesties happinesse and prosperity, hee might professe himselfe in all thankefull humility

The meanest, but most obliged of all

your Majesties Servants

GR: WILLIAMS.

The Epiſtle to the Reader, ſhewing the coherence and dependance of theſe Sermons and Treatiſes one with another.

Deare Chriſtian Reader,

I *Have little to ſay for this worke, beſides what the parents of the blind man ſaid of their ſonne, (though in* ſome *reſpect it is* newly *come forth, yet in regard of the* truth *and* ſubſtance *of it*) it is old enough, let it ſpeake for it ſelfe; *onely for the* dependance *of the one Sermon or Treatiſe upon the other, I ſay that in the firſt Sermon is ſet down the covenant of God made with* Noah, *and the promiſe of ſending a Saviour to redeeme us. In the ſecond is ſhewed the impulſive cauſe that moved God to ſend his Sonne, to ſave all thoſe that believe in him. In the third is ſhewed the comming of that Saviour to ſave us poore ſinners. In the fourth is manifeſted the power and ability of this Saviour to helpe us, to defend us, and to deliver us out of the hands of all our enemies. In the fift is handled the invitation that he maketh, and the inſtruction that he giveth to all men to come to him, that they may have reſt and happineſſe. In the ſixt is ſhewed how earneſtly he perſwadeth us to imbrace his doctrine, and to yeeld unto his inſtruction. In the ſeventh is explained, how he doeh with the fire of affliction purge our hearts to weane us from all the droſſe and vanities of this world, and with the fire of love inflame our affections to long after him, and to be united to him. In the eight is more fully ſhewed what is requiſite for us to do, that we may be received by him, and conjoyned with him. In the ninth is ſhewed what we ſhould avoid, and what to do after we have given our ſelves to Chriſt. In the tenth is ſhewed the royall entertainment that Chriſt maketh unto his followers. In the eleventh is ſet down how dearely it coſt him to entertaine us, and to purchaſe us unto himſelfe, and therfore that we ought not to neglect ſo great ſalvation. In the twelfth is expreſſed thoſe chiefeſt gifts and graces that he beſtoweth upon his children and followers, that they may be inabled and encouraged to do him ſervice. In the thirteenth is ſhewed the folly of them that would faine follow him, but yet faile in the manner of it. In the foureteenth is ſet downe the properties of his true ſervants, how they behave themſelves in his ſervice. In the fifteenth is unfolded their longing deſire to be with him. In the ſixteenth is ſhewed their conſtant reſolution to cleave unto him, and the folly of them that are obſtinate to refuſe him. In the ſeventeenth is handled their chiefeſt deſire and delights in this world, untill they be received to eternall life. And in the ſeven ſucceeding Treatiſes are ſhewed the meanes how this our Saviour hath redeemed us, what he hath done for us, and how we ſhall come through him to be eternally happy for evermore. This is the ſubſtance of this Worke.*

For the printing of it, all the faults and eſcapes that yet I ſaw are onely literall, and I thinke but few of them are worthy of an errata; where thou meeteſt with any, I pray thee mend them with thy pen, and pray for him, that doth and will both truly love thee, and moſt heartily pray for thee while he liveth,

GR. WILLIAMS.

The ſeverall Sermons and Treatiſes contained in this Booke.

1 THe Myſteries of the Rainebow, Preached before the King, upon GEN. 9.13. *I do ſet my bow in the cloud*, &c.

2 Gods Love to the World, Preached before the King, upon IOHN 3.16. *God ſo loved the world, that he gave his onely begotten Sonne* &c.

3 The worthieſt Saying, Preached before the King, upon 1 TIM.1.15. *This is a faithfull ſaying and worthy of all acceptation, that Ieſus Chriſt*, &c.

4 The Beſt Helper, Preached before the King, upon ROM. 8.31. *If God be for us, who can be againſt us?*

5 The Way to Happineſſe, Preached at Weſtminſter, upon MATTH. 11. 28, 29, 30. *Come unto me all ye that labour and are heavy laden*, &c.

6 The fruitfull Knocking, Preached at Weſtminſter, upon REV. 3.20. *Behold I ſtand at the doore and knocke, if any man heare my voice* &c.

7 The Celeſtiall Fire, Preached before all the Judges, upon LUKE 12.49. *I came to ſend fire upon the earth.*

8 The Neceſſity of Repentance, Preached at White-Hall, upon LUKE 13.5. *I tell you nay; but except ye repent* &c.

9 S. Peters Charge, Preached at Weſtminſter, upon IOHN 21,21,22. *Peter ſeeing him, ſaith to Ieſus, Lord, and what ſhall this man do?* &c.

10 The Royall Feaſt, Preached at Weſtminſter, upon MATTH. 22. 11, 12, 13. *And when the King came in to ſee his gueſts*, &c.

11 The Paſchall Sacrifice, Preached at Weſtminſter, upon 1 COR. 5.7. *For Chriſt our Paſſeover is ſacrificed for us.*

12 The three chiefeſt Graces, Preached before the King, upon 1 COR. 13. 13. *Now remaine faith, hope, and charity, theſe three*; &c.

13 The Fooliſh Builders, Preached at White-Hall, upon MATTH. 7.26, 27. *And every one that heareth theſe ſayings of mine, and doth them not*, &c.

14 The weeping woman, Preached before the King, upon IOHN 20. 11. *But Mary ſtood without at the ſepulcher weeping.*

15 The Dove-like Wings, Preached before the King, upon PSAL. 55.6. *O that I had wings like a dove, then would I flie away, and be at reſt.*

16 The Reſolution of Pilate, firſt preached at S. *Pauls* Croſſe, afterwards inlarged, upon IOHN 19.22. *What I have written, I have written.*

17 The Delights of the Saints, firſt preached at S. *Pauls* Croſſe, afterwards inlarged, upon ROM. 1.7. *To all that be at Rome, beloved of God* &c.

18 The miſery of Man, Preached at S. *Pauls* Croſſe, upon ROM. 6.23. *The reward of ſinne is death.*

19 The Knowledge of God, Preached before K. *Iames*, upon EXOD. 34.6, 7. *The Lord, the Lord, ſtrong, mercifull and gracious*, &c.

20 The Incarnation of the Word, Preached at S. *Maries* in Cambridge, upon IOHN 1.14. *And the Word was made fleſh.*

21 The Paſſion of the Meſſias, Preached within the Cathedrall Church of S. *Paul*, upon LUKE 24.46. *Thus it behoved Chriſt to ſuffer.*

22 The Reſurrection of Chriſt, Preached within the Cathedrall Church of S. *Paul*, upon MATTH. 28. 5,6. *He is not here, for he is riſen*, &c.

23 The Aſcention of our Saviour, and Donation of the Holy Ghoſt, Preached at S. *Maries* in Cambridge, upon EPH. 4.5. *Wherefore he ſaith, when he aſcended up on high, he led captivity captive*, &c.

24 The Duty of Chriſtians, Preached before K. *Iames*, upon 1 THES. 5. 28. *Brethren pray for us.*

THE MYSTERIES OF THE RAINEBOVV.

GEN. 9. 13.

I doe ſet my bow in the cloud, and it ſhall be for a token of a covenant betweene me and the earth.

I Will not ſay of this *Text*, as *Origen* ſaith of all Scripture, that it is like a *tree*, which hath a *barke* and a *ſubſtance*, or like a *nut* that hath a ſhell and kernell; a *literall* and a *myſticall* ſence; but I will compare it rather to a *rationall* man, that hath *body* and *ſoule*; in as much as the *myſticall* ſence doth ſo farre ſurpaſſe the *literall*, as the ſoule of man doth tranſcend the body in all degrees of excellencies; and, *quia progrediendum a notioribus*, becauſe our progreſſion ſhould proceed from the beſt knowne, I will begin with the *letter*. *Ego ponam arcum in nube.*

The excellency of this Text.

King *Salomon*, the wiſeſt among the ſonnes of men ſaith, *vade ad formicam & diſce ſapientiam*; goe unto the Emet or Piſmire, behold her waies and be wiſe; for *ſhee having no guide, governor, nor ruler, prepareth her meat in the ſummer and gathereth her food in harveſt*; So thou ſhalt learne *providence*, in a faire day to provide a cloake for the tempeſt, in peace to foreſee warre, and in youth to lay up ſomewhat for old age. And maiſt thou learne ſo much from the *Piſmire*, and yet, when thou walkeſt in the field, and beholdeſt that excellent *forme*, and thoſe admirable *colours* of the *Rainebow*, canſt thou learne nothing? as if God made the Sun to no end, and placed it before thine eyes to no purpoſe? remember therefore I beſeech you what the Pſalmiſt ſaith, *quam mirabilis Deus in operibus ſuis, ô how wonderfull is God in all his workes?* and if he be ſo *wonderfull* in his *workes*, yea in the *ſhadow* of his workes; ô then how *admirable* is he in his *Eſſence?* and then conſider I pray you wherefore God hath put this bow in the cloud; *to be a ſigne of the covenant betwixt God and the earth*: and this will teach thee *confidence* in the mercy and promiſes of God; for when *I ſee the bowe in the cloud, I will remember my covenant, and there ſhall be no more waters to deſtroy all fleſh*: and therefore I intreate you all to marke, though not *all*, yet ſo *many* myſteries of this bow, as the compaſſe of one little hower will give me

That the meaneſt creatures may teach us ſomething.

Pro. 6. 6, 7, 8.

Pſal. 78. 4 & 139. 14, &c.

Verſ. 15.

licence to expreſſe; and when I have done my beſt; I ſhall leave it as an *invaluable* mine, wherein more treaſure may be found then I could extract in ſo ſhort a time. I will put my bow in the cloud.

Lorinus in Pſalm.

The ſword and the bow the chiefeſt inſtruments of warre; and what they ſignified.

In former times (ſaith *Lorinus*) the ſword and the bow were the chiefeſt inſtruments of warre: *gladius vicinos, arcus remotos petit*; the ſword cut off the higheſt, the bow deſtroyed the remoteſt; that is, *myſtically*, the *cloſe hypocrites*, which ſeeme nigh to God, and the *prophane ſinners*, that are very farre from him, as *Aquinas* noteth; or as Saint *Chryſoſtome* ſaith, *gladius acerbitatem, arcus celeritatem pœnæ deſignat*; the ſword ſheweth the *ſharpneſſe*, and the bow ſignifieth the *ſwiftneſſe* of the puniſhment; or as venerable *Bede* and Saint *Gregory* doe obſerve, *gladius preſentes, arcus futuras pœnas denotat*; the ſword intimates the *preſent*, and the bow foretells the *future* vengeance that ſhall fall upon the offenders. Therefore it was the cuſtome of the *Romanes*, when they intended warre againſt any people, to ſend a young man, accompanied with three others, to brandiſh his *ſword*, or to ſhake a ſpeare againſt them: as *Virgil* ſpeakes of *Turnus*

The practice of the Romanes and Egyptians when they denounced warre.

Virgil. Æneid. l.

——jaculum intorquens emittit in auras
principium pugnæ——he ſhooke his dart and threw it off to

Pierius in Hieroglyph.

give the ſignall of the fight: and the *Egyptians* ſaith *Pierius*, when they reſolved to make warre, ſent an archer with his *bow* bent, to ſtand before their enemies thereby to give them notice, what they ſhould expect: and in the Scriptures we doe finde, that *conterere arcum*, to breake the bow is *omne robur belli confringere*, to overcome all the *ſtrength of warre*; which the Auncients expreſſe by the bow: and therefore in the bleſſing of *Ioſeph*, it is ſaid, *ſedet in forti arcus ejus*, his bow ſhould abide ſtrong, and the Prophet *David*, reſolving to repoſe all his confidence in God, ſaith, *I will not truſt in my bow, it is not my ſword that ſhall helpe mee.* Whereby you ſee the bow was the Symbole, and the chiefe ſtrength of warre.

Gen.49.24.

Pſal.44.7.

And yet when Almighty God had moſt *juſtly* deſtroyed the old world for their *abominable* impiety, and out of the ocean of his mercy had moſt *graciouſly* promiſed *never to deſtroy it ſo againe*, he confirmes this promiſe with the moſt admirable ſigne of a *bow*; ſaying, *I will put my bow in the cloude*, and that ſhall be *ſigillum fœderis*, the ſeale of my covenant, and a perpetuall ſigne of an inviolable peace betwixt me and the earth.

Gods waies different from our waies.

Eſay 55.8. 1 Cor.1.18. Rom.1.16.

So we ſee, *Gods waies are not as mans waies, and his thoughts are not as our thoughts*: for, we count *the preaching of the Word fooliſhneſſe*, he makes it *the power of God unto ſalvation to every one that beleeveth*: we eſteeme the beſt preachers and the holieſt men in this world no better then the vrieſt *filth*, and the vileſt *of-ſcouring* of the whole earth; *we thinke their life madneſſe and their end to be without honour*; but *the Lords delight is in them that feare him*, and their *death* is pretious in his ſight, even as the Pſalmiſt ſaith, *right deare in the ſight of the Lord is the death of his Saints*; we magnifie and admire the *great* men of this world, we adore the *rich*, and ſtoope unto the *ſhadowes* of the mighty; but God lookes unto the *lowly*, he loves them that are *poore in ſpirit*, and *he chooſeth the fooliſh things of this world to confound the wiſe*, and *the baſe things, yea things which are not, to bring to nought things that are*; *that no fleſh ſhould glory in his preſence.*

1 Cor.4.13.

Sap.5.4.

Pſal.

Pſal.116.13.

Eſay 66.2. Matth.5.3.

1 Cor.1.27,28,29.

God worketh all things for the beſt unto his ſervants.

And we may further obſerve from hence, how *graciouſly* God worketh all things together for the *beſt*, for them that love him; and, as to the *wicked*, thoſe things which ſhould be to their *advantage*, are unto them an occaſion of *falling*; their *wealth*, whereby they might *honour* God, by releeving his poore members, turnes to be their *ruine*, when they ſpend it with *Dives* in *pride* and prodigality; and the *ſagacity* of their naturall wit, which might *further* them to underſtand the divine truth, makes many of them cry out with the Poet; *Ingenio perij qui miſer ipſe meo*; alas, alas, my wit hath undone me, when I uſed the ſame to ill ends, to abuſe thoſe that ſerved God; ſo to the *godly*, every thing turnes to his *profit*; his heavineſſe into joy, his wants into plenty, and his preſent contempt into everlaſting glory; even as you ſee here, *iridem, quæ prius erat nuncia pluviæ inſtantis*

Ovidius.

inſtantis nunc eſſe ſignum diluvij nunquam venturi, God makes the hieroglyphique of warre to become the olive brance of peace: for, *I will put my bow in the cloud, and it ſhall be the ſigne of the peace, betwixt me and the earth.* Where obſerve,

Paraus in hunc loc. ſup. Gen.

3. Parts.

1. The *agent*, who doth this; *I*;
2. The *act*, what is done; *will put my bow in the cloud.*
3. The *end*, why he doth it; *to be a ſigne of the peace betwixt God and the earth.*

1. Part. The agent.

1. For the *Author* or *agent*, *I have put*; that is, *I*, who have *made* the heavens and *formed* the cloudes, that *deſtroyed* the world with a deluge, and *delivered* my ſervant *Noah* from that deſtruction, I do now put my bow in the cloud. To teach us, that although the *bow* and the *cloud*, and the like, be *naturall* things, yet God *ruleth* all theſe things, and his providence watcheth over all; for *hee hath made ſummer and winter*; *he maketh the ſtorme to ceaſe, he bringeth the windes out of his treaſure*, he wounds and heales, *he kills and makes alive*, and *a ſparrow lights not upon the ground without the divine providence of Almighty God*; becauſe, as the Poet ſaith, — *Ludit in humanis divina potentia rebus*: or as another ſaith, *Aſtra regunt mundum, ſed regit aſtra Deus*: the ſtarres doe guide the world, but God diſpoſeth all the ſtarres: And therefore, though God be the God of nature, yet we muſt not ſo aſcribe things to *nature*, as to forget the *providence* of God, which hath nature at his command.

That God guideth all things.

Pſal. 74. 17. & Pſal. 107. 29. 1 Sam. 2. 6. Matth. 10 29.

2. For the *act*; three things are to be conſidered.

2. Part. The act. 3. Things to be conſidered.

1. The *time* of doing it.
2. The *thing* done.
3. The *place* where it was done.

1. For the *time*, in the Hebrew text it is in the future tenſe, *I will put*, in the Septuagint it is τίθημι, I *have* put, and in the vulgar latine it is *pono*, I doe put; whereupon the *queſtion* riſeth; whether this bow was *before* the flood or not; To which, *Albinus*, with ſome others, whom *Aquinas* mentioneth, anſwer not; becauſe *Moſes* ſaith, *the Lord had not yet rained upon the earth*; therefore no bow, becauſe no cloudes.

1. The time. *Paraus in hunc loc.* Whether the Rainebow was before the flood. *Thom. ad loc. Gen. c. 9.*

But to this we may reply, that the Prophet ſpeaketh this, as he ſpake that, of *Adam*; *there was not a man to till the earth*: that is, in the *beginning* of the creation; but *immediately* after, God created man, and within a while, the heavens were overſhadowed with cloudes, and they ſhowred downe raine upon the field. And againſt this we may object; if the bow was not *before* the flood, then God did not *finiſh* all the workes of creation in ſixe daies? *Aleuinus* anſwereth, that although the *bow* was not before the flood; yet God may be ſaid to *finiſh* all his workes in ſixe daies: becauſe the *cauſes* of this bow, (which according to the Philoſophers, are; *lux ſolis & nubes certo modo affecta*; the bright beames of the ſun ſhining upon a hallow and dewie cloud, right oppoſite unto the ſame; whereby the moſt admirable colours of the Rainebow are caſt forth by reflection, through the divers mixture of the light and ſhade) were before the flood, though the *effect* was hindered, and the generation of the bow differred till the ceſſation of the flood: but againſt this *Pererius* ſaith; *Quorſum hanc iridis generationem Deus prohiberet, certe nulla ratio reddi poteſt*; there is no reaſon that can be rendred, why God ſhould hinder the generation of this bow, but that, *poſita cauſa ſequeretur effectus*, the ſun caſting forth his beames upon the glaſſe of the watérie cloud, the Rainebow ſhould preſently appeare unto the world: And ſo the Greeke Fathers, *Origen*, Saint *Chryſoſtome*, *Cyrill*, and of the Latine Doctors; *Aquinas*, *Lyppomanus*, *Eugubinus*, *Abulenſis*, and *Dionyſius Carthuſianus*, are of the ſame minde: therefore I ſay, that, as the *element* of water, and the *bread* and *wine* of the Euchariſt, were created from the beginning, and yet were not inſtituted for the *ſignes* of our regeneration, and of the paſſion of Chriſt, till after the comming of our Saviour, ſo the *Rainebow* was before the flood, though not till now, after the flood, appointed to be the *ſigne* of the peace betwixt God and the earth.

Hic ubi ſol vatis tempeſtatem inter cæcam adverſa fulſit nimborum aſpergine contra, tum color in nigris exiſtit nubibus arcus, &c. *Lucretius l. 6 p. 169*

Colleg. Conimbricē. ſe, in l meteor. tract 5 c 2. p. 47. The cauſes of the Rainebow.

Perer. ſuper Gen. cap. 9.

The conſent of antiquity that the Rainebow was before the flood.

That the former doctrine teacheth us, to relie upon the Word of God

Muſc. ſuper hunc loc. Gen.c.9.

The Word of God teacheth us the right uſe of all things.

Ariſt. meteor. l.3. Seneca nat. queſt. l.1.a c.3. uſque ad c.9. Iulius Scalig. exercit.80. adverſ. Cardan. de ſubtil.

And this very point, that God putteth, *non ſignum portentoſum, ſed arcum antea uſitatum*, not any *fearefull* ſigne to ſtrike a terror; nor any *new* created meteor, to move curioſity, to prie into it, but an *uſuall* ſigne ſpringing from a naturall cauſe, as *Muſculus* ſaith, doth teach us, to relie more upon the *Word* of God, that ſheweth the right uſe of this bow, then upon the *bow* it ſelfe; which of it ſelfe, is but a *barren* ſigne without profit; for if you giue me a man *ignorant* of Gods Word, though he can diſpute of it, as learnedly as *Ariſtotle, meteor l.3.* as amply as *Seneca nat. queſt. l.1.a c.3. uſque ad c.9.* and as ſubtilly as *Iulius Scaliger, exercitat.80. adverſ. Cardan*: yet he ſhall never underſtand the right *uſe* of this bow, here expreſſed in my Text, to ſignifie the *promiſe* of Gods grace, nor can he perceive any other thing thereby, but that it is *imago radiorum ſolarium in nubibus impreſſa*; the image of the ſunne-beames impreſſed and imprinted upon the cloudes. The like may be ſaid of the *Water* of Baptiſme; even as *Naaman* did of the waters of Iordane; what is this more then other waters? *are not Abana and Parphar, rivers of Damaſcus better then all the waters of Iſrael?* So the *Bread* and the *Wine* in the bleſſed Euchariſt, they be but poore things in *themſelves*, in reſpect of outward ſhew; and the ſpirit of *Iulian* would but laugh at our ſimplicity in magnifying them ſo much as we doe; and he might laugh at us well inough, if the *Spirit* of God, out of his *holy Word*, did not teach us the moſt *ſacred uſe* and divine inſtitution thereof.

2 Reg.5.12.

2. The thing done.

2. For the *thing done*, it is, *I will put my bow*, touching which, wee muſt conſider { 1. *Cujus ſit.* 2. *Qualis ſit.* } that is

{ 1. *Whoſe* bow is put, my bow.
{ 2. What *manner* of bow it is, and how it *differeth* from all other bowes.

1. Whoſe bow it is.
That many are ſaid to have bowes.
1. Men have bowes.
What *Iacobs* bow ſignifieth.
Gloſſa ſuper. Gen.48.22.
Matth 4.4.7.10.

1. He ſaith, I will put my bow, becauſe we read of many that have bowes; as eſpecially

1. Men. 2. Divels. 3. God. For

1. *Iacob* had a bow, *Gen.*48.22. and that *myſtically* ſignifieth either his *hope* in God, which lifted up his minde on high, or the *conſolation* he conceived of Gods Word, whereby he overcame the *Sichemites*, as ſaith the gloſſe; and which is ſufficient to ſupport us againſt all our enemies; for our Saviour Chriſt did overcome the divell, with the arrowes that he ſhot out of this bow; and we may overcome them too, if we uſe but the ſame art, and when he tempteth us to ſin, take a ſhaft out of this quiver, and ſay, *ſcriptum eſt*, it is written thou ſhalt not doe ſuch a thing; for theſe arrowes are like *Hercules* ſhaft that killed *Neſſus*, or like *Davids* peble-ſtone that hit *Goliah* in the forehead, and ſo laid him flat upon the ground.

2 Sam.17.49.

What is the bow of the wicked.

Pſal.64.3.

And as the *godly*, ſo the *wicked* likewiſe have their bowes, that is, their mouthes, as the Prophet *David* ſheweth, when he ſaith, *they ſhoot out their arrowes, even bitter words*; lies, ſlanders, blaſphemies, and the like; and this is a bow indeed, like a bow of ſteele, that piercеth to the very heart; God bleſſe every good man from the ſame.

2 The Divell hath his bow and what it is.
Origen ſuper 1. *regum.*

2. The Divell hath his bow; and that is, as *Origen* ſaith, either his *pride*, and rebellion againſt God, or his *malice* and grievous temptation towards men; whereby he laboureth to ſubdue all faithfull ſoules: and his *arrowes* are thoſe wicked men, Iewes, tyrants, heretiques, and the like, which he uſeth as his inſtruments to overcome the godly.

Gregor. Mor. l.19. 28.
3. God hath his bow: and what it ſignifieth.
Aug. ſup. Pſal.7. Hieron. ſup. Zach. 10.

3. God hath his bow, and this ſignifieth, ſometimes, the holy *Scriptures*, as Saint *Gregory* ſaith; becauſe from hence, as from a bow, many terrible ſentences and threatnings are ſhot forth to the hearts of men to keepe them backe from ſin, ſometimes it ſignifieth the *Preachers* of Gods Word, as Saint *Auguſtine* ſaith, becauſe thy doe, either with *Ionathan*, ſhoot out the arrowes of Gods warning, to perſwade ſinners to repentance, or els with *Moſes*, denounce the curſes of the law and throw forth the moſt deadly darts of vengeance againſt all ſuch as goe

on

on ſtill in their wickedneſſe: ſometimes it ſignifieth *vim ejus punitivam*, the puniſhing power of God, as both Saint *Baſil* and Saint *Hilarie* doe expound the Pſalmiſt, where he ſaith, *the Lord hath bent his bow and made it ready, he hath prepared in it the inſtruments of death*; and ſo the bow of God, being an equivocall word, ſignifieth many other things.

Baſil. ſup. pſal. 9. & Hilarius ſup. Pſal. 7. 13.

But here, as all interpreters do conclude, it is *literally* taken for the *Rainebow*; becauſe the Lord ſaith, *I will put my bow in the cloud*; And yet I muſt confeſſe the other bowes of God are oftentimes put in the cloudes; as

That here God meaneth the Rainebow.

How Gods bowes are put in the cloude.

1. When the Scriptures are put in the cloud. Act. 16. 14.

1. The *Scriptures* may be ſaid to be put in the cloudes, when they are not *underſtood* of the hearers; which indeed is never, till the Spirit of God *openeth* our hearts, as it did the heart of *Lydia*, and openeth our *underſtanding* that we may underſtand the Scriptures.

2. When the Doctors of the Church are put in a cloud. Epheſ. 2. 12. Sap. 5. 6.

2. The *Doctors* of the Church are put in a cloud, when they preach darke *myſteries*, not intelligible, perhaps to themſelves, much leſſe to others; or when the *hearts* of their hearers are ſo *hardned* in ſin, and their *eyes* ſo *darkned*, through ignorance, that they can neither ſee the *wondrous things* of Gods law, nor perceiue the *gracious promiſes* of the Goſpell, but are as *barbarians* to our preaching, not knowing the language of *Canaan*, becauſe they are *ſtrangers to the will of God, and the light of underſtanding hath not ſhined unto them.*

3. When the threatnings of Gods anger are put in the cloud. Ionah 3. 5, 6, 7, 8, 9, 10. Gen. 6. & 7. Mat. 24. 38. Gen. 19. 14.

3. The *comminations* of Gods anger and the *threatnings* of his vengeance are put in the cloud, either when the ſinners do *repent* with the *Ninivites*, and ſo their judgements paſſe away with the clouds; or when with *Damocles*, they doe not behold the *ſword* that hangeth over their heads, and muſt cut their throats, when they have done their feaſts; but are as the old world, that mocked at *Noah*, when he told them of the deluge, or as the ſonnes of *Lot*, that gibed at their father, when he ſpake of the deſtruction of *Sodom*.

Pererius in Gen. ſup. hunc loc. Pareus in hunc loc.

But, the putting of theſe bowes in a cloud, are, for the moſt part, no ſmall ſignes of *fearefull iudgements*, to be ſhunned and prayed againſt of all faithfull ſoules, and that bow which is here ſpoken of, is put for a *ſpeciall argument* of Gods mercy; and therefore this can betoken nothing els but the *Rainebow*, as *Pererius* and the reſt of the Commentators upon this place have obſerved.

Ariſtot. meteor. l. 3. Scaliger exercit. 8. §. 11.

Two ſorts of Rainebowes.

And yet, there is one doubt more to be reſolved; becauſe *Ariſtotle*, *Scaliger*, and the reſt of the Philoſophers have ſet downe, there be two ſorts of Rainebowes, one of the *Moone*, and another of the *Sunne*: But, as there is a great deale of difference betwixt the *naturall* cauſes of theſe two; ſo there is as much, and much more, betwixt the *myſticall* and ſpirituall ſignification of them both; for the firſt ſignifieth the wrath of God, and the ſecond is a ſymbole of his mercy; for

The differences betwixt the myſt. ſignification of the bow, of the Moone and of the Sunne.

1 Difference.

1. The bow of the *Moone*, according to the Philoſophers, noteth a long, ſtormie, and tempeſtuous weather; and the bow of the *Sunne*, according to the greeks, is called ἶρις σοφίας; the bow of wiſdome; becauſe the heate and colour thereof, mixed of fire and water, is an infallible ſigne that the wiſedome and providence of God is ſo watchfull over his people, that no *univerſall* danger ſhall ever happen unto the world either by fire or water to the laſt day: and therefore certaine Catholique Doctors do *conjecture*, (and it is but a conjecture) that for the ſpace of 40. yeeres before the day of judgement, this bow ſhall not appeare; and the author of the Scholaſticall Hiſtory ſaith, that *tradunt ſancti quod quadraginta annis ante judicium non videbitur arcus cœleſtis, id quod etiam naturaliter oſtendet deſiccationem aeris*; holy men do affirme that 40. yeares before the day of judgement no Rainebow ſhall appeare; which ſhall ſerve as a naturall ſigne of the draught in the aire already begun: and ſpecially to foreſhew that the *clemency* of God (by reaſon of the horrible ſins of thoſe times) is then to be ſuſpended from the world, and the *judgement of fire* is approaching nigh.

Gemin. de exemp. l. 1. c. 40. p. 50.

Autor Hiſtor. Scholaſt. in lib. Gen. c. 35.

2. Difference. *Ariſtot. meteor. l. 3. Gemin. quo ſupra.*

2. The bow of the Moone, if we beleeve *Ariſtotle*, appeareth but very *ſeldome*; not above twice in 50. yeeres ſaith *Geminianus*; the reaſons which he ſets downe, *l. 1. c. 4. de cœlo & elementis*, for brevities ſake I muſt paſſe over; but the

bow of the Sunne, as experience ſheweth doth appeare *very often*; To teach us, that *Deus pronior ad miſericordiam quam ad iram, & preſtabilior ad parcendum quam puniendum*; God is apter to pittie then to puniſh, and to ſhew mercy then to be angry; for *his wrath endureth but the twinckling of an eye*, and *he deſireth not the death of a ſinner*, ſaith the Prophet. And therefore, for *once* we ſee the bow of juſtice, we ſee, and find and feele, the bow of mercy, not 50. times; but 50. times, 500. times; for his anger is but to *the third and fourth generation of them that hate him*; but he will *ſhew mercy*, not to a thouſand, but to *thouſands*, I know not how many, *of them that love him and keepe his Commandements*.

God more prone to pitty then to puniſh. Pſal. 30. 4.

Ezek. 18. 32. & c. 33. 11.

Exod. 20. 5, 6.

3. Difference.

3. The bow of the Moone appeareth alwaies in the *night*, the other alwaies in the *day*; to teach us, that they which walke in *darkeneſſe* ſhould expect none other end then the *wrath* of God; but they that doe the workes of the *light*, mercy and bleſſings ſhall encompaſſe them on every ſide.

4. Difference. *Collegium Conimb. in Lmet. Ariſtot. tract. 5. c. 2. p. 46.*

4. The bow of the Moone is onely beautified with *one* colour and that is *white*, ſaith *Collegium Conimbricenſe*; and this ſheweth the *equity* and the purity of Gods anger, that it is free from all the obſcurity of paſſions and perturbations; *juſtum judicium, non injuſta vindicta*, a *juſt judgement* upon wicked ſinners, and no *unjuſt revenge* of ſuppoſed wrongs: but the bow of the Sunne, *omnia meteora, & colorum varietate & pulchritudine vincit*, as well in *variety* of colours as in *excellency* of forme, is more ſpecious and more admirable then all other meteors whatſoever; to teach us, that *the mercy of God is above all his workes*, and is more glorious, more excellent, and more amiable unto us then all other divine attributes whatſoever.

The mercy of God, the chiefeſt of his attributes. Pſal. 145. 9.

That the Raine-bow of the Sunne is here meant.

And therefore, though God hath a bow of the *Moone*, to ſignifie his *juſtice*, as well as a bow of the *Sunne*, to ſhew his *mercy*; yet becauſe he had ſo *lately*, not onely *ſhewed*, but alſo *uſed* that bow of his wrath, and ſhot forth the arrowes of his anger againſt the old world; and this bow is put to be the ſigne of the *peace* betwixt God and the earth; it is moſt manifeſt that here is meant the bow of the *Sunne*, to ſignifie the *love* and not the *hatred* of our God, and to put him in minde of the *preſervation* and not the *deſtruction* of his creatures. So you ſee both whoſe bow, and what bow is here meant.

2. The quality of this bow. Two things to be conſidered. 1. The forme. Three things obſervable. 1. Like a ſemi-circle.

2. For the *quality* of this bow, wee are diligently to conſider both { 1. The *forme* of it, 2. The *colours* of it, } and

1. For the *forme* of this bow we muſt obſerve it to be { 1. Like a *ſemi-circle*. 2. Without an *arrow*. 3. With the *back* towards heaven. }

1. The *orbicular* figure and forme of globe is the moſt perfect, ſaith the Philoſopher; therefore the *crowne* and diademe is made round, and the *Monarches* of this world doe beare the effigies of a *ball* in their hands as *Golhofredus viterbienſis* noteth in theſe rimes:

Aureus ille globus pomum vel palla vocatur,
Vnde figuratum mundum geſtare putatur,
Quando coronatur palla ferenda datur,
and a little after
Taliter hunc mundum geſtat manus una rotundum
Regius includit ſic omnia climata pugnus
Taliter omne quod eſt regia pompa tenet,

Viterbienſis chronic. parte. 19.

To note the *perfection* of their government, that, as in reſpect of their *places* none are greater, *ſoli Deo minores*, being above all men and under none but only God, ſo in regard of their *offices* they ſhould be *better* then all others: becauſe they are to *rule* all others; and *to go in and out before them*, as the Scripture ſpeaketh; and yet this bow, notwithſtanding all the faire ſhewes and various colours thereof, is but *halfe* a circle, as *Ariſtotle, Aquinas, Olympiadorus, Vitellio, Albertus Magnus, Daneus*, and all that I read of, doe confirme: and therefore, if we reſpect his *forme*, which is the *beſt* part of any thing, this bow muſt needs be *imperfect*;

Ariſt. meteor. l. 3. c. 5. Thom. ibid. vitellio. in perſpectiva propoſitione. 74. Albert. M. l. 3. tract. 4. c. 25. Daneus. tract. 2. dies 2. c. 17 p. 41.

imperfect; Not that God doth any thing imperfectly or doth faile in any thing of his intentions; but that hee intended the same to bee thus; to teach us

What we learne hereby.

1. That there is no *perfection* in the *best* things of this life, in any thing under heaven; for though they be as glorious in shew as the Rainebow in his colours, yet are all but *vanity of vanities, lilia agri, folia venti*, nothing and worth nothing, as *Nazianzen* saith; And therefore why should we set our hearts upon these *demi-things*, not able to make us halfe happy, riches, honours, pleasures and the like, and not rather moderately joy in this world that we might eternally injoy the world to come?

1. No perfection in any thing under heaven.

2. That this *Iris*, so called of εἰρήνη, peace, (as some derive it) because it is the *signe* of the peace betwixt God and the earth, being but a *semicircle*, appearing, onely in our hemisphere, might put us in minde, that this time onely, *dum super terram vivimus*, while we live here upon the earth, is the time of *mercy*, a time to make our peace and reconciliation with God; because our *Rainebow*, that is our signe and token of peace, is *here onely* set forth unto us; now is the time acceptable, now is the day of salvation, *& postea non situm erit in nobis pœnitere*; and hereafter when this life is ended, it will not be in our power to gaine repentance, or to wash away our sinnes with any teares, as Saint *Chrysostome* saith; And therefore we should *seeke the Lord while he may be found, and call upon him while he is neere*; or if we doe now put off to make our peace with God, and thinke to have our soules purged in purgatory, then (as Saint *Bernard* saith) we may *expectare salutem in medio gehennæ, quæ operata est in medio terræ*; waite for salvation in the midst of *hell* which was wrought for us in the midst of the *earth*, but it shall be to no end, to no purpose; because we refused the same when he waited for our conversion.

2. Our time of repentance onely in this life.

Chrysost. de Lazaro, ser. 2.

Esay 55.6.

2. Seeing (as Saint *Ambrose* doth observe) God saith, *ponam arcum, non sagittam*; I will put my bow, not mine arrow, yea my bow, though with a *full* bent, yet *without an arrowe*, it sheweth the *abundance* of Gods love, and his proneſse to shew mercy towards us; for the *bow* doth not wound us, but the *arrowe*; and he sheweth the bow of his *mercy*, that we might escape the arrowes of his *justice*. So *unwilling* is the Lord to punish us, and so *desirous* he is to do us good, were we but willing to accept his goodnesse, *ô that there were such a heart in them, to feare me and to keepe my Commandements, that it might goe well with them and their children for ever*. I will instance but in one example of the *Prodigall* childe; for he no sooner *resolved* to goe to his father, but his father *prevented* him, and seeing him a farre off, had compassion on him, and ran and met him, and (as Saint *Augustine* well observeth) *nondum uno verbo audito, squalidum & deformem amplectitur*; before he had spoken one word unto his father, the father *falleth upon his necke, and kissed* this ragged, defiled and deformed sonne; and therefore he is called πάτηρ οἰκτιρμῶν, *the father of mercies*, as if mercy did as *naturally* proceed from God, as the child doth from his father; and the father of mercies, in the plurall number, because *the earth is full of his mercies, and his mercy is from everlasting to everlasting upon them that feare him, and his righteousnesse unto childrens children*, as the Prophet speaketh.

2. Without an arrowe. The greatnesse of Gods mercies.

Deut. 5.29.

Luke 15.20.

2 Cor. 1.3.

Psal. 103.17.

3. In that this bow is directed with his *backe* towards heaven, it sheweth, how God never shooteth downe the arrowes of his *judgements* against us, but when we shoote up the darts of our *sinnes* against him; for, as when a man throweth a stone on *high*, the same falleth *downe* againe; and, if he looke not well unto it, perhaps in his owne forehead; so when we shoote *up* the arrowes of our *iniquities* towards heaven, they will light *downe* with a *vengeance* upon our heads, if we doe not warily eschew them by *repentance*; or as *Moses* threw up *ashes* towards heaven, and God turned them downe into a feareſull *plague* against the Egyptians, so, *cum cœlum petimus stultitia*, when, with the gyants, we will war against heaven, then God will turne our wicked sins into feareſull judgements against the sinners. And therefore, if men will add *thirst* unto *drunkennesse*

3. With the back towards heaven.

Exod 9.10.

How much wee ſhould be afraid to ſin.

and provoke the Lords anger againſt them, then will the Lord *make his arrowes drunk with blood, and his ſword ſhall devoure the fleſh of his adverſaries.* And this ſhould teach us to be afraid of *ſinne*, to hate the very *garment* that is defiled with iniquity, to ſhun the very *termes* of ſuperſtition, and to deteſt the very *circumſtances* that may ſeduce us to evill. So you have ſeene the forme of this bow.

2. The colours of this bow.

2. For the *Colours* of this bow, I told you before what it was, *ſpeculum ſolis*, ſo excellent, that of *all* the things generated in the middle region of the aire, there is nothing more *beautifull* to behold, or more *worthy* to be obſerved then this celeſtiall bow; and therefore *Cicero* demanded, why it was not accounted in the number of the gods; and the greeke Poets call it, θαυμάντις, the daughter of *admiration*, by reaſon of the moſt *admirable* colours that are in it, whereof the Poet ſaith,

Cicero de nat. deor.

Virgilius Æneid. lib. 5.

Mille trahit varios, adverſo ſole colores; it ſeemes to ſhew a thouſand colours to our eyes: but according to the *three* places of the cloud, from whence there ſprings a divers refraction of the light and ſhade, the *higheſt*, *middeſt*, and *loweſt*, ſo there are in the bow three ſpeciall colours, { 1. ὑαλυγος, the cerulean, or waterie 2. πρασινος, the greene, or graſſie } colour. 3. ξανθος, the yellow, or fiery

Ariſtot. met. l. 3. c. 4. 5.

Albertus l. 3. tract. 4. c. 14. Daneus r. 2. dies 2. c. 17. Colleg. Conimbr. tract. 5. c. 2. pag. 46. in lib. met. Ariſt.

Whereof *Collegium Conimbricenſe* ſaith,
1. *Qui ſupremum locum nubis obtinet eſt puniceus*; that which reſides in the *higheſt* part of the cloud is the *yellow* or fiery colour.
2. *Qui mediam nubem pingit eſt viridis*, that which impreſſeth the *midſt* of the cloud is *greene*.
3. *Qui infimam partem tenet eſt purpureus*, that which holdeth the *loweſt* place is of *purple* colour.

The three colours of the Rainebow teach us three things.

And theſe three colours of the Rainebow ſhould put us in minde of three ſpeciall things.

1. The *cerulean* colour ſhould recall into our mindes the judgement of *water*, that is paſt.

2. The *graſſie* colour ſhould make us underſtand the ſtate of *grace* preſent.

3. The *yellow* colour ſhould teach us to foreſee the judgement of *fire*, which is to come: And to ſpeake of them a little more particularly.

1. The judgement of water. Wherein two things are obſervable.

1. In the judgement of *water*, we ſhould conſider { 1. The cauſe 2. The effect } that is, { 1. The *ſinne* committed by the old world. 2. The *puniſhment* inflicted by God. }

1. The ſinne.

1. For the *ſinne* of the old world, it was *univerſally* ſpread over all the *parts* of the earth, and over all *ſorts* of men; not onely the *wicked* and prophane ſonnes of *Beliall*, the accurſed generation of ungodly *Caine*, but alſo the *of-ſpring* of holy *Sheth*, the ſonnes of God, did ſell themſelves to commit all evill, when they joyned themſelves with the daughters of men; And thoſe ſins of theirs, that are chiefly ſpecified in the Scriptures, are diſtributed into theſe two maine ſtreames { 1. A *deadneſſe* of heart, and a moſt *careleſſe* ſecurity of doing good. 2. A *contempt* of all piety, and of holy *Noah*, the preacher of righteouſneſſe. }

Matth. 24. 38. 1 Pet. 3. 20. & 2 Pet. 2. 5.

Our *Saviour* ſpeakes of the firſt of theſe, and Saint *Peter* ſets downe the ſecond.

And truly, if we compare our owne times with theirs, I feare we are not ſhort of them in any kinde of ſinne; for have we not *all* ſinned, and *many* of them that *profeſſe* religion, cauſe the name of God to be evill ſpoken of among the wicked, when they give *occaſion* unto the world, to terme them *hypocrites*, becauſe their *converſation* is not anſwerable to their *profeſſion*? *others* commit all iniquity, even with greedineſſe, being (as the Apoſtle ſaith) *filled with all unrighteouſneſſe*, drunkenneſſe, adultery, cruelty, and above all, which is worſe then all, a moſt fearefull *ſwearing* and prophaning of the moſt bleſſed name of God in every place, in every mouth: *ô that my head were full of water and mine eyes a fountaine*

Rom. 1. 29.

Ieremy 9. 1.

taine of teares, that I might weepe inough, and bewaile theſe ſearefull ſins. And yet we are not onely thus given to *ſinne*; but alſo, which is a greater abomination, to a careleſſe *contempt* of all godlineſſe: I call heaven and earth to witneſſe, that I have often *grieved* at my heart, when perhaps I have ſmiled with my face, to ſee the *prophaneſſe* of men, and that *contempt* of God and good men, which I have obſerved in many places. The old world had but *one Noah*, whom they contemned, for which it is branded, *carbone notabilis atro*; and we have *many hundred Noahs*, many preachers of righteouſneſſe, and yet we follow the exhortations of none of them, but contemne them and their doctrine to the great diſhonour of Almighty God: but

The great prophaneſſe and iniquity of our times

2. Let us heare of the *puniſhment* of the old world; their ſin you ſee was *intollerable*, and if you marke it, you ſhall find their puniſhment *anſwerable*: for the great and terrible God, whoſe anger is a conſuming fire, did open the *fountaines of the great deepe*, and ſet wide the *cataracts of heaven*, and the waters prevailed over all the earth; and ſo deſtroyed *man* and *beaſt* from the face of the earth: a moſt lamentable ſpectacle, beyond our apprehenſion, that our *good* God ſhould be ſo *farre* provoked againſt man, as to deſtroy all living things with ſo terrible a deſtruction.

2. The puniſhment of the old world. Gen. 7. 11.

Queſt. But alas, what had the *creatures* done? Wherein had the *beaſts* of the field offended, or what iniquity had the *foules* of the heavens commited againſt God, that they ſhould be thus deſtroyed with man?

Why the irrationall creatures were deſtroyed.

Reſp. I anſwer that theſe, being created for the *uſe* of man and abuſed by ſinfull man, therefore, as a King condemning a *rebell*, confiſcates all his *goods*; ſo God puniſheth the *inſtrument* with the *principall*, and all that were created for man with man. You ſee the puniſhment.

O therefore, let us *feare*, leaſt our ſinnes being *like* theirs, we ſhould *likewiſe* periſh with them; for though God *promiſed* that he would never deſtroy the world with *waters*, yet did he never promiſe, that he would not deſtroy *wicked ſinners*; nay, he hath *threatned* to deſtroy them: for *if men will not turne, he will whet his glittering ſword and his hand ſhall take hold of vengeance*; and therefore, if we would eſcape Gods *fearefull* judgements let us forſake our *ſinnefull* waies; and if we have no regard of our *ſelves*, yet let us pittie our loving *wives*, our litle *children*, our faithfull *ſervants*, and all other poore ſillie *creatures* that never offended us, and yet many times, for our ſinnes, muſt likewiſe periſh with the ſinners.

The many reaſons that ſhould move us to be afraid to ſinne. Deut. 32. 41, 42.

2. The *greene* or graſſie colour doth note unto us the *mercy* and grace of God, that makes all things to flouriſh for our good; for though our *ſinnes* deſerved ſo much ill at the hands of God, yet doth God ſtill *ſpare* us, and his mercy is like the ſea, *compaſſing* the earth, on every ſide, or like the Sunne, *ſhining upon the good and upon the bad, upon the juſt and upon the unjuſt*.

2. The ſtate of grace. Matth. 5. 45.

And this *goodneſſe* of God towards us is principally ſeene in three things.

The goodneſſe of God ſeene in three things.

1. *Giving of graces.*
2. *Preſerving from evill.*
3. *Sparing from puniſhment.*

} for

1. Giving of graces.

1. God telleth the *Iſraelites* that *he led them with the cords of a man, even with the bands of love*, that is, *beneficijs & muneribus quibus detinuit eos*, with manifold bleſſings and benefits which he had beſtowed upon them.

Hoſeah 11. 4.

2. Preſerving from evill.

2. The Prophet *David* telleth us, how God *brought forth his people with joy and his choſen with gladneſſe*, that is, out of *Egypt*; and then, *he ſuffered no man to doe them wrong, but rebuked even Kings for their ſakes*: and cauſed *the ſtarres in their order to fight againſt Siſera, & conjurati veniunt ad claſſica venti.*

Pſal. 105. 43.

Iudg. 5. 20. *Claudian.*

3. The ſame Prophet ſheweth how unthankfully this people continued againſt God, *worſhipping the idols of Canaan, and ſhedding innocent blood, even the blood of their ſonnes and of their daughters, whom they offered unto divels*, and yet *God was ſo mercifull that hee deſtroyed them not, nor ſuffered his whole diſpleaſure to ariſe.*

3. Sparing from puniſhment. Pſal. 106. 36, 37.

And

How God dealeſ with us.

And thus God dealeth with all people, and above all with us: for

1. How God bleſſed us: Eſay 23.8.

1. As he ſaid of *Tyrus, thy merchants are princes, and thy chapmen the nobles of the world*: ſo he may ſay of us, that he hath bleſſed us above *meaſure*, above our *fellowes*, above all the *reſt* of our neighbour nations, and hath *delighted to doe us good*; even ſo much good, that we are wearie of it, and doe as the *Iſraelites* did with *Manna*, begin to loath our owne happineſſe. *Pyndarus* ſaith, βρέχει θεων βασιλεὺς ὁ μεγας χρυσαις νιφάδεσσι πολιν; it is an opinion of the people that the gods rained gold upon the *Rhodians*; and I thinke, if ever people received ſhowers of gold from God, it is we of this kingdome of great *Britaine*.

Num. 11.6.

The happineſſe of the Rhodians.

2. How God preſerved us in 1588.

In 1600.

In 1605.

2. How many times hath he *preſerved* us from the hands of our enemies, and from all the evill that we feared, as ſpecially in 88. when the power of our enemies threatned to bring us all into bondage: then in 1600. when, at the death of our Queene *occubuit ſol*, our joy began to faint, and yet *nox nulla ſequuta eſt*, our ſorrow was ſuddenly turned into joy; and then in 1605. from the *Gunpowder* treachery of home-bred enemies, that had decreed us all as ſheepe unto the ſlaughter.

3. How oft God ſpareth our ſinnes.

3. How often hath God *winked* at our ſinnes, and ſpared to *puniſh* us, that he might provoke us to *repentance*; I need not ſeeke farre for example, but leave every man to be the beſt example unto himſelfe: yet, leaſt any man ſhould bee *partiall* in his owne cauſe; I will deſire you to *open* your eyes, that you may ſee the great *ſinnes* of the world, and thereby conſider the great *goodneſſe* of God in ſparing us: for

Some particulars of our ſinnes.

1. Pride.

1. *Pride*, that will have the firſt place, is growen to that height, that we know not whether it walketh in the habit of man or woman, men doe ſo *transforme* themſelves like women, and women like unto men, that ſometimes we ſcarſe know them by their *cloathes*, if there were no difference in their faces:

——*Quid mirum, ſi vobis cura placendi*
Cum videant comptos ſecula noſtra viros?

Eſay 3.16, &c.

The Prophet *Eſay* ſpeaketh againſt womens pride; and *Ieſabel* onely, in Scripture, is ſaid to have *painted* her face; but now they ſay, men, not onely *powder* their hayre, to ſhew their *vanity*, but alſo *paint* their faces, to ſhew the height of their iniquity.

2. Oppreſſion.

Aſcham in deſcript. German.

2. *Oppreſſion* commeth in the next place; for *pride* cannot be maintained without it; and commonly this is proper to *great* men; for *poore* men are not able to oppreſſe; but in having other mens *goods*, they leeſe all mens *hearts*, and many times their owne *lives*; for thoſe men, that will take mens goods, when they liſt, without equity, ſhall want mens hearts, when they need, without *pittie*; whereas thoſe men, that have mens hearts, ſhall never lacke their goods, as *Cyrus* ſaid unto *Craſus*: Yet great men will heare but what and whom they liſt, not the *Preachers*, but the *Polititians*; and therefore many times, they faile, when they would not; becauſe they heare whom they ſhould not; for as they doe by *authority* contemne the advice of Gods Miniſters, ſo God doth provide by *right judgement*, that they ſhall have leave in the end, to beare both the loſſe and ſhame thereof themſelves.

3 Whoredome and adultery.

3. *Whoredome* now is deemed but, as *Eraſmus* ſaith, *magnatum ludus*, a ſport, not ſinne; and therefore, my heart trembleth to ſay what I ſee; but I am now in the *Pulpit* and may ſay without *feare*, though perhaps not without *ſcoffes*; the prophane gallants of theſe times, will even *boaſt* of their beaſtlineſſe, and if you *tell* them of their ſinnes, they will but throw *dirt* in your face, making the beſt, as bad as themſelves, that themſelves might be bad without reproofe.

4. Drunkenneſſe.

4. *Drunkenneſſe* is growne common, and moſt fearefull *oathes* are feareleſſly uſed in every mouth, when we account that but a *vaine* precept, which ſaith, *God will not hold them guiltleſſe that take his name in vaine.*

5. Hypocriſie.

1 Reg. 8.29. John 4.20. 1 Reg. 12.29.

5. *Hypocriſie* hath inlarged her dominion beyond all; for beſides thoſe ambodexters, that will profeſſe to ſerve the Lord at *Ieruſalem*, and yet do offer oblations in *Dan* and *Bethel*; to ſerve Chriſt, and yet joyne with *Antichriſt*: how many

millions

millions of men have we that like ferrie-men, doe *looke* one way, and *row* another way, that will profeſſe *great* piety, who more religious in their talke then they, and yet *are filled with all unrighteouſneſſe*, as the Apoſtle ſpeaketh. Rom.1.29.

6. Becauſe theſe are *peccata ad extra*, the ſinnes of the ſonnes of *Behall*; *Schiſme* creepes into the Church, and it begins to grow ſo grievous, that it grieves me to thinke of it: the Apoſtle indeed ſaith, *there muſt be hereſies*; but muſt we needs be thoſe heretickes? yet behold the *ſtate* of our Church; when it was *firſt* cleanſed from the duſt and filthineſſe of idolatry and ſuperſtition by thoſe godly Martyrs, that ſpent their blood in the defence of truth, then *preſently* ſtart up thoſe brood of vipers, that oppugned the *orders* and ceremonies of our Church; but as the Church was purged in *patientia Martyrum*, ſo theſe men at laſt were ſuppreſſed, and their folly diſcovered in *ſapientia Doctorum*, by the wiſdome of our reverend *Biſhops*, and the painefull *labours* of the Doctors of our Church; but ſcarce could theſe *flames* be quenched, but behold a *greater* fire is kindled; for they beate at the *leaves* and we ſtrike at the *root*, and under the name of the Church, we ſeeke the ſupplantation of the Church: ô let us take heed; leaſt, as you ſee Satan fight againſt us more and *more*, ſo we ſhould grow *worſe and worſe*; for this contention is but a *bridge*, but a paſſage to a greater evill; not as the *former*, like childrens fight about trifles, but like *Hanniballs* beſeeging of *Saguntum* to breake the peace, to make way into *Italy*. 1 Cor.11.19. *Carowright* and the reſt of his ſucceeding partaine. The factions in Germany and the Low-countreys.

And therefore, if we deſire the *peace* of the Church, let us ſhun this *leaven*; becauſe the *good*, which we aime at, by refining of ſome things with nice diſtinctions, can never equalize that *evill*, which we bring by innovation.

And, that we may the better *ſuppreſſe* all ſchiſmes, I commend unto your conſideration but theſe two points { 1. *Heare them not* / 2. *Preferre them not* } that are any waies tainted with this fault: *reade* not their bookes, *heare* not their Sermons, and be no *meanes* to raiſe ſuch men, that are ſuch weedes in the garden of Gods Church; but remember alwaies what *Salomon* ſaith, *He that walketh uprightly walketh ſurely*; it is better to heare a *plaine* honeſt Sermon, without danger, then the *beſt compoſed* and moſt learned Sermon, that doth *ſecretly* convey any poyſoned point of doctrine into our ſoules. The Authors counſell againſt all ſeditious Innouators. Pro.10.9.

Many other ſinnes are amongſt us, ſo many, as doth more then *abundantly* ſhew, the *greatneſſe* of Gods mercies towards us; that, notwithſtanding the infidell *diſputeth* againſt faith, and the wicked Chriſtian *liveth* againſt faith, *unde cum uterq; aduerſetur fidei, neuter per illam poteſt habere ſalutem*; yet, the mercy of God *ſtill* ſpareth us, to ſee, if his mercies can leade us to repentance: if not, then

3. We ſhould caſt our eyes upon the *third* colour of the Rainebow, which is the *fiery* colour; and this puts us in minde of the judgement of *fire* in the laſt day: touching which, obſerve 3. The judgement of fire.

{ 1. The *time* / 2. The *manner* } of it. 1. The time of it.

1. For the *time*, our Saviour ſaith, *it is not for us to know the times and the ſeaſons, which the Father hath put in his owne power*; yet the Apoſtle tells us that *it is the laſt time, the laſt houre*, and that *within a very little little while he that ſhall come will come, and will not tarrie*: and therefore we may aſſure our ſelves that it is nigh at hand; or, if the day of judgement be *further* of then that thou ſhalt live to ſee it, yet the day of thy death may be *neerer* then thou art aware of, for Acts 1.7. 1 Iohn 2.18, Heb.10.37.

Quem dies veniens vidit ſuperbum
Hunc dies fugiens vidit jacentem. Seneca Thyeſt. act. 3. chor.

Whom the morning ſaw *ſtrong*, the evening ſaw him *dead*; and Saint *Gregory* ſaith, *qualis hinc quiſq; egreditur talis in judicio preſentatur*, as death *leaveth* a man, ſo judgement ſhall *finde* him: for, *as the tree falleth ſo it lieth*, ſaith the Wiſeman. Greg.did.l.4.c.39 Eccl.11.3.

And therefore, in a word, this ſhould teach us, to *prepare* our ſelves, to be *alwaies*

alwaies ready for the comming of the Lord, whenſoever he commeth, and, as the Poet ſaith, *omnem crede diem tibi diluxiſſe ſupremum*, to thinke every day to be our laſt day.

2. The manner of the laſt judgement.

2. For the *manner* of this judgement we may note theſe two things.

Two things obſervable.

1. The fearefullneſſe of Chriſt his *comming*.
2. The terribleneſſe of his *proceeding*.

1. The fearefullneſſe of Chriſt his comming. Matth 24.29, 2 Pet. 3.10. *Aug. de civit. Dei* Lib. 20. c 30. *Thom. 2 d 47. ar. 3.* Pſal. 67. 2.

1. Saint *Hierom* ſaith, that whatſoever he did, he thought he alwaies heard that dolefull voice of the Arch-angell ſounding in his eares, *ſurgite mortui*, ariſe you dead and come unto judgement; and when he thought of the day of *judgement*, he trembled every joynt of him; for in that day, *there ſhall be ſignes in the Sunne and in the Moone and in the Starres; the Sunne ſhall be darkened and the Moone ſhall not give her light, the Starres ſhall fall from the skies and all the powers of heaven ſhall be moved, the elements ſhall be diſſolved with heat and the earth ſhall be conſumed with fire.*

A queſtion reſolved.

But whether this fire ſhall be *before* the day of judgement or *after* it, Saint *Auguſtine* makes a queſtion; and he ſeemeth to be of opinion it ſhall be *after*; yet *Aquinas* ſaith it ſhall be *before* the execution of judgement; but to reconcile them we ſay that there ſhall be

Of the fire of Gods judgement.

1. *Ignis conflagrationis*, and this ſhall be *before*, for *there ſhall goe a fire before him and burne up his enemies on every ſide.*

2. *Ignis condemnationis*, which burneth, and yet ſhineth not, as *Anſelmus* ſaith, but onely ſo farre as may be ſufficient for the damned to behold thoſe things which ſhall torment them, as *Aquinas* ſaith; and this ſhall be *after* the day of judgement for evermore.

What a dreadfull thing is ſinne.

And this ſheweth what a *dreadfull* thing is ſinne; for what have theſe poore creatures *deſerved*, that they ſhould be thus *ſeverely* puniſhed, thus travell in ſorrow and paine, but becauſe they roſe not up againſt *us*, when we roſe up againſt *God?* ô fearefull *contagion* of ſinne, that ſubjecteth the very heavens unto vanity: and therefore moſt *wretched* are we, in whom dwelleth nothing els but iniquity: but to go on.

Luke 21. 25, 26.

Then the diſtreſſe of nations ſhall be great, and men ſhall wither away for feare ſaith our Saviour Chriſt; for when deſtruction ſhall be diſpatched as a *whirlewinde*, and God ſhall burne the earth, as *Holofernes* did the countrey of *Damaſcus*; ô then what *feares* ſhall affright the hearts of men, and what *heapes* of perturbations ſhall run upon the damned ſort, when they ſee theſe things playing their *laſt* act, upon the *fiery* ſtage of this world? And then they ſhall ſee the Son of man clothed with the *cloudes*, as with a garment, and riding upon the *heavens* as upon an horſe, and comming flying upon the *wings* of the wind *in the glory of his Father with his Angels.* O deere brethren, *ſi talis & tantus ſit horror venientis, quis poterit terrorem ſuſtinere judicantis?* if the very comming of Chriſt be ſo terrible, who ſhall be able to indure his judgement ſaith *Emyſſenus*. Well: you ſee his *comming*, let us now conſider his *proceedings* and therefore

Iudith 2. 27.

Matth. 24. 30.

Deut. 33. 26.

Pſal. 18. 10.

Matth. 16. 27.

2. The terriblenes of the proceeding of Chriſt.

2. *I have ſworne by my ſelfe ſaith the Lord, the word is gone out of my mouth in righteouſneſſe, and it ſhall not returne, that every knee ſhall bow unto me*: alas, if *all* the bodies of an army did lie *naked* upon one heape, what a *ruthfull* ſight would it make? and what a *ſpectacle* then will that be, when ſo many *myriads* of men, like the ſand of the ſea, ſhall be muſtered together and ſtand *quaking* and trembling before the face of Chriſt?

All things denouncing vengeance to the wicked.

Then ſhall all eyes be opened, and the wicked ſhall ſee *all* things crying vengeance about them; for *above* them ſhall be an angry judge ready to condemne them, *beneath* them hell open like a boyling furnace ready to receive them, on the *right* hand their ſinnes accuſing them, on the *left* hand the divels ready to torment them, *within* them a guilty conſcience like *Prometheus* vulture gnawing them, *without* them the damned ſoules bewailing, and on *every* ſide the world burning.

The great diſtreſſe of the ungodly.

O good God, what will theſe wretched ſinners doe, being thus *invironed* with

with ſuch miſeries? how can their heart ſuſtaine theſe anguiſhes? they ſhall cry to the *mountaines* (ſaith our Saviour) that they would *fall* upon them, and *hide* them from the face of Chriſt, but it will not be; for then *Satan* will begin to play his part, and ſay, not *bone Deus*, to move him to *clemency*, but *ô juſte Iudex*, ô juſt Iudge, to ſharpen him to *ſeverity*, though theſe wicked ſinners are thine by *creation*, yet are they mine by *tranſgreſſion*, and though thou haſt *ſuffered* for them, yet I have *beguiled* them, and they have ſerved me; for they have forſaken *Sacramenta tua* thy Sacraments, and they have followed *blandimenta mea*, my allurements, they would not be perſwaded by thy *Preachers*, but they would needs follow their owne *pleaſures*, ſaying one to another, *come, let us crowne our ſelves with roſebuds before they be withered, let our ſtrength be the law of juſtice, and let us do even what we liſt*; therfore, ô juſt Iudge, ſeeing they belong unto me, let them even be condemned with me: ſo, he that allured them to all *vanities*, doth now pleade to caſt them into all *torments*.

Luk.23.30. Revel.6.16.

How Satan will plead againſt the wicked.

Sap.2.6,7,8,9,10, 11,12.

Then the Lord will *looke* upon them: but how ſhall they be able to indure his lookes? for *fire is kindled in his wrath, and it ſhall burne to the bottome of hell*; *out of his mouth goe lampes, and ſparks of fire leape out*; *out of his noſtrells commeth ſmoke as out of a bayling caldron*; his *countenance* will be ſo grimme, his *lips* ſo burning, and his *face* ſo full of indignation, that the very *Saints* will tremble at his lookes: *Who ſhall hide me* (ſaith holy *Iob*) *till the anger of God paſſeth over?* and *who may abide the day of his comming* (ſaith *Malachy?*) *for hee is like purging fire, and like a fullers ſope*: and therefore how ſhall the *wicked* abide his looks? and if not his *looks*, then how his *words?* for now they ſhall heare that dreadfull ſentence, *i lictor liga manus*, goe executioner, and *binde thoſe kings in fetters and thoſe nobles with links of iron*, and *goe ye all accurſed into everlaſting fire*, into utter darkneſſe where ſhall be *weeping and gnaſhing of teeth*; this is the doome of the wicked. And here, their *muſicke* ſhall be horrors and howlings, their *meate* ſhall be balls of fire, their *drinke* ſhall be fountaines of teares alwaies diſtilling downe from their eyes; and in briefe, here their *torments* ſhall be intollerable, their *time* endleſſe, and their *companions* divels; for as Saint *Auguſtine* ſaith, here, *nec tortores deficiant, nec torti miſeri moriantur, ſed per millia millia annorum cruciandi, nec tamen in ſecula liberandi*, there ſhall be a *will* never ſatisfied, and a *nill* never gratified, when they ſhall never injoy the *eaſe* they would, but ever ſuffer the *paines* they would not. And this is the *laſt judgement*, noted in the fiery colour of the Rainebow.

Deut.32.22.

Iob 41.19,20.

Iob 14.13.

Mal.3.2.

The dreadfull ſentence of the wicked.

The lamentable ſtate of the damned.

I will make none other *Application* of it, then what S. *Peter* doth; *Seeing theſe things muſt be thus, what manner of perſons ought we to be in all holy converſation and godlineſſe?* and how are they deceived that make God all of *mercy*, and ſo quite forget his *juſtice*; for do we not ſee in the Rainebow, as well the *fiery* colour of his wrath, as the *graſſie* colour of his mercy? and therefore though the *mercy* of God be great, yet we ſhould conſider that *mercy and wrath come from him, and his indignation falleth downe upon ſinners*; and as you ſee it in this ſigne of the *peace* betwixt God and us, *mercy* and *wrath* are met together, ſo *our ſong ſhould be of mercy and judgement together*, and not to deale herein, as the *harlot* would have don with the child that ſhe challenged, *to divide it*, or, as the *divell* deales with the Scripture, to alleadge what he *liſt*, and to leave what he *likes not*; but as the *mercy* of God is a ſoveraigne antidote, to *preſerve* us from deſpaire; ſo the feare of *judgement* ſhould *deterre* us from all ſins. And ſo much for the *ſigne, I will put my bow*.

The application of the former point.

2 Per.3 11. Not to make God all of mercy.

Eccleſ.

Pſal.101.1. 1 Reg.3.26. Matth.4.6.

2. For the *place*, where this ſigne is put, the Lord ſaith, *I will put my bow in the cloud*; and this is done for theſe two ſpeciall reaſons.

3. The place. In the cloud, for two reaſons.

1. That it might be ſeene of all, and that all might take notice of the mercy of God; ſo the *brazen* Serpent was lifted up in the wilderneſſe, that *every* one might behold it; and Chriſt is preached to *all creatures*; to ſhew unto us that God excludeth none, except we doe exclude our ſelves from his grace.

1. Reaſon.

Numb.21.9. Mar.16.15.

2. That we might ſee both the *power* and the *mercy* of God, that he is more

2. Reaſon.

powerfull to ſave us, then the creature is to deſtroy us: and that in the *midſt* of our miſeries, he remembers *mercy*; for naturally this bow is a ſigne of raine, *Quia ſignificat copiam nubium liqueſcentium*; becauſe it reſideth alwaies in a heape of watery cloudes: & therefore *Ovid* ſaith this adminiſtered raine unto the deluge.

Nuncia Iunonis varios induta colores
Concipit iris aquas, alimentaq́, nubibus affert.

What the Raine-bow naturally ſignifieth.

Ovid. Metam. lib. 1.

And *Virgil* ſaith, —— *ant bibit ingens arcus*: and ſo the Philoſophers ſay, *arcus ortus a meridie, magnam vim aquarum vehit*; the bow oppoſite to the Sunne and Moone, foreſhewes plenty of raine: and the Divines yeeld hereunto, as *Danæus* writeth; And yet, when the cloudes are ready to *drowne* us for our ſinnes, God putteth this bow therein, as a *bridle* into their noſtrells, to *preſerve* us from deſtruction. And therefore

Virgil. Georg. l. 1. Seneca natural. queſtion. l. 2. c. 6. Plinil. 18. c. 35. Danæus tr. 2 dies 2. de meteor. c. 17. Pareus in hunc loc.

1. This ſheweth the greatneſſe of Gods *power*, to convert the *ſigne* of raine, and the *feare* of our deſtruction to an *aſſured* argument of our preſervation; and not onely to *ſuſpend* the power of naturall cauſes, that they ſhould not produce their owne moſt proper effects, as the fire *not to burne* the three children; but alſo *per contraria media agere*, to bring things to paſſe by *contrary* meanes, as *to make the light to ſhine out of darkeneſſe*; that although we ſhould not *neglect* ſecond cauſes, yet we ſhould not *relie* upon the meanes, but upon the *power* of God: and

1. To ſhew Gods power.

2. This ſheweth the greatneſſe of Gods *mercy*, to helpe us *then*, when we have moſt need of helpe, *tempore opportuno*, in the *beſt* ſeaſon, in the *fitteſt* time; for he doth not bring forth this bow, when the heavens are *cleere*; but when it is full of cloudes, *& nubes denſæ terræ imminent*, and thoſe cloudes do threaten *feares* unto the earth, then doth he mingle conſolations to our miſeries; becauſe *then* they are *beſt* welcome and *moſt* acceptable unto us, and doe moſt of all magnifie the *goodneſſe* of God, by ſhewing him to be *Deus in opportunitatibus*, a God in the needfull time of trouble. And ſo much for the *Scituation* of this bow; *in the cloud.*

2. To ſhew Gods mercy.

Non producit arcum nisi cum cœlo ſereno, ſed tempore pluvio; quando terræ nubes denſæ imminent, ut rebus triſtibus aliquid immiſceret conſolationis. Muſculus ſup. hunc l. c.

4. For the *end*, why God putteth this bow in the cloud, it is to be the *ſigne of the peace betwixt God and the earth*: therefore, there was a *warre* betwixt them; *Adam* began it in paradiſe, when he would needs poſſeſſe the *whole* inheritance of Gods vineyard, and not yeeld ſo much as the fruit of *one* tree to God for an acknowledgement of his ſoveraignty; but *impar congreſſus*, he was found too weake in this duell, as having neither any *right* on his ſide, nor any *might* at all to defend himſelfe; therfore the Lord God thruſt him out by head and ſhoulder; and when he might have *utterly* ſpoiled him, and juſtly ſent him downe quicke into hell, yet did hee *ſpare* him, and left him a place ſtill on earth, to ſee if now deſpoiled of all *armes* and deſtitute of all *ſtrength*, being but a naked man, he would yeeld *obedience* unto his Majeſty; And yet his poſterity will needs *renew* the warre; they begin, like the *Pheniceans* to ſnatch their neighbours daughters, and *to take them wives of all that they liked*; that is indeed, to follow their owne pleaſures to do what they liſt, and to ſay, *dirumpamus vincula ejus*, let us breake the bonds of God, and caſt away his yoke from us, *let our ſtrength be the law of righteouſneſſe, and let us all be partakers of our wantonneſſe*: therefore God muſters up his army, *he calls the heavens from above, and the earth from below, that he might judge his people*, and make warre againſt theſe rebells. Warres indeed, —— *nullos habitura triumphos*, on our part: worſe then the *ſervile* warre of *Rome*, when the *maſters* were driven to fight againſt their *ſlaves*; the *Creator* is forc't to deſtroy his creature; and though he might have ſent *myriads* of Angels, whereof the meaneſt had beene able to deſtroy millions of men, yet he takes a *milder* courſe, and ſends none other then the *drops* of raine; to ſhew, what *poore* things were able to ſubdue theſe *proud* rebells; ſo the warre was at an *end*, when God had made an end of all fleſh; and not *one* man was found ſufficient to ſtand before God.

4 The end why the bow is put in the cloud.

The warre men make againſt God.

Gen. 6. 12.

Sap. 2. 11. & 12 &c.

Lucan pharſ. l. 1.

Yet God, that had *conquered* all the world, and reduced them all *uſque ad unum* to one poore family, conſiſting but of eight perſons, doth moſt *freely* and moſt

God offereth peace.

most graciously offer peace to these vanquished men; *Æneas* denied the same to *Turnus*, begging favour; but God *tendereth* the same to the world, that desir'd it not; *parcere prostratis scit nobilis ira Iehovæ*; and therein he shewed his noble anger, that is not onely free from all *obliquity*, but so apt to be converted into *clemencie*. *Virgilius Æneid.*

And as he granted *peace*, so he promiseth to put this bow in the cloud to be a *signe* of that peace; *& signum est res, qua præter speciem quam ingerit sensibus, aliquid aliud ex se facit in cognitionem venire*; and a signe is that thing which besides the shape that it representeth to our sences, makes some thing els to come into our mindes and memories: and we finde three sorts of signes. A signe what it is. Three sorts of signes.

1. *Signa stuporis*, signes of wonder to *amaze* us, such as we reade of in 2 *Reg.* 20. 11. the going backe of the sunne in the diall of *Ahaz*.

2. *Signa terroris*, signes of terror to *fright* us, as you may see in *Ioel* 2. 31.

3. *Signa amoris*, signes of love to *rejoyce* us: as in Paradise, God gave unto *Adam*, the tree of life; to *Gideon*, the fleece *wet* when all the ground was drie, and the next night *drie*, when all the ground was wet; and to his whole Church he gave *this signe* to assure her of her deliverance, under the type of the deliverance of *Hierusalem* from the hand of *Rezin* and *Aram*, and *Remaliahs* sonne; that *a Virgin should conceave and beare a sonne*. And the reason, why God confirmeth his love with the *signes* and tokens thereof, is, because love is an *inward* affection, and therefore cannot be perceived without some *outward* demonstration of the same; and the rule is infallible, that *per exteriora cognoscuntur interiora*, inward things are ever knowne by outward signes: And therefore, let a man *professe* what love he will, let him give me what *words* he please, and let him *promise* as much as I can desire, yet if I never find any *signe* or token of love, I shall never beleeve that he loved me; for as the Poet saith, *virtus nisi cum re vilior alga*, vertue it selfe without *fruit* is worth nothing, so the *profession* of love, without any *signe* of love, is but *verba dare*, that is, in plaine english, to deceive you. And therefore God, which doth really *more* then he doth verbally promise, doth put this bow in the cloud for a *signe* of that peace, which he made with the earth: for seeing the covenant of peace was, that *hee would destroy the earth with water no more*, which, as it is most *generall*, so it is most *free*, most gratious and a most *absolute* covenant, without any eye or respect to *any* thing, save onely his owne *blessed will* and goodnesse; and we are not very apt, to *beleeve* his goodnesse, especially such *great* goodnesse, as will *no* waies permit us to relie *any* thing on our owne goodnesse, wherewith we are bewitched, and so much in love with all, as *Narcissus* was with his owne shadow; therefore God saith, *this shall be the signe of my covenant, I will put my bow in the cloud*, not as we do with men, to put *them* in minde of their promise, but to shew you, that *I* am not forgetfull of my promise, but do thinke of you, when you thinke not of me: for he saith not, *when you put your bow* in the cloud, or when you put me in minde of the promise I made unto you, I will *then* thinke upon my covenant to spare you; for so we might often inough be *destroyed*, before we would once put him in minde to *deliver* us; but when we *fight* against heaven and provoke God to destroy us for our sins, and never thinke of his goodnesse, then doth he *remember* his promise to spare us; and to *assure* us thereof, he puts his bow in the cloud, to be an infallible signe, that he is ever mindfull of us. And this sheweth how the goodnesse of God omitteth *nothing*, that may confirme our *faith* in the promise of Gods mercy; and therefore we should banish all *incredulity* and beleeve in him without wavering. And so much for the *literall* interpretation of these words, and those speciall *mysteries* that do spring from the particular heads thereof. Gen. 2. 9. Iudges 6. 37, 38, &c. Esay 7. 14. Why God confirmeth his love with signes. Fruitlesse love worth nothing. The covenant what it was. Gen. 9. 11. The nature of this covenant. How incredulous we are to beleeve God, and why.

2. Having spoken of the *literall* sence of these words, which I said, was like the *body* of man, a grosse and massie substance, and therefore required a *larger* time to anatomize each part thereof; we are now to speake of the *mysticall* interpretation 2 Of the mysticall interpretation of these words.

pretation of it, which being like unto the *ſoule*, a more ſubtle and ſpirituall eſſence, is more reducible into a narrower place, and therefore may be contracted and explained in a ſhorter time; and this part is like a *pearle* or a diamond, to be valued rather according to the *quality*, then the *quantity*, the goodneſſe and not the greatneſſe thereof. *I will put my bow in the cloud, to be a ſigne of the peace betwixt me and the earth*: where the parts muſt be the ſame, as they were before:

1. The *agent*.
2. The *act*.
3. The *end*.

1. The agent. Pſal. 100. 2.

1. The *agent* is God; for *it is he that hath made us and not we our ſelves*; he preſerved *Noah* from the flood, his *off-ſpring* from deſtruction, and the *elect* from damnation; for we muſt know that this *deliverance* of *Noah* from the flood, was a type and a figure of our *redemption* from hell; and the Apoſtle makes it ſo; therefore this covenant with *all fleſh* is but the ſhadow of the covenant of *grace*, and God is the *author* of the one as well as of the other; he is the maker of them both.

The covenants of God compared. 1 Pet. 3. 21.

I, but you will ſay, he makes not the *one*, as the *other*; the one being *abſolute* and generall, the other *particular* and conditionall. It is true, there is a great deale of *difference* betwixt the one and the other; and yet the Lord himſelfe compares this with that; for *this is as the waters of Noah unto me*, ſaith the Lord; for *as I have ſworne that the waters of Noah ſhould no more goe over the earth, ſo have I ſworne that I will not be angry with thee nor rebuke thee*. And here; this is as *abſolute* and as *irreſpective* as the former, and ſo it is in many other places of the Scripture, even in the firſt covenant that he made with *Abraham*: *In bleſſing, I will bleſſe thee and thy ſeed for ever*: What is the reaſon therefore, that it is ſometimes *abſolute* and ſometimes *conditionall*, is not the condition alwaies *included*, though it be not every where *expreſſed*?

Eſay 54 9.

Gen. 12. 2. & c. 22. 18.

God doth all things abſolutely.

How God brings his owne decrees to paſſe.

I will tell you the truth in a word; if we look to this *agent*, that doth whatſoever pleaſeth him, he doth all without reſpect to *any* thing, but to his owne *will*; for *of his owne will begat he us, with the word of truth*; but if we looke to the *waies*, and the meanes, whereby he brings that abſolute will of his to paſſe, we find them to be *conditions* to be performed on our parts: and therefore when God ſpeakes *abſolutely*, he lookes upon his owne *will* and decree, which he intended from all eternity; but when he ſpeakes *conditionally*, he lookes upon the *waies* and meanes, whereby he purpoſeth to bring that decree to paſſe. And this is the reaſon, that although we muſt *doe* theſe things, or we ſhall never be ſaved; yet God muſt *worke* them all in us, or we ſhall never be able to performe them: and therefore, whom God *intendeth* to ſave, he ſends his ſervants, as he did *Philip* to the Eunuch, to *call* them; he openeth their *eares* to heare his words, and he openeth their *hearts*, as he opened the heart of *Lydia*, to beleeve his ſayings; and then he *infuſeth* into them, all other graces, hope, love, patience and the reſt, to make them fit temples for the Holy Ghoſt to dwell therein; for he is the *fountaine* of graces, the *garden* of ſpices, and the *onely* Gardiner that muſt ſow every good ſeed in our ſoules, as our Saviour ſheweth; *every plant, that the father planteth not*, is but a rotten weed, *and muſt be plucked up*; and every *flower* that this Gardiner ſetteth not, is but deadly *poyſon* to deſtroy us; for *every thought of our heart is prone to evill continually*, and if any good be in us, it is not *of* us, but *from* him, that *loved* us, and thereby *made us* to love him againe as the Apoſtle ſheweth, and Saint *Auguſtine* likewiſe, when he ſaith, *Deum non diligeremus, niſi Deus prius dilexiſſet nos & feciſſet nos dilectores ſui*: we *ſhould* not, we *could* not have loved God, except God had loved us *firſt*, and thereby made us to become lovers of him againe. And therefore

Phil. 2. 13.

Acts 8. 29.

Acts 16. 14.

That all our good proceeds from God.

Matth. 15. 13.

Gen. 6. 5.

1 Ioh. 4. 19.

Aug. de bono perſeverant. to. 7. c. 21.

1. Our owne unworthineſſe. Matth 8. 8.

1. If we conſider our owne *unworthineſſe*, we may all ſay with the Centurion, *Lord I am not worthy that thou ſhouldeſt come under my roofe*, and with *Anſelmus*, *Quid reſtat ô peccator, niſi ut in tota vita tua deplores totam vitam tuam?* What remaineth ô wretched ſinner, but that, throughout thy whole life, thou ſhouldeſt

ſhouldſt deplore thy whole life, and implore the favour of him which is the fountaine of all grace?

2. Our weakenes.

2. If we conſider our owne *weakeneſſe*, we may eaſily ſee how naked we are of all *grace*, and how deſtitute of all *good*; and how unable to performe the *leaſt* thing, that may conduce to eternall life! ô that I could, as I wiſh, *vilifie* the *rotten* raggs of the *beſt* of nature, which the Church of *Rome*, (receiving them from the *Schoolemen*, they from ſome of the *Greeke* Fathers, and they, buſied about the firſt foundations of Chriſtian Religion, received undiſcuſſed from the *Schoole* of *Plato*,) doth ſo highly extoll; and I wiſh I could, as I deſire, *magnifie* yea deifie the graces of Gods ſpirit, which S. *Paul*, and after him Saint *Auguſtine* and *Proſper*, and laſt of all our moderne Divines, that were driven to diſcuſſe theſe points, have ſo excellently ſet forth unto us.

The conceit of our naturall good whence it ſprang.

Ob.

But here the *Ieſuites* and *Pelagians* will object, if *no* good be in us, but what this *agent* doth; then where is the *merit* of vertue, and how can God be *juſt* in puniſhing the wicked for want of juſtice?

Sol.

1. For *merit* I confeſſe, we have none; for when we have done our *beſt*, we did but our *duties*, and *we are but unprofitable ſervants*, worthy of *nothing*, becauſe nothing is *ours*, that is good; for if our hearts be *right*, God hath *infuſed* that rectitude into them; and if we *beleeve*, thats the *gift* of God; therefore God tells us plainely, *ſalus tua ex me*, thy ſalvation, yea all that conduceth to ſalvation, is *onely* and *wholly* from me; and Saint *Auguſtine* ſaith, *cum coronat Deus merita tua, quid coronat niſi dona ſua?* Saint *Bernard* is as plaine as he, and the point is ſo plaine that I need not ſtand upon it.

Luk. 17. 10.

That we can merit no good at Gods hands.

That we have cauſe inough in our ſelves to deſerve damnation.

2. Though we have *nothing* in us, to *merit* heaven; yet we have *inough* and more then inough, of our ſelves, to move God, moſt juſtly, to caſt us downe to hell; for there is no man, but he hath *ſufficient* meanes of grace offered and beſtowed upon him, to *proceed* to obtaine a greater meaſure, if his owne malice did not *block* up the mercy of God, and ſtay that current grace, which otherwiſe would carrie him to ſalvation; and therefore well might the Lord ſay, *perditio tua ex te*, thy deſtruction is from thy ſelfe; becauſe thou art not onely *infected* with the *originall* corruption of thy depraved nature, but doſt alſo moſt wilfully *refuſe* mine *offered* grace; which doth *juſtifie* God in all his waies, and make all wicked men without *excuſe*. And ſo much for the *Author* of all ſpirituall grace.

2. The act.

2. Having heard of the *agent*, we muſt conſider the *act*. *I will put my bow in the cloud*, and that is, I will give my Sonne *Ieſus Chriſt* to take your fleſh upon him, as Saint *Auguſtine* doth interpret that Rainebow, which is about the throne of God; for as the *bow* is the chiefeſt *ſtrength* of warre, ſo is Chriſt the *power* of God; and therefore the Prophet *Habukuk* calleth him *the bow of God*, ſaying, *ſuſcitans, ſuſcitabis arcum tuum*; *Hab.* 3 9. the *two hornes* ſignifie the two natures, the *inviſible ſtring*, ſheweth the incomprehenſible union; he is *without an arrow*; becauſe he came not to condemne the world, but that the world through him might have life; and the *three colours* teach Chriſt to be, King, Prieſt, and Prophet, or to conſiſt of body, ſoule and Dietie; or els to be

Revel 4 3. & c 10. 1.

Lorinus in Pſal. 7. p. 108. v. 14.

1. *Ceruleous*, skie-coloured, in reſpect of his fervent prayers that were moſt heavenly.

2. *Greene*, by reaſon of his ſpirituall graces, that did alwaies flouriſh and waxe ſtrong in him.

3. *Red*, becauſe of his ſufferings, that died his garments with blood, ſo that the Angels wondering thereat, ſay, *Who is this that commeth from Edom with red garments from Bozra? Eſay* 63. 1.

Lorinus in Pſal. 17. v. 12. p. 234.

And, as the *bow* doth moſt fitly reſemble *Chriſt*, ſo by the *cloud*, wherein this bow is put, ſome doe underſtand the *Scripture*; for *they teſtifie of him*, as our Saviour ſaith, and there we may find him, if we will ſeek him; and the *Writers* of the holy Scriptures are a *cloud of witneſſes*, thoſe of the Old Teſtament like a *thicke* darke cloud, and thoſe of the New Teſtament very *cleere* and bright, as

Origen ſuper Cant. h.4.& ſuper Mat. h.30,35. Ambroſ. ſup. Pſal. 67. Hieron. ſup. Eſay 5.14. Ambroſ. in l. de inſtit. virgin. c.13. Procop. in Eſay c.19. Auguſt. tract.34. in Iohan.

Origen and Saint *Ambroſe* doe declare; others, by this *cloud* doe underſtand the *bleſſed Virgin*, wherein this bow, this ſtrength and power of God, was put to be made man; according, as the Prophet ſaith, *behold the Lord rideth upon a ſwift cloud, and ſhall come into Egypt*, that is, in the armes of the bleſſed Virgin, which fled thither from the rage of *Herod*: as the ſaid Saint *Ambroſe* ſpeaketh; others doe underſtand hereby the *body* of Chriſt, which is a light cloud, *nullo terrena perturbationis aut peccati onere gravatum*; burdened with no waight of ſin, and hindered by no terrene perturbations; and it is compared to a *cloud, non quia obſcurat, ſed quia temperat ſolis radios*, not becauſe it *darkeneth*, but becauſe it *tempereth* thoſe glorious rayes of his divine Majeſty, as Saint *Auguſtine* ſaith.

Why the Saints are compared to the clouds.

But *Rupertus, venerable Bede* and others, by that *cloud*, which he is ſaid to ſit upon, *Revel.* 14.16. doe underſtand the *Church* of Chriſt, that is, all faithfull ſoules, which are compared unto a cloud, both in reſpect of their good and evill. For

1. Reaſon.

1. The cloud is eaſily capable of any *celeſtiall* impreſſion, ſo are the Saints of all the *graces* of Gods ſpirit; the cloud lightly *aſcendeth* upwards, ſo is their *deſire* in heaven; the cloud is a *recreation* to the labourers, ſo are they to all thoſe that are troubled and afflicted; and of the cloudes, ſome are *white*, ſome *blacke*, and ſome *red*; ſo of the Saints, ſome are white through the *innocency* of their upright life; ſome are blacke, through the *griefe* and ſorrow for their ſins, and ſome are red, of crimſon die, by reaſon of their *patient* ſuffering for righteouſneſſe ſake.

2. Reaſon.

2. The cloud is a *vaine* and empty thing; very infirme, and of no ſtability, carried about with every wind; ſo is the beſt of us, if we conſider our owne ſtrength, *void* of good, and led away with every vanity: the cloud is begotten of *groſſe* and terreſtriall vapors; ſo are we of *carnall* luſts, that make us ſo earthly minded; the cloudes obſcure the gliſtering *beames* of the Sun from our ſight; ſo our carnall deſires do hinder the glorious *light* of truth to ſhine in our hearts; the cloudes *deceive* us very often, when they ſeeme to promiſe ſweet ſhowers of raine, and yet will turne to moſt tempeſtuous winds; ſo do we deceive our *owne ſoules*, by thinking our ſelves *happy* in thoſe things which make us *miſerable*; and the clouds gathered together doe promiſe nothing but *raine, winds, thunders*, and as the Pſalmiſt ſpeaketh, *haileſtones and coales of fire*; even ſo our thoughts and workes can promiſe nothing unto us, but *fire and brimſtone, ſtorme and tempeſt, this is our portion for ever*; Therefore God putteth this bow in theſe clouds, (and ſo it is in the *originall* in the clouds, and not in the cloud,) to aſſure us, that although they threaten nothing but *death* and deſtruction; yet they ſhall not *deſtroy* us for ever.

Pſal. 18.12.

Pſal. 11.7. *Vulgata editione in nubibus.*

3. The end. How the Antients ratified their peace with pledges.

3. The *end*, why God puts this bow in the clouds, is *to be a ſigne of the covenant betwixt God and us*; becauſe the Antients uſed to ratifie their peace with *ſignes* and pledges of peace: and the chiefeſt pledge was, when they gave their *children* hoſtages to their enemies; ſo doth God; And therefore his *love* muſt needs be great, when the *ſigne* of his love is ſo great; the *payment* muſt needs be much, when the *earneſt* is ſo excellent, and the *peace* muſt needs be firme, when he gave us his *onely Sonne* for a pledge.

Nam ſi in his, quæ minoris eſt ponderis, ita eſt ſollicitus; quomodo erit circa id in quo noſtræ felicitatis ſumma verſatur? Petrus Martyr in hunc loc.

And this ſhould teach us never to *doubt* of Gods mercy, never to *feare* drowning, while Chriſt is in the ſhip, nor the greateſt *cloud* of ſin, while our Saviour Chriſt is in our hearts; for God is truth and cannot lie, and he proclaimes it to the whole world, *he deſireth not the death of a ſinner*, but deſireth *every* ſinner to beleeve this truth; and therefore he puts his *bow* in the clouds, his *onely Sunne* into our hands, that we might be ſure of his peace: And yet for all *this*, for all his *covenant*, for all that he ſaith and doth, we are ſtill full of *infidelity*, and had rather truſt to the rotten ragges of our owne unrighteous *righteouſneſſe*, then to all the moſt gracious *promiſes* of our moſt mercifull father; ſuch and ſo great is our folly that we had rather relie upon our owne weake and feeble *ſtrength*, then to have

Moſes,

Moſes, nay, then to have *Chriſt* himſelfe, to ſtand in the gap to turne away Gods anger from us: And therefore Chriſt doth no where ſo *much* and ſo *often* reprove his Diſciples for any thing, as for their *infidelity*, as you may ſee in *Matth.* 13.58. *Mar.* 16.14. Where you may obſerve, that, although *God upbraideth not*, as Saint *Iames* teſtifieth, that is, any good, that he doth unto us; yet the Evangeliſt ſaith, that our Saviour *upbraided* his Apoſtles and Diſciples, *for their unbeliefe*. Matth. 17.20. Mat. 6.6. Iames 1.5.

And the reaſon is; becauſe that, as φιλαργυρία, the love of money is *the root of all evill*; not onely, becauſe it is with a man in age as it is with a tree in winter, when there is ſap and life in the root, though there ſhould be little or none, to be ſeene in the branches; ſo in old and crooked age, covetouſneſſe will hold life in the root, when for want of ſtrength, many other vices will wither and decay; but alſo, becauſe a root is of a ſpreading and of a growing nature, eſpecially when it is planted in a fruitfull ſoyle; ſo the corrupt heart of a covetous man will produce abundance of other vices; even ſo *infidelity* and diſtruſt of Gods goodneſſe, is a *mother* ſinne, that bringeth forth *many* brats and baſtard brood; for did we beleeve the *threatnings* of God, we would not be willing to *commit* any ſinne; did we believe his *goodneſſe*, we would not *continue* in ſinne; or had we any confidence in his *mercy*, we ſhould never be dejected at any *miſery*, nor afraid at any death; the Poet ſaith Why covetouſnes is called the root of evill. Infidelity the mother of many evills and miſchiefes. *Fit quoq; longus amor, quem nō fidentia nutrit.*

Spes facit ut cultis mandentur ſemina terris,
Spes facit, ut vites excolat agricola;
Æquore is animam credat mercator ut undis
Spes facit: —— hope makes the husband-man commit his ſeed unto the ground, hope makes him prune his vines; and hope makes the Merchant, to intruſt his ſoule unto the raging waves; nay more, *Iacobus Billius Anthолog. Sacra.*

—— *Inter ſe immanes ſævīq; latrones*
Vt pacem teneant, ſtetq; fides ōq; facit.

Hope and faith and truſting one another, makes the wild and wicked theeves to hold peace and amity among themſelves; and yet ſaith he

ō cæcos animos! Chriſto diffidimus omnes;
Cum tamen inveniat prædo vel ipſe fidem. We are ſo blind that we will diſtruſt Chriſt, and will not beleeve God, though he be truth and ſweares the ſame; for he ſweares *the wicked ſhall not enter into his reſt*, and he ſweares *he will not faile David*; that is, any faithfull man that truſteth in him, and walketh uprightly, as *David* did; he will never faile him for ever. Why then ſhould we ſay, with *Ariſtophanes*, Pſal 9 5. ult. Pſal. 89.3. & v. 35.

Haud etenim perſuaſeris unquam
Nec ſi etiam perſuaſeris iſtud; we will not be perſwaded, though our conſciences ſhould be convicted for our incredulity; for, as when *Carbo* promiſed ſomewhat unto the people of Rome, and confirmed the ſame with many oathes and execrations; the people ſware againe, that they would not beleeve him; *quia probis & injuratis habenda eſt fides, levibus autem ne juratis quidem*; becauſe good men are to be truſted without oathes, and light vaine men not to be truſted though they ſhould ſweare never ſo much; ſo God, being truth it ſelfe that cannot lie, we ought to truſt his word, and put our whole confidence in his promiſes; and happy are they that truſt in him, for they ſhall never be confounded. ὁ γὰρ πειθόμενος, οὐδὲν μὴ πεισθῇ. *Ariſtophan.* *Eraſm. Apoleg. lib. 6.* *Fide, ſed cui vide.*

But I hope by this which I have ſhewed, you may ſufficiently ſee the *goodneſſe* of God: ſuch goodneſſe, as requires all *thankefullneſſe*, and all ſervice, to expreſſe our thankfullneſſe for the ſame. It is an old proverbe and true, *no fiſhing to the ſea, no ſervice to the Court*; yet this is truer, that to *ſerve* God is farre better; *for he taketh pleaſure in the proſperity of his ſervants*; and though in the ſervice of men, we may wait *long*, deſerve *well* and gaine *little*; yet, if we ſerve God, we ſhall never need to ſay with that great Cardinall, if I had ſo faithfully ſerved my *good* God, as I endeavoured to pleaſe my *late* Maſter, I had never come to this *ill* paſſe; nor to ſay with the Prophet, *in vacuum laboravi*, I have

loſt all my time, but our reward ſhall be laid in ſtore, and for *one houres* ſervice, for a little moment of time we beſtow in his ſervice we ſhall have *everlaſting* happineſſe, we ſhall enjoy the *crowne of life*; which I beſeech God to grant to your Sacred Majeſty, to you Noble Lords, to us all, and to all thoſe that love the Lord *Ieſus*; to whom with his Father and the holy Spirit be all *praiſe* and *glory* for ever and ever, *Amen*.

* * *

GODS LOVE TO THE VVORLD.

IOHN 3. 16.

Οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

For God ſo loved the world, that he gave his onely begotten Sonne: that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.

HE that would draw the wide world, ſaith *Syneſius*, into a little map, muſt not exemplifie all countries or kingdomes to the full, but paſſe over many to expreſſe the chiefe: And here, in my Text, is the whole *world*, here is *God*, which is greater then all worlds, *Chriſt*, the onely begotten Sonne of God, a *gift*, the like was never beſtowed, *love*, the beſt of all affections, *faith*, the chiefeſt of all graces, *death* and *life*, yea *eternall* life, the onely things to be ſhunned or deſired, to be drawne within the compaſſe of one little houre; And therefore I muſt paſſe by many, and I can but ſcarce ſalute thoſe very points that I handle.

The bleſſed Apoſtle and great Clarke, Saint *Paul*, ſaith, *he deſired to know nothing, but Ieſus Chriſt, and him crucified*; and truly, as he was brought up at *Gamaliels* feet, ſo I deſire to ſit at his footſtoole; which perhaps may gaine me this applauſe, to be thought too *ſimple* among the ſubtill *Politicians* of the Church; but *wiſedome is juſtified of her children*; and I had rather be thought a *foole* in the world, ſo I be wiſe unto ſalvation, then to ſayle over the greateſt *ſea* with falſe blaſts; therefore I beſeech you hearken unto this Text, which teacheth nothing els but Ieſus Chriſt, and is as the *King* of Heralds, that proclaimeth, *Gods univerſall love to all mankind*; and it is a part of that divine conference, which happened betwixt two of the beſt and moſt learned Doctors of the world, *Ieſus Chriſt* and *Nicodemus*: for *Ieſus Chriſt* is the *wiſedome* of God, ὃς αὐτὸς πάντα νοῆσε: *qui per ſe omnia cognoſcit*, which knoweth all things of and by himſelfe; and he is *innocency* it ſelfe, *in whoſe mouth was found no guile*; and *Nicodemus* is here commended by three excellent notes of worth.

1 Cor. 2. 2.

Matth. 11. 19.

Heſiod.

First,

The excellency of *Nicodemus* in three things.

Firſt, He was a *Phariſee*, the beſt ſect among the Iewes; and he ſeemes to be the beſt of them;

1. By this his *inquiſition* after the kingdome of heaven, when he came to Ieſus, and ſaid, *Rabbi, wee know that thou art a teacher come from GOD*, Verſe 2.

2. By that *act of juſtice*, in defending the innocent againſt all the *Sunedrim* of the Iewes, when he ſaith, *doth our law judge any man, before it heare him, and know what he doth?*

Iohn 7. 50.

3. By that moſt commendable *worke of piety*, in joyning himſelfe with *Ioſeph* of *Arimathea*, ſo carefully to bury, and ſo coſtly to imbalme the body of *Ieſus*, when he was dead.

Iohn 20. 39.

Secondly, he was a *Ruler* of the Iewes, that is, a Magiſtrate, an officer and a man of great authority among his people; and

Thirdly, that which is not uſuall among all rulers, he was a great *Scholler*, a Doctor of the law, and a teacher of the ſimple, as our Saviour ſheweth, when he ſaith, *art thou a Maſter*, or, as ſome tranſlate it, a *Doctor*, that is, a teacher in *Iſrael* and knoweſt not theſe things? *Ver.* 10.

Ver. 10.

And theſe words are the words of Chriſt, the teacher of *Nicodemus*, which was a teacher in *Iſrael*; for though *Athanaſius*, and ſome others of our later Divines, ſeeme to underſtand theſe words to be the words of the Evangeliſt, commenting, as it were, upon the words of Chriſt going before; yet Saint *Cyril*, Saint *Chryſoſtome*, Saint *Baſil*, Saint *Ambroſe*, and the greater part both of antient, and moderne Divines, do with one conſent, underſtand them to be the words of Chriſt.

Athanaſ. cont. Arian. Ser. 5.

Cyril. l. 2. *c.* 51. *Chryſoſt. hom.* 26. *Baſil. in Pſal.* 7. *Ambroſ de penit. l.* 1. *c.* 10. *&* 11.

And therefore, this onely conſideration, that they are the words of Chriſt, is very ſufficient to move *attention*; but you may further obſerve, if you pleaſe, that they are one of the beſt and moſt comfortable ſayings of all the ſayings of Chriſt; for though every word of Chriſt be gratious, yet all his words are not alike gratious unto us; but theſe words are one of thoſe foure moſt comfortable ſayings, which the Church hath picked out of all the writings of the New Teſtament, as the beſt and moſt befitting our meditations, when we come to receive the bleſſed Euchariſt; and they doe containe (as *Mathuſius* obſerveth) all the cauſes of our ſalvation: as,

This Text is one of the foure moſt comfortable Texts of all the Scripture. *Mathuſ.* in Iohn c. 3. v. 16.

1. *Cauſam* προηγουμενην, the *impulſive* cauſe, that moved God to ſave us, which was his *mercy*, and meere love to us. *So God loved the world*; and ſo the Apoſtle ſheweth, *Titus* 3. 4.

Titus 3. 4.

2. The *meritorious* cauſe, that deſerved ſo much good for us, not our owne workes, but the *merits* of *Ieſus Chriſt*; *he gave his onely begotten ſonne.*

All the cauſes of our ſalvation.

3. The *materiall* cauſe, that was to receive all this good, the *World*; for *God ſo loved the world.*

4. The *inſtrumentall* cauſe, on our part, that apprehendeth all this good, which is *faith*; that *whoſoever beleeveth in him.*

5. The *finall* cauſe, that is, the benefit, which we reape from Gods love, our *deliverance* from hell and the *inheritance* of eternall life; that *whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.* But I deſire you to obſerve theſe three parts.

Three ſpeciall parts.

1. An inexplicable propoſition.

1. An inexplicable *propoſition*; God ſo loved the world.
2. An infallible *demonſtration* of that love; that he gave his onely begotten Sonne.
3. A moſt comfortable *concluſion*, iſſuing from the premiſes; that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.

Wherein foure things are obſervable.

1. In the propoſition I find foure remarkable parts.

1. The *lover*, God:
2. The thing *loved*, the world
3. The *affection*, love
4. The *manner*, ſo; God ſo loved the world

or briefer

1. The *agent*; God.
2. The *object*; the world.
3. The *act*, love.
4. The *extent*, ſo.

1. For

1. For the *agent*, I find many that pretend and profeſſe to love, yet none that loves indeed, without ſome by-reſpect, but onely God; for, the *world* pretends to love us, and we profeſſe to love our ſelves; but if we were not fowly blinded with the perſwaſion of theſe falſe loves, we might eaſily perceive, that the love of the *world* will deceive us, and the love of our *ſelves* will deſtroy us; for

Hos amat, hos opibus cumulat, miroq; favore
Perſequitur mundus, quos videt eſſe ſnos.

1. The *world loves his owne*, as our Saviour ſaith; and what it *promiſeth* to many, it will *performe* to few; ἀργύρου χρυσοῦς λαλεῖσθαι; you ſhall have ſilver ſtreames, length of daies, ſtore of wealth, what you will; good Lord, what worlds it promiſed to *Alexander*, what wonders to *Iulius Caſar*, to cut *Iſthmos*, to ſubdue the Parthians, and to doe more then ever man did, as *Sueton:* ſaith: and ſo it doth to all; *proijcit ampullas & ſeſquipedalia verba*, you ſhall want no faire promiſes; for it hath as many complements as the *formall* courtier; but it is as deceitfull, as the moſt *cunning* citizen, and will performe as little as the leaſt of theſe, juſt nothing; for ſome of them, which the world promiſed to equalize with *Craſus*, it left as poore as *Iob*; and others, to whom it promiſed *Neſtors* yeeres, as that foole which ſaid, *thou haſt ſtore laid up for much time*, it cut them off in a moment, as it did him, *this night ſhall they fetch away thy ſoule from thee*; and then we might ſay with Saint *Bernard*, *ubi ſunt amatores mundi*, ô where be the lovers of this world, which ſo lately flouriſhed among us? they are ſuddenly gone, and *their memoriall is periſhed with them:* for the world hath *deceived* them, and performed nothing with them; or, if any thing, yet to no purpoſe; becauſe *all that is in the world is but vanity of vanities*, that is, extreamely vaine and nothing but vanity, ſaith the Preacher; or as Saint *Iohn* ſaith, *all that is in the world is either luſt of the fleſh, or luſt of the eyes, or pride of life*; and pride, will give a fall to the greateſt worldling, were he as proud as *Lucifer*; for that *God reſiſteth the proud*. And therefore *fallax eſt hic mundus, finis dubius, judex terribilis, pœna infinibilis*, ſaith *Pet. Bleſen.* this world is moſt deceitfull, the end doubtfull, the judge terrible, and the puniſhment endleſſe; nay our beſt friends of whom we have deſerved moſt, have or may deceive our expectation: And this ſhould teach us, that as the world loves not us, ſo we ſhould doe as the Holy Ghoſt adviſeth us, not to love the world, nor *to put any truſt in man.*

2. We love not our *ſelves*; for though the Apoſtle ſaith, that *in the laſt daies men ſhould be lovers of themſelves*, yet *res eſt omnium peſſima, hominem nempe φιλαυτον falli a ſe ipſo:* wee find this love to be worſe then the greateſt hatred in the world; becauſe no *hatred* can be worſe then *falſe* love; for *if it had beene an open enemie that had done me this diſhonour, I could well have borne it*; but being thou *my companion, and mine owne familiar friend*, the abuſe is above expreſſion, beyond ſupportation.

But who can beleeve, that his love to himſelfe is ſo pernicious to himſelfe; when as, *Terence* ſaith, *verum illud verbum eſt, vulgo quod dici ſolet, omnes ſibi malle melius eſſe quam alteri*; it is moſt true that all men wiſh better to themſelves then to any other.

I anſwer with the Poet, that *cæcus amor ſui*, all love, excepting the love of God, is blind, and the love of our ſelves blindeſt of all; then, *turpia decipiunt cæcum vitia*, the fowleſt ſtaines are never ſeene by blind eyes; we will not know our owne faults; or if we ſee them, *licet alijs nihil remittimus*, though we remit nothing unto others, but write their ſmalleſt faults in marble, yet we will eaſily forgive all unto our ſelves; but our good, if any be in us, though it be but like a mole-hill, God knoweth how little, yet, *unuſquiſq; quod ipſe repetit aut ſolum aut optimum ducit*, every man thinkes his owne mole-hill to be a mountaine: And therefore when this *blind* love ſhall lead us, poore blind men, towards our happineſſe, it will bring us to fall into the ditch; even to the ditch of eternall deſtruction:

1. The agent. Many pretend to love us.

Anthol. Sacr. Iacobi Billij.

1. How the world deceives us.

Sueton in vita Iulij Cæſaris.

Luk. 12. 19.

Vbi ſunt amatores mundi, qui ante pauca tempora nobiscum fuerunt? nihil ex ijs remanet niſi cineres & vermes. Bern. in lib. meditt.
Eccleſ. 1. 2.
1 Ioh. 2. 16.

Terent. in Andr. 2. 4.

The Spaniards proverbe.
Q. Curt. l. 7.

struction: and so we find it, that man hath no greater enemie then himselfe; his owne *heart*, and his love to follow his hearts desire, destroyeth his owne soule: And therefore the Spaniards have an adage, and it is a very good one, *Dios mi, guarda mi, de mi*; ô my God defend me from my selfe; for if we hated not our selves no enemies could hurt us; And for this cause our Saviour saith, that *whosoever will be his Disciple, he must forsake himselfe and follow him*; because he knew that if we would follow our owne *desires*, we should destroy our own *soules*; so well, so ill, we do love our selves; therfore God willing to lay a speciall punishment upon the most rebellious *Israelites*, saith, *I gave them over to follow their owne hearts lusts, and let them follow their owne imaginations*, *Psalme* 81. 13.

Licet alij nihil remittimus, omnia tamen nobis ipsis ignoscere familiare est. *Q. Curt. l. 7.*

The Spaniards proverbe.

But God loves truly; *Quia Deus est aeterna veritas, & vera charitas, & chara aeternitas*, as Saint *Augustine* saith, *confess. l. 7.* because God is true, and God is love; and therefore true love; And no wonder saith Saint *Augustine* that God should love; *Quia sicut necessarium est Deum intelligere, sicut & necessarium est ipsum vivere; ita necessarium est Deum amare*; for as it is necessary that God should *understand*, as it is also necessary that he should *live*; so it is necessary that he should *love*; because he is an *intellectuall* nature, whose property is to *understand* and to *love*: and as he is a *pure act*, which is subject to no change, so he must *alwaies* love; els, if he could sometimes love and sometimes not love, he should be subject to imperfection, which cannot fall upon the God-head, saith Saint *Augustine*.

It is necessary for God to love himselfe.

Aug. de trinit. lib. 15. c. 20.

2. For the *act* or the affection, *love*, *God loved the world*; and love, as it is the *strongest* of all passions, *as strong as death*, saith *Salomon*, and it hath killed many a one, *saevus amor docuit, natorum sanguine matrem commaculare manus*; yea it brought Christ himselfe to death, and as the Christian Poet saith

Huc me sydereo descendere fecit olympo
Hic me crudeli vulnere fixit amor.

2. The act. Love the strongest of all passions.

His love fastened him to the Crosse; so love is the *best* of all affections, as the fire, which is the chiefest of all the elements; for *Orpheus* and *Empedocles* say that love, which they calleth φανητα, is the beginning of all humane things; *Hesiod.* saith, the first thing that God breathed on the first chaos of all things was love. *Zeno* the stoick saith, it is the best instrument of friendship, concord, liberty; and therefore most availeable for every Common-wealth; and *Phaedrus* saith, *Maximorum bonorum est causa*; it is the chiefest cause of the greatest good; and, if we consider the most eminent love to be nothing els but the fecundity of all goodnesse (for the Philosophers say, love is the sonne of beauty, as the Poets faigne *Cupid* to be the child of *Venus*;) and the whole universe to flow from the love of the all powerfull God, which tyed all things together with the most admirable knot of love; it will easily appeare how plentifull, how sweet and how profitable is the fruit of love, whereby all well ordered *families*, all flourishing *Cities*, all famous *Kingdomes*, all the *Orbs* of heaven and all other things whatsoever desire connexion and unition; and therfore *Boetius* saith, *ô felix hominum genus, si vestros animos amor, quo caelum regitur, regat*; we are happy men, if love, which ruleth heaven, ruleth us; Saint *Chrysostome* saith, he had rather be the most unfortunate man with love, then to enjoy wealth, honour, and all other endowments of fortune, with hatred and dislike; and *Athenaeus* saith, that, *sapientes alij in Gymnasijs una cum Mercurio & Hercule amorem statuerunt, ejq; sacrificabant*, many wise men in former times did *sacrifice* unto love as to a god; and no wonder, if they had understood the true love; because *God is love*, and without love, as *Lucretius* saith, the world could not subsist; and the want of love is the cause of all mischiefe; and therefore Saint *Paul* saith, *love is the fulfilling of the law*: And if humane love, the love of man to man, be so excellent, then how much more excellent is the love of God to men; this is like *fire* indeed, which turneth all that it toucheth and can master unto it selfe, and then never resteth, till it goes, and brings likewise with it, that substance, which it converted, unto

The excellency of love. *Orpheus in Carmin.*

Boet. de consol. l. 2. met. 8.

S. Chrysostomes choice.

1 Iohn 4. 8.

Lucret. de rerum nat. l. 1.

Love like the fire.

it

it selfe, unto his owne place, which is the highest and the chiefest of all elementary places; So is the love of God, desirous to unite us, to convert us, and to one us, that is, to make us one with himselfe, as Saint *Iohn* testifieth, and as Saint *Peter* saith, *to be partakers of the divine nature*, and then to bring us to the highest, to the happiest place of all places, where himselfe doth rest, as our Saviour sheweth; *Father I will that they also, whom thou hast given me, be with me, where I am*: So excellent is the affection of love. And it containeth three speciall things.

Iohn. 17.21.

Iohn. 17.24.

1. *Bene velle*, to wish well
2. *Bene facere*, to do well
} to the thing loved.
3. *Complacere*, to delight our selves in that we love.

Three things contained in love.

And God doth all this to the world: And therefore surely this should teach us to love God againe; *quia amor amoris magnes*, because love is the chiefest loadstone of love, and the law of *equity* tells us, not to love them that love us is a kind of injustice, that repugneth honestie; because a lover doth wholly yeeld himselfe unto him that is loved, of whom while he is judged as his own, he cannot choose but be beloved, when every one by nature loveth those things that are his owne; therefore *Petrarch* saith, *nullum cor adeo durum, quod dilectione & servitute non molliatur*; and besides all this, love is never *preserved* unlesse it bee answered with love againe; therefore *Themistius orat. 6.* produceth *Themis* to say unto *Venus*, that although true love may be *borne* alone, yet it cannot *live* alone, but she must beget another love, *ut alter alterius incrementi sit causa*, that the one may be the meanes of the preservation of the other. * *Piccolom. p.* 578. And because Gods *example*, in all morall actions, is every where made a *patterne* of our imitation, therefore we should all love one another; for why should we thinke our selves too good, to love them whom God loveth? Indeed there is a great stirre in the world about the *certaintie* of our salvation; and I confesse many arguments may be made, and many signes may be given to confirme us in the hope of Gods saving health; but I doe assure you that, as the rivers doe all fall into the sea; so all the demonstrations that can be produced, doe all end in this point *of loving one another*; for how shall I know that Christ died for me? by my *faith* that beleeveth it; and the *spirit* of God that perswadeth me to be assured that I am the child of God: how shall I be sure my faith is *true*, and that this spirit which is in me, is the *Spirit of God*? even by the *workes* of faith and the *fruits* of this spirit; and what is the *chiefest* worke of faith, and the *best* fruit of Gods spirit in a sanctified man, but the *love* of God? and *how can we love God whom we have not seene, if we love not our neighbours whom we do see?* therefore we need not *ascend up into heaven*, or search into the secrets of God, to see whose names are written in the booke of life, but *descend* into the closet of our owne hearts, and looke into the dispositions of the same; *whether we love all men*, not onely our *friends* and familiars, but even our *enemies* and strangers; and if they have wronged us, be ready to forgive them, *even as God for Christ his sake hath forgiven us*, and then manifest this *inward* grace by the *outward* effects of doing good to them; for if we do this, we may be sure of Gods love; but if we *revenge* our selves on them that *submit* themselves to us, and love none but whom wee like, be we what we will, we can never be sure of Gods saving grace, as both Saint *Augustine* and Saint *Paul* do make it plaine unto us; for Saint *Augustine* saith, *universa inutiliter habet, qui unum illud (scilicet amorem) quo universis utatur non habet*; he hath all things in vaine, which hath not love, which onely makes us able rightly to use all things; and Saint *Paul* tells us plainely, *if he had all faith and gave all his wealth unto the poore, yea and his body to be burned, yet if he had not love, all were nothing* and worth nothing to him.

* Therefore *Varro*, that called her first sonne *ipse* love, brought forth another son, whom she called *amicus* i. love for love.

How we may bee certaine of our salvation.

1 Iohn 4.20.

1 Cor. 13.

3. For the *object* of his love, it is said to be the *world*; and this may be said to be a *wonder*, and a great wonder too; that God should love the *world*; and that in many respects;

3. The object of Gods love.

A seven-fold wonder that God should love the world.

1. Because God hath *omne bonum & delectabile in seipso*, all good and delectable things in himselfe, and hath need of no extrinsecall thing that he should love

1. Reason.

it, as if he had not an all-sufficient object within his owne bosome, which might adæquate and challenge his whole infinite love; as Saint *Augustine* saith.

Idem de trinit. l.8. c.3.

2. Reason.

2. Because there is *no necessity*, that he should love his creatures, as there is a necessity for him to love himselfe; which he cannot choose but love; (it being as impossible for him to slake his love to himselfe, as it is impossible for him to cease to be a God; which notwithstanding is no more impotency in him that he cannot doe it, then it is impotencie in him that he cannot die; *quia Deo competit perfectum posse, & non ea quæ defectum potentiæ significant*; because it is agreeable to the divine nature, to be able to doe all things which shew ability, not infirmity: as *Bonavent:* saith;) And therefore, that he would *freely* love that, which he could choose either to love or not love; (for it was in his owne *free liberty*, whether he would make the world, and so whether he would love the world or not) it is, and must needs be, an argument of great love and of great wonder, that he should so love it.

It is impossible for God to slacke his love to himselfe.

Bonavent. Ser. 35.

3. Reasen.

3. Because he loveth it without any *utility*, without any profit unto himselfe; for if he had lov'd the world for his *owne good*, though never so *little*, then had it not beene so *great* a wonder, that he had lov'd it; but as the Psalmist saith, *bonorum meorum non eges*, God hath no need of any thing that is without himselfe: When as he hath *all desiderable* excellencies within himselfe: therefore to love the *world*, not for his *owne*, but for the *worlds* good, is very great and very wonderfull: for what is the *Creation* of the world to the perfection of God? he was the same that he is before we were; and our *production* from nothing to being brought nothing unto him; so if we were reduced againe into nothing, wee could detract nothing from him; *Quia nec melior si laudaveris, nec deterior si vituperaveris*; because he is neither the *better* for thy praise, nor the *worse* for thy dispraise; but as the Apostle saith, he is *yesterday and to day and the same for ever*; and his *essentiall* glory can neither be augmented nor diminished by the being or not being of any creature.

No profit to God to love us.

Aug. in Psalm. 50.10.
Heb 13.8.
Cyrillus Libe. Thesaur. cap. 6.

4. Reason.

4. Because there was no *reason*, *desart* or *merit* in us, that he should love us; for though we find *something* worthy of love in the the thing that is loved; yet God found *nothing* in us, for which he should affect us; for how should hee find any thing in that which was nothing? *Ideo prius fecit amabiles unde amaret*; therefore he made us delectable that he might delight himselfe in us; saith Saint *Augustine*.

No desert in us that he should love us.

5. Reason.

5. Because our *demerits*, whereby we deserved so much hatred, and not love, by reason of our manifold sinnes and corruptions, required that he should rather hate us, for our evill, then love us, for any good that was in us.

Much cause to hate us.

6. Reason.

6. Because he did this, not onely for *wicked* men, whom he saw to be *unworthy* of this, but also for such *wretched* men, whom he foresaw would be *ingratefull* for all this; for so Saint *Chrysostome* saith, *Commendat Deus charitatem suam, quod pro ingratis filium dederit*; God doth herein exceedingly commend his love, that he giveth his Sonne to those that are *unthankefull* to him for his Sonne; *& si ingratum dixeris, omnia dixeris*; and there cannot be a fouler beast then an *unthankefull* man; And therefore I make this the wonder of all wonders; for though men had beene *unworthy* of so great a favour before it was shewed; yet if he had foreseene, they would be *thankefull* for it, when it should be exhibited, this might be somewhat considerable; but to *love* them, whom he knew would *hate* him, and to *give* his Sonne for them, that should *trample* his Sonne under their feet, and *account the blood of the covenant as an unholy thing, and doe despight unto the spirit of grace*; that is most admirable beyond all admiration.

Chrysost. hom. 26.

Quia nihil est, tam inhumanum, tam immane, tam ferum, quam commissere, ut beneficio, non dicam indignus, sed victus esse videare. Cicero in orat pro Planco.

Heb. 10. 29.

7 Reason.

7. Because notwithstanding all this, yet this love is grounded upon good *reason* and joyned with great *wisdome*; for in our loves, if there be no *merit* to deserve it, (as God knowes, few of us love for *merit*, but for *affection* sake, and our *affections* to men are as to Iewels, according to *opinion* wherein most are much deceived;) then we say, *quid deceat non videt ullus amans*, love is blinde,

Ovidius epist. 4. Ante polos cæli luna bas sumita nobis, scilicet ut nullus sana nemo in amore videt Propert. 2. 14.

and

and wants reason, when we love that which deserves no love, perhaps hate; and therefore we conclude this love to be *admirable*, but not *reasonable*; either because it springs out of the *ignorance* of the demerits of the thing loved; or out of the *vehemency* of our passions and transported affections; *quæ, quod non amabile est, sæpe amore dignum apparere faciunt*; which doe often make that to appeare worthy of love, which in it selfe deserves no love; saith that wise and learned *Cardinall*.

No reason oftentimes in our love. *Tolet. in hunc versum.*

But the love of God to us proceeds, neither out of *ignorance* of our unworthinesse; for alas *he knoweth what is in man*, better then any man knoweth himselfe, *he understandeth our thoughts long before*; neither out of any *passion*, which is not in God; but out of the depth of his unsearchable *wisedome* and equity, which our wisedome and reason are too weake to understand.

Ob. But you will say, that love seemes to be very *rash*, when we love that, which hath no *cause* of love, and we no *reason* to love it;

Sol. I answer that in *those things*, which are loved, there is *no* cause found, why God should love them; but *in God* which loveth them, there is both a *good* cause and a *just* reason of loving them, and that is, his infinite and incomprehensible *goodnesse*, which is the sole cause why he loveth us, as he testifieth himselfe, by his Prophet, *propter meipsum & propter nomen meum*, for his names sake and his owne glory he loves us all.

Chrys. in Epist. ad Tim. homil. 7.

1. Why God loveth us.

And so you see, it is a *wonder*, and a *seaven-fold* wonder that God should love the world; and yet behold, and behold it with admiration; *God so loved the world*; and his love to the world is *eternall* and beyond all eternity as Saint *Augustine* sheweth; *Nam sicut concilium creandi æternum fuit, licet opus novum*; for, as the worke of *making* the world be *new*, as also the worke of the *incarnation* of Christ is a *new* worke, as the Prophet sheweth, *the Lord hath created a new thing in the earth, a woman shall compasse a man*; and yet the *counsell* or decree of God touching the making of these things was from *everlasting*; so that which *Boetius* saith, *l. 3. met. 9.* may well be here said, *mundum mente gerens pulchrum, pulcherrimus ipse*; he bare the world eternally in his eternall mind, as *Barradius* doth expound it. So, though the effect of Gods love did appeare in time, as first, when hee produced things that they might have their being; yet his love to these things was before the the foundation of the world, as the Apostle sheweth.

Gods love to us from everlasting. *Aug. de civit. Dei l. 12. c. 17.*

Ier. 31. 22.

Boetius l. 3. met. 9. Barrad. to. 1. l. 6. c. 6 p. 267.

Ephes. 1. 4, 5.

Ob. But yet here we must stay, and take up *Nicodemus* his question, *how can these things be?* that *the same fountaine should yeeld forth sweet water and bitter*: the same *tongue*, the same *Evangelist* should say, *God so loved the world*; and againe, *love not the world, nor the things that are in the world; for if any man love the world, the love of the Father is not in him.*

John 3. 9.

Iames 3. 11.

1 Ioh. 2. 15.

Sol. I answer, that the world is taken divers waies, specially

1. *Pro mundo creationis*, for all the *creatures* in the world that are made and created by God, as the Philosopher takes it, in his first booke *de cœlo & mundo*.

Mundus est qui constat ex cœlo & terra, & terrenis, cœlestibusq; naturis. Possidon. in meteor.

2. *Pro mundo corruptionis*, for the *vanities* and corruptions of the world, which invaded all creatures through the sin of man, as the Apostle sheweth, that *the creature was made subject unto vanity, not willingly, but by reason of him, who hath subjected the same in hope*; and so Saint *Bernard* takes it, where he saith that *mundus est ubi malitiæ plurimum, sapientiæ modicum, omnia viscosa, omnia lubrica, nulla pura; ubi animæ periclitantur, corpora affliguntur, & omnia vanitas atque afflictio spiritus*: the world is that which hath a great deale of malice, little wisedome, all slippery, all intangled, nothing good, where our soules are endangered, our bodies afflicted and *all is vanity and vexation of spirit*.

Rom. 8. 20.

Bernard. in quadr. sermone.

The quality of the world.

And if you take the world in the first sence, for the *creatures* of God, God loveth them all, *and he hateth nothing of all that he made*; because, as *Plato* saith, *charitas Dei est causa creationis mundi & originis omnium rerum*, the love of God is the cause of the creation of all things, therefore he cannot hate them being created:

Plato in Tymæo.

The love of God the cause of all things.

ted: But if you take the world in the second sence, for the *corruption* of the world, which is indeed a world of corruption; then God, *which is of pure eyes*, doth perfectly hate the same; and *whosoever loveth this world, the love of the father is not in him; quia ut oculi pariter cælum & terram nequaquam conspicunt, sic amor Dei & mundi pariter in uno corde habitare non possunt*; because that as the *eye* of man, at the same instant, cannot *behold* both heaven and earth, so the *heart* of man cannot *containe* both the love of God and of the world at the same time; saith Saint *Cyprian*.

1 Ioh. 2. 15.

Cypr. de 12. abusiv.

Love of the world excludes the love of God.

Iohn 17. 9.

Ob. But then againe it may be objected, that our Saviour denieth *to pray* for the world; therefore certainely he loves not all the created world, but onely some few men that were given him out of the world, as himselfe confesseth; and these are called the *world*, because they are of more *worth* then all the *rest* of the world.

The world of men taken three waies

Sol. I answer that this *world* of men is taken three waies.

1. For worldly, *vitious*, sinnefull men, as, *if I should yet please men*, I should not be the servant of Christ; and againe, *they are of the world, therefore speake they of the world, and the world heareth them:* And in this sence the world is to be taken, where Christ saith, *I pray not for the world*, that is, for the wicked brood of ungratious and ungodly men, that have erred from the wombe, and will runne on in all sinne unto their graves; because *this* world is that which pertaineth unto the masse of perdition; *quia totus in maligno positus*; because all this world lieth in wickednesse.

1. For wicked men Gal 1. 10.

1 Ioh. 4 5.

2. The world is taken for the *predestinate* and elected people of God, which doe live and wander in this sensible world; as where *Abraham* is said to be *the heire of the world*; because he is the father of all the faithfull, to whom the whole world doth belong; and more plainely where Saint *Paul* saith, that *God was in Christ, reconciling the world unto himselfe*; that is, the whole company of Gods *elect*; because none but the elect are reconciled unto God.

2. For the predestinate men. Rom. 4. 13.

2 Cor. 5. 19.

And in this sence, some doe understand the words of Christ in this place, *so God loved the world*; even as Saint *Iohn* saith in another place; *behold what manner of love the Father hath bestowed upon us, that we should be called the sonnes of God*; for this is to be understood of the *elect* onely, as the words immediately following doe make it plaine, *therefore the world knoweth us not, because it knew him not:* And therefore say they, Saint *Iohn* speaking *here*, as he doth *there*, of the *great* love of God to men, is to be understood here as there, of his love unto the *elect*, which he doth so exceedingly love.

1 Iohn 3. 1.

But I answer, that the words following in this place will not permit the *restriction* of this word, world, unto the *sole* company of the elect; because then the explanation of the words must needs be thus, God so loved the elect, that whosoever of the elect should beleeve in him, should not perish but have everlasting life; which is most absurd; because this explication gives just suspition that all the elect are not saved, but onely those of them, that will beleeve in him; whereas it is most certaine, that as many as are elected shall be saved, and God which hath decreed the end, hath likewise decreed the meanes to bring them to that end. And therefore

These words not to be restrained onely to the elect.

All the elect shall be saved.

3. The world is taken for *all men* promiscuously, good and bad, without respect either to *election* or *reprobation*, as things altogether unknowne to us, who are chosen or who are refused.

3. All men, Ioh. 15. 19. 1 Cor. 4. 9.

And in this sence I take our Saviours words in this place, God so loved the world, that is, *genus humanum*, as *Dionysius Carthusianus* expounds it, the whole *race* of mankind, all the children of men, as they are his creatures and the workes of his hands. And I find

Dilexit mundum i. genus humanum, prefertim homines prædestinatos. Dionysius Carthusianus in hunc loc.

1. The *Scriptures* approving
2. The *Fathers* confirming
3. *Reason* requiring

} it to be thus: for

1. Proofe.

1. The Apostle saith, *Christ tasted death for all men*; and *the grace of God* which

which bringeth salvation unto all men; and *Christ is the reconciliation, not for our sinnes onely*, that is the *elect*, but also *for the sins of the whole world*.

Heb. 2.9. 1 Tim. 2. 6. 2 Cor. 5.15. Titus 2.11. Rom. 1.16. c. 3.22, 23. 2. Proofe.

2. Pope *Leo* saith, *Quia primi hominis universa posteritas uno simul vulnere sauciata corruerat, venit Christus non extraneus ab hominum genere; sed alienus a crimine, in quo diabolus, quod suum diceret, non haberet, qui dum in eum savit, quem sub peccati lege non tenuit, jus impiæ dominationis amisit; quia effusio pro injustis sanguinis justi, tam potens fuit ad privilegium, tam dives ad pretium, ut si universitas captivorum, in* redemptorem *suum crederet, nullum tyrannica vincula retinerent; quoniam, sicut ait Apostolus, ubi abundavit peccatum, ibi superabundavit & gratia*; because the whole posterity of the first man *Adam*, being all wounded together with one blow, had most suddenly and desperately fallen, and were all liable to the same misery; therefore Christ, being no stranger from the *nature* of man, but wholly free from all *sinne*, hath come into the world; and because in him the divell could not have any thing, which he might say was his; therefore while he did unjustly *rage* on him, whom, under the law of sin, hee could not hold, he hath *lost* all the pretended right of his unjust dominion; because the effusion and shedding of his righteous blood, for the sinnes of unrighteous men, is so *powerfull* for our priviledge, and so *availeable* for our satisfaction and the price of our redemption, that if *all* the company of captives, should beleeve in their Redeemer, not *one* of them all could be detained by the tyranny of the divell; because, as the Apostle saith, *where sinne abounded grace superabounded*. The Author of those comments upon the Psalmes, which are ascribed to *Arnobius*, is of the same minde; and *Hincmarus* a very ancient and a very learned Author, hath *ex professo*, written a whole booke in confutation of them that said, that *Christ came to die for the elect onely*. I could bring *a cloud of witnesses* to confirme this point: but the truth is to be proved, *rationum pondere non authorum nomine*, rather by the *weight* of reasons then the *name* of Authors, and one sound reason without Authors is better then ten, grave Authors without reason: and therefore

Vide Maldonat. in hunc, loc.

3. If God did not love all, so that he gave his Sonne for all, then the wicked might have a *just* excuse for not beleeving in his Sonne, and God could not bee just for condemning them for their unbeleefe; for if *faith* be the onely instrumentall meanes that saves a man, then questionlesse infidelity, and not beleeving in Christ is the most *principall* thing that condemnes him; and so our Saviour saith, *this is the condemnation*, that is *materia condemnationis*, the matter or chiefe cause of condemnation, as Saint *Chrysostome*, Saint *Cyrill*, *Theophylact* and *Euthymius* doe expound it; *that light is come into the world*, that is himselfe, which is the true light, *and men love darkenesse more then light*; and Saint *Iohn* more plainely, Ver. 18. saith, *he that beleeveth in Christ hath eternall life, and he that beleeveth not, is condemned already*; not that he shall not afterward come to judgement to be condemned, but that he hath the *cause* of condemnation already in himselfe, even as it was said to *Adam*, *in the day that thou eatest thereof thou shalt die the death*; not that he should presently die, *sed quod statim in se mortis causam habiturus*, as Saint *Chrysostome*, *Theophylact*, and *Euthymius* understand it. And if Christ was not given for them, then are they condemned for not beleeving a lie; for not beleeving that to be, which never was; which is most absurd to say, and most injurious to thinke, that God would damne a man for not beleeving Christ to be his Christ, when as he was never given him; but when God the Father shall say, *accipe unigenitum meum, & da pro te*; and God the Sonne shall say, *tolle me & redime te*; and yet wretched man will not accept of this offer, then may he be most justly condemned, and his mouth fully stopped, that he is without any excuse, and the most gracious God is *so justified in his sayings, that hee is cleere when we are judged*: and this Saint *Hierom* intimates, when he saith, *signum adventus dominici est, in toto orbe evangelium prædicari, ut nullus non credens sit excusabilis*, the signe of our Saviours comming is the preaching of the Gospell in all the world, that none which beleeveth not, might have any excuse.

3. Proofe.

Ansel. in l. cur Deus homo.

Hieron. super Matthæum.

Rep. But it may be said, are they not condemned for their *sins*, but *solely* for this, for not beleeving in Christ.

Sol. I answer, if they beleeved *this*, they should be free from *all* sins; because he came to pay all our debts; but because they beleeve not this, *they remaine in their sinnes*, and shall be condemned for their sinnes, and for this sin, above all other sinnes, *that they make God a liar*, and will not *beleeve* him, that he hath sent *Iesus Christ*.

Esay 53. *Ob.* But it is objected againe, it was prophesied, *he should beare the sinnes of many*, and our Saviour saith, hee came, *dare animam suam redemptionem pro multis*.

Sol. I answer in a word, if he was given for all, then surely for many; because though many comprehends not all, yet certainely all includeth many.

O then behold the *great* mercy of God, and consider *quid misericordius intelligi valet quam quod unicus peccatori, æternis tormentis damnato, & non habenti unde se redimat, Deus donet filium unigenitum*; What can be thought on so full of mercy, then that God should give his onely Sonne, to every sinner condemned to the torments of eternall death, and having no meanes in the world of himselfe to redeeme or to helpe himselfe? And therefore whosoever will, may, and whosoever will not, ought to beleeve in the Son of God; and *thou art inexcusable ô man, whosoever thou art, that wilt not beleeve in Iesus Christ*; because *the Lord is loving to every man and his mercy is over all his workes*.

4. The manner of Gods loving us, how great his love is. Ephes. 1.6. & c.2. 4.7.

4. For the *manner* how God loved the world, it is expressed in this word ουτως. So; and it sheweth the *vehemencie*, the ardencie and the excellencie of his love; Saint *Paul* calls it *the great love* and *the rich mercy of God*, yea *the exceeding riches of his grace*, exceeding the love of a father, and preferred before the tender bowels of a mother: so *inexplicable* to us that we know not with what *words* to expresse it, or by what *Similies* to explaine it; for he so loved the world, that it passeth our *understanding* to conceive how much, how well; and therefore much more it passeth our *speech*, to utter after what manner, he loved the same: Yet, that so *great* love might not be passed over unconsidered in the *particulars*, because it passeth our apprehensions in the *generall*, our Saviour sets downe the best demonstrations in the world, to shew some view thereof, though it be but as *Moses* saw the land of Canaan from the top of mount *Nebo*, afarre of; so our sight thereof is very dimme, in respect of that knowledge which we shall have of it hereafter, when we shall enter into the celestiall Canaan where we shall see him face to face.

Esay 49.15.

So much for the proposition: God so loved the world.

2. The infallible demonstration of Gods love.

2. Because love is an *inward* affection, that cannot be well expressed without some *outward* demonstration of the same, therefore our Saviour saith, *God gave his onely begotten Sonne*: so here is an *externall* effect of his *internall* love; and it is set downe by foure words.

1. *Dedit* 3. *Suum*
2. *Filium* 4. *Vnigenitum*.

But these foure words are full of *matter*, full of *consolation*, full of *admiration*; as

1. Why one man gives gifts to another.

1. That God *gave* his Son; a *great* gift; And there be many causes why one man gives gifts unto another, as specially, either because

1. He *needs* his helpe, or
2. He *feares* his greatnesse, or } but
3. He *desires* his friendship.

Psal. 16 2. Iob 22 3. Iob 35.6,7,8. Iob 22.28. 1. God needs not our helpe.

First, God *needs* not our helpe, as the Prophet *David* speaketh, *Deus meus es tu, & bonorum meorum non eges*, thou art my God, my goods are nothing unto thee: and *Elyphaz* saith the truth unto *Iob*, *is it any pleasure to the Almighty that thou art righteous*, or, *is it any gaine to him that thou makest thy way perfect?* and so *Elihu* more fully saith, *if thou sinnest, what dost thou against him*, or *if thou be righteous, what givest thou him*, or *what receives he at thy hands? thy wickednesse*

may

may hurt a man as thou art, and thy righteousnesse may profit the Sonne of man; but wherein can a man be profitable to God, whereas he needs not any thing, but *giveth to all things, life and breath and all things,* as the *Apostle* sheweth? Act. 17.25.

Secondly, God needs not give us any thing for feare of any of us, of all of us; for alas he is the Almighty, *who can resist him?* and we are but dust and ashes, nothing and able to do nothing; and therefore 2. God feares none.

Thirdly, though God is no waies bettered or benefited by our friendship, yet he gives this gift to us onely because *he desires our love* for our good; *nam deliciæ meæ cum filijs hominum,* for my delights is to be with the sonnes of men, saith the Lord: and therefore hee bestowes gifts upon us; and *Salomon* saith, *a gift in secret pacifieth anger, and a reward in the bosome strong wrath,* Pro. 21. 14. 3. Why God bestoweth gifts on us. Pro. 21.14.

And gifts, saith the Philosopher, *maxime omnium ingenuos animos devinciunt,* doe chiefely ingage ingenious mindes, nay wild beasts acknowledge good offices, and there is no living creature so untractable, but with kinde handling is made more gentle, and he that persevereth in bestowing gifts will extort an acknowledgement from the most obdurate creature; for *they blinde the eyes of the wise* saith the Prophet; and Stories are not wanting to shew how many they have corrupted to doe evill, as *Tarpeja* for a few bracelets to betray the Cittie of *Rome*; and we know gifts brought great preferments to many unworthy men; therefore why should not gifts much sooner win us unto God? The *Comedian* saith, *liberalitate liberos retinere satius esse credo quam metu*; bounty gaineth us sooner then feare; therefore God, *ostendit ubera prius quam verbera,* doth first shew the dugge before hee fetcheth the rod, and he giveth gifts before he layeth on stripes; and his gifts are, *nimis copiosa, multa & magna*; very many and very great. Seneca l. 1. c. 3. What gifts have done. Titus Livius. Terent. in adelp. act.

But as in all affaires, the *manner* of doing is to be respected as well as the *matter* don, so in gifts, that which importeth most is the *manner* of giving; for *Fab: Verrucosus* compareth those disgracefull benefits, which are presented by niggardly hands, to stale and mustie-bread, that an hungry man must needs take, and yet cannot eate: therefore a *commendable* gift must have these three speciall properties; to be { 1. *Speedie.* 2. *Voluntary.* 3. *Free.* } for Senec. de benef. l. 2. Three speciall properties of a commendable gift.

1. As that cruelty is greatest which protracteth the paine, whereas to dispatch him of life is a kinde of mercy; so the lesse time I am held in suspence, the more thankes I owe; because the expectation of things, how good soever, is both tedious and displeasant; and some had rather their hopes were soone denied, then long delayed; and therefore the Philosopher saith, that gift is ungratefull, which hath a long time stucke betweene the fingers of the giver, as if he had robbed himselfe when he bestowed the same; Therefore God doth speedily bestow his gifts, and assoone as ever he saw *Adams* need he prevented his demand, and presented this great favour before it was sought after, saying that *the seed of the woman should breake the Serpents head.* 1. Speedie. The greatest cruelty what it is. Seneca. Tedious expectation of things how odious.

2. Inforced courtesies have no merit, and extorted favours are not thankesworthy, when they are halfe lost by much craving: therefore *God loveth a cheerefull giver,* and is himselfe a most voluntary benefactor; and therefore *Scaliger* saith, *ne crede datum, quod dabis, aut dato libenter; invita manus jugulat gratiamq; vultus.* 2. Voluntary. *Idem quo sup.* Scalig. in epidap. l. 1. p. 122.

3. Though a reward is properly that, which we must some way necessarily undergoe; yet a gift is such a thing as *nulla necessitate, jure aut officio cogniso sed sponte præstatur, & si non præstetur, nulla reprehensio adhibenda est*; saith * *Anton: Govanus.* Therefore God bestoweth this gift *most freely* upon us, and that, as we find, in all respects; for 3. Free. * Comm. in orat. Cicer. in vatin. p. 2057. Donum est quod ex mera liberalitate dantis exhibetur. Halensis 2a. 4. q. 8. memb. 4. p. 94.

{ 1. He gives it and doth not *restore* it. 2. He gives it and doth not *sell* it. 3. He gives it and doth not *exchange* it. } for

1. If we had *deserved* any thing at the hands of God, then in giving him, he had but *rendred* our deserts; or

2. If after he had given him, our workes had beene of *worth* equivalent to the value of this gift, then he had *sold* his Son and not given him; or

3. If we had beene required, to *doe* this, or not to have him, then had he but *exchang'd* his Son with us. But

1. We *did* nothing that could deserve any good from God.

2. We *have* nothing that is equivalent to such a gift; for *man knoweth not the price thereof* saith *Iob*.

3. He *requires* nothing of us, but onely to beleeve that he loves us, and hath given his Son for us; And therefore our Saviour saith, *freely yee have received, freely give*; and here God is said *to give his Sonne*: *ὃ δῶρον dicitur esse donatio rei licitæ, nullo jure cogente, sed mera liberalitate facta collatio*, saith *Hostiensis*.

But we are further to observe that, in this one giving of Christ, God hath given him many waies and to divers ends; as specially,

1. In his *incarnation*. 3. In his *Passion*.
2. In his *conversation*. 4. In the *Eucharist*.

1. He gave him in his *incarnation*, to be made man, to be made flesh, to be made grasse, for all flesh is grasse, for our sake, as the Prophet *Esay* saith; *Vnto us a child is borne, and unto us a Sonne is given*, that is, *natus ex humanitate, & datus ex divinitate*; as *Emyssenus* saith: And this condemnes that conclusion of *Arrianisme*, as Saint *Cyril* calls it, that Christ was made man, *ut ipse magis exaltaretur quam ut humanum genus redimeretur*, that himselfe might be exalted, rather then men should be saved; for that illative particle, wherefore, in *Phil.*2.9. from whence they first inforced that conclusion is not to be understood *διπλογικῶς*, causally to note the *end*, but *ἀποβατικῶς*, consecutively to shew the *event* of his humiliation: therefore all antiquity and all confessions doe perpetually run in this stile, that *for us men and for our salvation he came downe from heaven and was made man*; and Saint *Paul* plainely saith, you know the grace of our Lord Iesus Christ, how that *he being rich, for your sakes became poore, that you through his poverty might be made rich*; to shew that he which needed nothing, to supplie our need, became nothing.

2. He gave him in the whole course of his *conversation*; for as he was not *borne* for himselfe, so he *lived* not to himselfe but to us; he *preached* to us, hee *fasted* for us, he *healed* us, and *fulfilled* all righteousnesse, even all the righteousnesse of the law for our sake; for *he was made under the law that we might bee redeemed from the bondage of the law*.

3. He gave him in his *passion*, and so gave him that we might doe with him what we would, use him or abuse him at our pleasure; so we did; *beat* him, *buffet* him, *scoffe* him, *scourge* him, *spit* in his face, *nayle* him to his Crosse, *throw* him to his grave; he was our owne, for he was *given* us, and therefore we would doe with him what we would: ô good God, hast thou thus *given* thy Sonne to us, and doe we thus *use* him when we have him?

Quam male pro meritis tractant Agamemnona Graij?

But what was the *cause* of this? the Apostle telleth us, *hee was delivered for our sinnes*: ô hatefull *sinne*, that we drinke like water, and yet must cost the dearest blood of Christ: alas beloved, we feare not the *greatest* sinnes, our *oathes* are as nothing: our *pride*, handsomenesse, and our carnall *lusts* but youthfull pleasures; but the Prophet tels us, if we had but the least sparke of grace, we would *looke upon him whom our sinnes have pierced, and we would lament for him as one lamenteth for his onely sonne*.

4. Though we had made our selves *unworthy* of this gift, by our base and more then barbarous usage of him; yet that this gift might at last returne to our *profit*, he gives him us in the *Eucharist*, as he saith himselfe, *pater meus dat vobis panem verum*, my father gives you the true bread, that we might eat him, and feed on him,

1. God doth not restore it.
2. He doth not sell it.
3. He doth not exchange it.
Iob 28.13.
Quia donum est datio irredibilis, sine spe retributionis, ut testatur Halensis 10.4.q.17. memb.6 p.555. otherwise *Non est beneficium quod in quæstum mittitur*; as *Seneca* saith *de benef. l.4.*
God gave his Son foure waies to us.
1. In his incarnation.
Cyril thesaur.l.3.
Why Christ was incarnate.
Confessio. Nicen. ephesin. & chalc.
2 Cor.8.9.
2. In the whole course of his conversation.
Gal.4.4.
3. In his passion.
How basely wee used Christ when we had him.
Sin the cause of all Christs sufferings.
Zach.12.10.
4 In the Eucharist
Iohn 6.

him, and so live by him, as a man liveth by his meat; and as the Prophet saith, *What could the Lord do more for his vineyard?* So I may say, what could the Lord do more for the world? *Deus semper largitor semper donator est. quia non mihi sufficit quod semel dedit, nisi semper det*; God gives him alwaies, and bestowes him daily upon us; because it is not enough that he gave him once, unlesse he give him continually; *Ideo peto ut accipiam, & cum accepero rursus peto*; therefore I seeke that I may have him, and when I have him, I seeke him still againe; I am *covetous* in seeking, and he failes not in giving, in giving him daily unto us, saith S. *Hierome*; and therefore, *let us take heed, that we neglect not so great salvation*; for, if now at last we shall despise this gift, and eat the same *unworthily*, then there is no *hope* of mercy; because there is no more *gifts* to be given, *no more sacrifice for sinnes to be offered*; and this is the last time it shall be offered, at supper, after which we go to rest, or shall never enter into his rest, because *we do eat and drinke our owne damnation*. And so much for the giving.

May 5. Note Gods gifts. Christ daily given us.

Hieron contra Pelagian. Heb. 2. 3.

1 Cor. 11. 29.

2. *Dedit filium*, he gave his Sonne; Saint *Iames* saith, *every good giving, and every perfect gift is from him*; and he gives us our *selves*, our *health*, our *wealth*, our *prosperity*; great gifts no question, as they know best, that want any of these; and yet these are nothing, and worth nothing, in comparison of *internall* gifts, the endowments of our minds and morall *vertues*: but if we look *in Dona Spiritus Sancti*, into the gifts of Gods Spirit, we finde all vertues to be but drosse in respect of these; and yet all these flow from Christ; and *from his fulnesse we receive grace for grace*; and therefore the giving of Christ is rightly said to be the *greatest* of all gifts, the *fountaine* of all graces, and a *gift* that (in a manner) obscureth all other gifts; for, if he had given the *whole world*, it had beene as nothing, for it was all made of nothing; if he had given a *servant*, Saint or Angell, it had not beene much; because a *servant abideth not alwaies in the house*, saith Christ; but for a man to give his owne issue, is much; because, as *Sophocles* saith, μεγα το τίκτειν εστι· κἂν γὰρ κακὸς πάσχοι, μέτρον ἂν τίκτοι φιλοῦντος τοκεύς: So great is the force of procreation, that although a man should suffer much evill, yet he cannot easily hate his owne begetting: if therefore a man gave his daughter, as *Agamemnon* did *Iphigenia*, and *Iephtah* did his onely daughter, after his returne from the slaughter of the children of *Ammon*, it had beene something; because daughters are our flesh and bloud: and therefore, as nearer, so dearer unto us than any other worldly thing: yet a daughter in respect of a sonne, is as nothing; because a sonne is not onely our flesh and bloud, but also the strength, the hope, the glory of their parents, and the setling of patrimonies and kingdomes with no trouble and much joy unto posterities: which (by the way) sheweth how much we are all bound to God for your Majesties royall issue, that he gave you such a hopefull Sonne; and especially this sheweth the unspeakable and most infinite love of God, *quod proprio filio non pepercit*, that he gave not a servant, not a daughter, not a sonne by adoption, not an Angell, but his owne proper, co-essentiall and co-eternall Sonne, and *spared him not, but gave him up for us all*, *Rom.* 8. 32.

2. What the gift is. Iam. 1 17. All gifts from God.

John 1. 16.

The giving of Christ the greatest of all gifts.

Iohn

Sophoc. in Elect.

Iudges 11. 35.

And if we do further observe what *manner* of Sonne he was, we shall see his love still ascending; καὶ γὰρ καινὸν γενόμενον ἐκ δίκης τρέφε; for, if our children be evill, it is an extreame calamity, saith *Euripides*, as good lost as found; and *Salomon* saith no lesse: but ἐυδαιμονία τῷ πατρὶ παῖς ἀγαθὸς ἐκ σοφῆς γυναικός; a wise sonne is the joy of his father, saith *Menander*; and *Salomon* saith the like; and *Agatho* saith, ὦ τρὶς μάκαρ ὅστις εὐτέκνων πατὴρ; O how sweet a thing it is for parents to have dutifull and obedient children: and Christ the Sonne of God was *wise* in heart, and *mighty* in strength, being *the wisdome of God*; and he was obedient to his Father in all things, *it was meat and drinke to him to doe his Fathers will*; therefore he was *Filius dilectionis*, the Sonne of his Fathers love, or his deare Sonne, as the Father himselfe professeth, saying, *this is my beloved Sonne in whom I am well-pleased*; and so he might well say, because he had never offended him at any time: therefore, though for a man to give a sonne that were prodigall, or foolish, or disobedient, and brought nothing els but griefe and sorrow unto his parents, might seeme no great matter; yet for God

Euripid. in Oreste.

Pro. 19. 13.

Pro. 10 26.

Iob 9 4. Luke 11.

What manner of Sonne Christ is.

Matth. 3. 17.

God to give such a Sonne, so wise, so dutifull, and so well-beloved of his Father, must needs be an argument of no small love to man.

3. God gives his owne, and not that which is anothers.

3. The Evangelist saith, δεδωκεν τον υιον αυτου: *He gave his Sonne*; for many will be contented to cut large thongs out of *another* mans hide, and to give that which is none of their owne; faire almes out of another mans purse: and what is this, but, as *Paschalis* saith, *aliena donationibus effundere est sua crimina ostentare*; *quia donum est largitio de suo, non de alieno*; to brag and boast of their owne vices: therefore God gives his owne, and not another mans sonne.

Cardin. Paschalis in l. de vert. & vitijs.

Indeed we have *nothing* of our owne to give; for, *what have we that we have not received of him?* and what we have received, is not on all parts ours: and therefore whatsoever we give, we give but what was given us; we give him his owne againe: and therefore our gifts are but *small* gifts, *no* gifts indeed, whatsoever we give; but he gives us *Filium suum*, his owne Sonne; and therefore a gift.

4. God gave his onely Sonne.

4. He gave his *onely* begotten Sonne, a word that amplifieth the greatnesse of Gods love, more than all that hath beene yet spoken; for, if he had had *many* sonnes, he might the easier have spared one; but having no more but onely one, by giving him, he could give no more: The father of the prodigall child had two sonnes, and when he lost one, he had another; but he that hath no more sonnes, than *Isaac* had blessings, but one sonne; if he leeseth him, he leeseth all: therefore the Prophet *Ieremie* willing to expresse the greatnesse of that sorrow, which the *Israelites* should take up for their sinnes, saith, *they should make their mourning as one that mourneth for his onely sonne; most bitter lamentation*; because no losse can be greater than the losse of an *onely* sonne: and the Prophet *Zachary* useth the same expression: therefore, as *Abraham* is commended for his obedience above all other men, because *he refused not to offer up his onely sonne*; so the *Epitasis* and the height of Gods love is here manifested, *that he gave his onely begotten Sonne.*

Luke 16.

Gen. 27. 38.

Ier. 6. 26.

Zach. 12. 10.

Ob. But you will say, God hath *many* sons; for, we are all his sons; the elect by *adoption*, and all by *creation* are the sonnes of God: therefore how can he be said to give his *onely* Sonne?

Iohn 1. 13. How God hath many sonnes.

Sol. I answer, if he were but as weare, then could he not be his onely Sonne; But God hat hath two sorts of sonnes.

1.

1. *Essentially*; so Christ is the *onely* Sonne of God, *begotten of his Father before all worlds, God of God, light of light, and very God of very God*, as our Nicen Creed teacheth us.

2.

2. *Adoptively*; so all that are in Christ, are likewise with Christ the Sonnes of God; and thus he which eternally was *unigenitus absq; fratribus*, the onely begotten Sonne of God without brethren, is become, by his incarnation, *primogenitus inter multos fratres*, the first-begotten among many brethren, as *Fulgentius* speaketh.

Fulgentius in responsione ad ob. Arrianorum.

The richnesse of this gift.

And by this you may guesse at the *richnesse* of this gift, which comprehendeth all gifts in it selfe; for, if you would have *wisdome*, here is the *essentiall* wisdome of God; if you would have *righteousnesse*, he is the *Sunne* of righteousnesse, and brings with him *everlasting righteousnesse*; if you would have *redemption*, with him is *plenteous redemption*, and *through him we have redemption, that is, the forgivenesse of our sinnes*; if you would have *life*, he is *the resurrection and the life*; and if you would have any thing, he is *heire of all things*; and if you believe in him, though you have nothing, yet shall you *possesse all things*: and therefore despise not this gift, but rather as our Saviour saith, *sell all that you have*, that you may gaine this Iewell.

Dan. 9. 24. Psal. 36. 7.

Col. 1. 14. Ioh. 11. 25. Heb. 1. 2.

Mat. 13. 46.

To whom God gave his Sonne.

But here we must consider yet, *to whom he gave this Sonne*, which will still amplifie the greatnesse of Gods love; for though some say he gave him onely for the *elect*, the godly, that are beloved of God, and do love God againe; yet if we consider the words precedent and subsequent, I doubt not but it will appeare he gave his Sonne for *all men*, even for the greatest and the vilest sinners; for in the words

words *before*, Christ saith generally, *God so loved the world*, which, as I shewed before, must bee understood of *all* men; and in the words *following*, he speakes indefinitely, that *whosoever believeth in him should not perish*; therefore when *all* are loved, and *none* excluded; but that *any* one, and *every* one may believe, if they will believe; it must needs be that he gave his Sonne *for all*.

The conceits examined.

That he gave his Sonne for all men

Ob. But then you will say, that hereby we teach *universall* grace, which the best Divines deny.

That there is a twofold grace.

Sol. I answer, that there is { 1. An universall / 2. A particular } grace; for

1. Vniversall grace.

1. The *Creation* of the world is an *universall* grace, and so is the *preservation* of all worldly things, and many other graces of Gods Spirit, which the Lord giveth unto all; and so I take the *giving* of his Sonne to be an *universall* grace, for *all men*; because he gave him to the *world*, and lifted him up, as the serpent was lifted up in the wildernesse, that whosoever would *looke* upon him, and *believe* in him, *might not perish, but have life everlasting*.

John 3.14. Numb.21.9.

2. A speciall grace

2. There is a *speciall* grace, which God gives to *some*, not to *all*; as the grace of *true repentance, saving faith*, and the like: for repentance is *the gift of God*; and *it is given to you to believe*, saith the Apostle; and *it is given to you to know the mysteries of the kingdome of heaven, but to others not*, saith our Saviour: and these graces are not given to all; for all men do not repent, all men have not faith, and all do not understand the mysteries of the kingdome of God.

Phil. 1.29. Marke 4.11.

The grace of exhibition and of apprehension, two severall graces.

Therefore, though the grace of *apprehension* or appropriation of the Sonne of God by faith, be not *universall*; for all men do not *apprehend* Iesus Christ to be their Saviour, neither is this grace *given* or *offered* unto all, but onely to whom it pleased God, out of his more *speciall* love to make partakers of his Sonne; yet the grace of *exhibition* or *donation* of the Sonne of God is *universall*; because God gave him unto all; that all, if they would *believe*, might not perish; or if they would not believe, their *perdition* should be from *themselves*, and they should rest without excuse, and *God should be justified in his sayings, and cleare when they are judged*.

So you see the *great love* of God, and you may see it with admiration, that which I can never sufficiently *expresse*, and you never perfectly *perceive*, that God should give his *Sonne*, and not his servant, his *onely* begotten Sonne, and not any of his adopted sonnes, to us men; and alas, *What is man that he should be mindfull of him, or the sonne of man that he should so regard him?* The very best of us in his best estate, being altogether vanity, that is, nothing but vanity; πᾶσα γὰρ ἐσμεν χαμαιγενῶν; for our bodies we have of earth, and as *Sophocles* saith, ὀρῶ γὰρ ἡμᾶς εἴδωλα καὶ κούφας σκιὰς πλὴν ἰδὼν ἔγωγε μηδὲν ἂν βροτὸν σκιᾶς; I see we are nothing but *images*, and *shadowes* of no worth, of no continuance: and yet God gave his Sonne not onely for the *best* of men, but also for *all* wicked men, sinfull men, that delight in nothing but in sinne: so great is the love of God to man, if man had but a *little* grace to consider of this *great* love.

Psal 8.4.

What the former doctrine teacheth.

And this should teach us,

1. Lesson.

1. To understand wherein the *speciall* love of God doth principally consist; not in giving *wealth, honours*, or the like, but in the gift of his *onely* Sonne.

2. Lesson.

2. To study *what we should render unto the Lord for this great gift*, that he hath bestowed on us: and if we find nothing worthy of him, then as *Eschines* said unto his master, let us give our *selves* to him, that gave himselfe to death for us; or if we have *any* thing, as who is so poore but he hath *some* thing, then let us give *some* thing to him, who hath given *all* we have to us: and it is S. *Gregory Nazianzens* counsell; *Da exiguum ei, a quo multum habes; imo da omnia ei, qui omnia donavit tibi; & nunquam Dei munificentiam vinces, etiamsi teipsum bonis adjungas, Orat.9.* Give a little to him from whom thou hast much; nay, give all to him, which hath given all to thee; and if thou shouldst give thy selfe

Nazian. Orat.9.

with

with thine; yet ſhalt thou never exceed him in giving; give what thou wilt he will give thee more.

3. Leſſon. The benefit of prayer.

3. To put our whole *truſt* in God, that he will deny us nothing that we ſhall aske him in Chriſt his name; *quid enim negabit petentibus; qui non petentibus dedit unigenitum?* For what can he denie us, if we aske it, when as he gave us his onely Sonne, when we did not aske him? And it is the Apoſtles rule, *Seeing God hath given us his Sonne, ſhall he not with him give us all things alſo?* Rom. 8. 32. And ſo much for the demonſtration of Gods love; *He gave his onely begotten Sonne.*

Rom. 8. 32.

3. The end why God gave his Sonne. Ioh. 3. 16.

3. He gave his Son, that *whoſoever believeth on him, ſhould not periſh, but have everlaſting life*; and this is the *end* of his giving; & it is like the *ſuperlative* degree of compariſon; the firſt was *good*, the ſecond *better*, and this is *beſt* of all; like that wine which our Saviour kept unto the laſt; for what is it to *me* that he loves the *world*, if he love not me? Or what is it to me that he gave his *Son*, if he gave him not for *me*? But here is *my* comfort, that he gave his Son for *me*; and here is *thy* comfort, that he gave his Sonne for *thee*; and here is comfort for *every* man, for *any* man that will be comforted, that he gave his Sonne for *all*, that *whoſoever* believeth in him, ſhould not *periſh*, but have *everlaſting life*.

The difference betwixt Gods doing and our doing.

Vide Barrad. to. 1. l. 6. c. 6. p. 267. 1. & Aug. de Civit. Dei l. 11. c. 17. & tract. 112. in Iohan.

And as God ſhewed his *goodneſſe* in loving the world, and his *bounty* in giving his Son, ſo here he ſheweth both his *wiſdome* and his *power* in drawing ſo much good out of our evill: For, as *Ionathan ex favo mellis periculum mortis retulit*, out of the honey drew the danger of death; ſo we draw *evill* out of good, and turne the *grace* of God into wantonneſſe; our *wealth* and honours make us proud; our *favours* with great men, to diſdaine our betters; and our *powers*, to oppreſſe the innocent; and as a Father ſaith, *Ex vitæ longitudine peccatorum multitudinem, ex pulchritudine libidinem, & ex Dei miſericordia in peccatis perſiſtentiam depromimus*; From the length of daies we draw forth a multitude of ſinnes, from beauty luſt, and from the abundance of Gods mercy a preſumptuous perſeverance in ſinne. But as the Bee ſuckes honey out of the henbane, and *Samſon out of the eater drew meat, and out of the ſtrong drew ſweetneſſe*; So God, *which commanded the light to ſhine out of darkneſſe*, did from the death of Chriſt bring eternall life to as many as believe in him; for *he gave his Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life.*

And here are three things obſervable.

Three things obſervable.

1. The *extent* of the gift, to *all*.
2. The *Inſtrument* that apprehends this gift, *faith*.
3. The *end* why it was given, *to bring us to eternall life*. Or briefer thus,

1. The *receiver*, whoſoever,
2. The *meanes*, believeth,
3. The *benefit*, ſhall not periſh, but have everlaſting life.

1. The receivers, all that will believe.

1. The Logicians tell us, that *in nuc*, whoſoever, is a note of univerſality, and is equivalent to all; therefore this word being limited to the believers, and extended to all that will believe, it doth plainely ſhew that all men have an intereſt in the Sonne of God, and are no wayes exempted from him, if they exclude not themſelves by unbeliefe; and whoſoever ſaith, Chriſt was not given for all, he doth contract the greatneſſe of Gods love, and deprive the greateſt part of men of his bounty, and he ſeemes to make our Saviour Chriſt to ſpeake improperly; becauſe if he was onely given for the elect, and the whole world is to be expounded for the elect, then it had beene a properer ſpeech to ſay, God ſo loved the world, that he gave his onely begotten Sonne, that all they, believing in him, ſhould not periſh; becauſe, *whoſoever*, intimateth that all, for whom he was given, would not believe in him.

2. The inſtrument that layeth hold on the gift, is faith.

2. The *inſtrument* or meanes, whereby every one is to lay hold on this gift, is *faith*; God requires no more but to *believe* in him; but, as God requireth no more of us than love; yet, becauſe love is an *inward* affection, and therefore cannot be knowne but by *outward* actions, God enjoyneth us to *manifeſt* our love to him

by

by our love to our neighbours, and our love to our neighbours by the *workes* of love; ſo faith, being an *inward* grace, it muſt ſhew it ſelfe by *outward* fruits; and ſo that faith is here meant, which (as the Apoſtle ſaith) *worketh by love.* I might here diſcuſſe what faith, and then by what act of faith, we are made partakers of this gift; but I muſt haſten to that which followeth: and therefore

3. If any man ſhall aske me *what preferment hath the believer*, or what benefit is it to have faith in Chriſt? I anſwer, *much every way*: for whoſoever truſteth in him ſhall not be confounded; he ſhall lacke no manner of thing that is good; and though the world and worldly men do rage and ſwell againſt him, their hatred boyle, and their malice burne within them; yet if we truſt in God, we need not feare what man can do unto us: And to be briefe, the prerogatives of the faithfull are here ſet downe to be twofold, 1. *exemtè*, not to periſh. 2. *simpliciter*, to have eternall life.

3. The benefits of believing two-fold.

So we are come to the *higheſt* ſtep of *Iacobs* ladder, to eternall life; we need go no higher, we can deſire no better; but to ſpeake a little of theſe two more particularly.

The firſt benefit of believing in Chriſt is *liberatio a malo*, he ſhall not periſh; and I find three ſorts of men that are deemed to periſh.

1. Benefit.

3. Sorts of men deemed to periſh.

1. The ſinfull,
2. The miſerable,
3. The damned.

} And he that believeth in Chriſt need not feare any of theſe; for the Prophet *David* ſaith, *thou haſt delivered my ſoule from death, mine eyes from teares, and my feet from falling*; that is, from falling into ſinne, from the teares of theſe preſent miſeries, and from the death of hell, the lake wherein there is no water. For

1. Sort. 1 Ioh. 3. 9.

1. *He that is borne of God ſinneth not*, that is, unto death, or with his whole heart, but is ſorrie that he ſinneth, even when he ſinneth; and therefore S. *Paul* ſpeaking in the perſon of a regenerate man, ſaith, when he ſinned, it was not *he* that ſinned, but *ſinne*, i. the ſinfull corruption which dwelled in him, and which he laboured by all meanes to ſuppreſſe.

Rom. 7. 17.

2. Sort.

2. Though the faithfull may ſeeme miſerable, when they are neglected, maligned, and oppreſſed; deprived of their *hopes*, diſdained of their *friends*, and abuſed by their *foes*; yet in all theſe things *they are more than conquerours*; they have *exceeding* comfort, they are *very* rich, they are *truly* noble, and they ſhall be *ſurely* bleſſed; becauſe they are indued with thoſe vertues, *qua tantummodo faciunt beatum*; and therefore whatſoever the world thinks, *Omnia cooperantur in bonum*, all things ſhall worke together for their good, and they may truly ſay, *perijſſent, niſi perijſſent*, they had beene miſerable, if they had not felt ſome miſeries.

Rom. 8. 37.

Macrobius Rom. 8. 28.

3. Sort.

3. They that believe in Chriſt ſhall not periſh everlaſtingly; that is, in hell, *ubi nec tortores deficiunt, nec miſeri torti liberantur, ſed per millia millia annorum cruciandi, nec in ſecula liberandi*; where the cruell tormentors do never ceaſe to puniſh, and the miſerable tormented are never freed from torments; but are ever plagued, and never to be delivered, becauſe they had not believed in Chriſt.

Secondly, though this which hath been ſpoken is much, yet it is but a *privative* good, *quod nihil ponit in eſſe*, and therefore nothing, in regard of that which followeth; for he that believeth in Chriſt ſhall have everlaſting life.

2. Benefit is two-fold.

1. Life.
2. Everlaſting life.

1. Life.

1. Light, the *firſt-borne* of all viſible creatures, which hath no poſitive contrary in nature, which *transfuſeth* it ſelfe in a moment, and *pierceth* all tranſparent bodies, which giveth *life* to all colours, and is the *mother* of all beauties, and is a creature ſo *beloved* of the Creatour, that he thought the ſame *alone*, to be a ſufficient *dowrie* for all the heavenly bodies, muſt needs be a moſt *excellent* and tranſcendent thing; and yet to me the Prophet *David* ſeemes to preferre *life* before

The excellency of the light.

Life preferred before the light.

Psal.36.9. the ſame, when he ſaith, *With thee is the well of life, and in thy light we ſhall ſee light*; for what good doth light to inanimate things? Therefore S. *Iohn*, ſpeaking of the eternall Word, ſaith, *In it was life, and the life was the light of men*; and we ſee how nature favoureth life; in *plants*, the *root*, wherein the life lies, is hidden within the ground; in *beaſts*, the Serpent fenceth his *head*; and mans heart, the fountaine of life, is not onely incloſed with a thicke *skinne*, but alſo environed with a ſtrong *wall* of ribbes; and, as Anatomiſts do obſerve, the bones about the heart do beare the faſhion of a ſword, to defend it; and although *Menander* ſaith, ζὴν δείλαιον ὅτις ζὴν ἀσθενοῦσι τύχῃ; it is a miſerable thing for them to live, whoſe life and happineſſe fortune doth envy; and *Philemon* ſaith, ἐν βίοις ἀνθρώπου ὁ βίος ἄλλα ξυμφορά: our life is no life, but calamity; yea ſuch calamity, that is, as S. *Auguſt.* ſaith, *dubia, cæca, ærumnoſa*, doubtfull, blind, grievous, which humours ſwell, griefes extenuate, heat drieth, the ayre infecteth, food puffeth up, hunger macerateth, joyes diſſolve, ſadneſſe conſumes, careſulneſſe weareth, ſecurity dulleth, riches extoll, poverty dejects, youth is wanton, age feeble, infirmity breaks us, and after all this, death taketh us away, and puts an end to all our joyes; *ita ut cum eſſe deſierit, nec fuiſſe putetur*, ſo that when we ceaſe to be, it may be thought we have never beene; yet for all *this*, and whatſoever *els* can be ſaid of the *miſeries* of this life; the *Philoſopher* ſaith moſt truly, *vita ipſa etiamſi nullum aliud bonum conſequatur, per ſe tamen amatur, optatur, expetitur*; life it ſelfe, though it ſhould bring none other good, yet for it *owne ſake*, it is loved, deſired and ſought after; it being ſuch a bleſſing, as the *happieſt* man deſires it, and the moſt *miſerable* is unwilling to forgoe it; and the Divell, the father of lies, ſaith truth herein, *a man will give all he hath for his life*; for, as *Eſau* ſaid, *loe I die, and what good will my birth-right doe unto me?* So when we are dead, wealth, honour, all the world is not worth a pin to us: and therefore *life* is ſweet to the very beaſts, and the *beſt* thing in this life is our life.

Pſal.36.9.

Ioh.1.4.

How nature favoureth life. *Plin. Hiſt. Nat.*

How miſerable is the life of man.

Aug. in Original. tractans illud Tob. que eſt vita noſtra.

How excellent a thing is life.

Iob 2.4. Gen.25.32.

And this ſheweth,

What the former doctrine teacheth. 1. To reprove murderers.

1. How execrable are thoſe bloud-ſuckers that take away the life of man, the braveſt Painter, who can moſt artificially proportion, colour and ſhadow all viſible ſhapes, cannot give life unto a flie; and ſhall we be ſo ready to take it away from man? If any doth, though as S. *Bernard* ſaith to *Eugen. Non eſt meæ humilitatis dictitare vobis*, it becomes not me to abridge Majeſties of that prerogative, wherein they do moſt reſemble God, and is the higheſt of all earthly dignities, *to give life to him that deſerveth death*; yet this excellencie of life, and the odiouſneſſe of this fact may put them in mind, not to be too facile in the condonation of wilfull and moſt horrible murders; if my ſonne be ſuch, let me die before I beg his life.

2. The excellency of Chriſt his grace Rom.1.

2. This ſheweth the exceeding *grace* of Chriſt, and what a benefit it is to believe in him; for *the juſt ſhall live by faith*; he ſhall live the life of *nature*, and which is more, he ſhall live a life of *grace*, which will bring him to the life of *glory*, whereof the former is but a ſhadow: for if we conſider the *ſhortneſſe* of this naturall life, though it be accompanied with all felicities, ſo that a man may ſay with *Menander*, ὡς ἡδὺ τὸ ζῆν μὴ φόβοισιν τῆς τύχης; how ſweet is it to live, when fortune ſmiles on us? yet all this indeed is but juſt nothing; for what is our life, but a dreame, a thought, a nothing?

What a meane thing is the life of nature.

Paulatim morimur, momento extinguimur uno.

We are all but as yeſterday; or ſuppoſe we ſhould live long, like *Neſtor* or *Methuſalem*, or as S. *Auguſtine* ſaith, *toto illo tempore*, all that time, ſince *Adam* was caſt out of paradiſe to this very day; yet this is nothing in reſpect of *everlaſting* life; and ſeven yeares to come ſeeme longer to us than ſeven ſcore that are paſt: therefore he that believes in Chriſt ſhall live to all eternities, as long as *God* and Saints ſhall raigne in heaven, or *Divels* and damned ſpirits ſhall be tormented in hell, for ever and ever. And if you aske me what is that, I muſt anſwer, as *Simonides* did, concerning God, the more I conſider of it, the leſſe I can ſatisfie my ſelfe and others.

The

The Romans, Grecians, Egyptians and others have laboured much to expresse it: Some have resembled it by a *circle*, which hath neither beginning nor ending; others, by an *intellectuall* Sphere, whose circumference is every where, and center no where; and others, to an alwaies *present duration*, that admits no distinction either of past or future time: And when they have all said what they can, all is but the *shadow* of the shadow of it; for if *all* the times that can be reckoned should be concluded into *one*, as houres, dayes, weeks, moneths, yeares, lustraes, olympiads, indictions, jubilees, ages; and add to these the most slow motion of the eight Sphere, which they say makes up the *Platonique* yeare; and then multiply these how you will; by hundreds, thousands, millions, myriads, and millions of myriads, and compare them to what you please; the starres of heaven, the sands of the sea, the grasse-piles of the earth, the leaves of the trees, the drops of raine, and all numerable things; yet all these come too too short to expresse eternity.

What eternity is, and how immeasurable.

Quia in æterno, nec præteritum est nec futurum.

And yet God created us for eternity, that we should live for ever, and live in joyes, not in torments; but he would have us to make this life the way to future glory, and we would have the consummation of all glory in this life. *Adam* would not stay to be translated to heaven, but he would *presently* be as God, that he might have his heaven upon earth; therefore by making himselfe wiser than God, he became most miserably foolish: and so shall we, if we looke not well into this eternity; for as *Zeuxes* being asked, why he was so slow in painting such a picture, answered, *quia æternitati pingo*; so we write, we preach, we labour, and do all we do, for eternity; and we shall be eternall, either in happinesse, or misery; for they that do good shall go to everlasting life, and they that do evill, to everlasting fire; *this is the Catholike Faith.*

God made us to live for ever.

Therefore the thought of this eternity should make us good: it made our fore-fathers *carefull* in their prayers, liberall in their donations, *joyous* in their miseries, and *glorious* in their deaths; and so it should make us. It is true, it cannot be, but the good man and honest should have enemies more than any; ἀνάγκη τῶν σφόδρα ἐναντίων; But what is that? Let him think of eternity, and that will teach him *gladly* to suffer a *little*, that he may be happy for *ever*.

But we must remember that everlasting life is twofold.

Everlasting life twofold.

1. Which ever hath been, and ever shall be; and so God onely is eternall life; *Nam quicquid viget movetuŕq, per se semper, nec videri aut tangi potest, æternum sit necesse est*; For whatsoever doth alwaies live and move of it selfe, and cannot be seene or touched by any thing, must needs be eternall, saith *Lactantius, lib. de Epist. rei. cap.* 17. And *Cicero* saith, *Fuit quædam ab infinito tempore æternitas, quam nulla circumscriptio temporum metiebatur, spatio autem qualis ea fuerit intelligi non potest, quod ne in cogitationem cadit, ut fuerit tempus aliquod, nullum cum tempus esset*; There hath beene a certaine eternity from all time, or from all infiniteneſse of time, which eternity no circumscription of time did or ever could measure; but what manner of thing that eternity should be, it cannot be understood, nor fall within the compasse of our thoughts and cogitations, that there should be some time when no time was: which is a very strange thing, and yet most true. *Lib.* 1. *de nat. Deorum.* And this is consonant to what *Aristotle* saith, Δεῖ ἴσως τῶν αἰσθητῶν αἰσθητὰς, τῶν δ' ἀϊδίων ἀΐδια, τῶν δὲ φθαρτῶν φθαρτὰς εἶναι ἀρχάς, ὅλως δ' ὁμογενεῖς τοῖς ὑποκειμένοις. *Oportet forte sensibilium sensibilia, æternorum vero æterna, corruptibilium corruptibilia esse principia, omnino vero homogenea ipsis subjectis.* Of sensible things there must be sensible beginnings, but of eternall things there must be eternall beginnings, and of corruptible things corruptible beginnings, altogether agreeable to their subjects. *De cœlo lib.* 3. *cap.* 7.

Lactan. in l. de Epist. rei. c. 17.

Tullius de nat. Deorum. lib. 1.

Arist. de cœlo lib. 3. *Cap.* 7. *Homogenea, i. ejusdem generis cognationis.*

2. There is another eternall life, of those things which had *beginning*, but shall never have an *end*: and that is principally of *Angels* and *men*, both good and bad; for the good shall go to everlasting life, and the bad to everlasting fire, which is therefore called *eternall* death, because it is destitute of joy, and void of all the comforts of life, and makes them continually wish for death; and yet as the Poet saith,

Everlastingneſse.

Ovid. Nec finire licet tantis mihi morte dolores. Metam. l. 1.

Nec mortis pœnas mors altera finiet hujus,
Horaq́ erit tantis ultima nulla malis.

No *death* shall end the torments of this dying life, no *time* shall set a period to these perpetuall paines; but they shall eternally live a most lamentable life in a dying death.

Lactan. instit. l. 6. O that wee would consider this sweet saying of Lactantius continually.

And therefore I will conclude with that remarkable saying of *Lactantius*; *Hæc vita temporalis, quia brevis est, idcirco & bona ejus & mala brevia sint necesse est*; *Illa vero spiritualis, quia sempiterna est, idcirco & bona ejus & mala sempiterna sunt*; This temporall life, because it is fraile and short, therefore the good things and the evill things thereof, must needs be short; but that spirituall life, because it is for ever and ever, therefore the joyes and sorrowes, the good and the evill things thereof must needs be everlasting. *Ita fit, ut & bonis brevibus mala æterna, & malis brevibus bona æterna succedant*; So it comes to passe, that eternall sorrowes may succeed momentany pleasures, and everlasting rest may be acquired after a short suffering; *Ideo cum proposita sunt homini bona & mala, considerare unumquemq́ secum decet, quanto satius sit pro perpetuis bonis mala brevia pensare, quam pro brevibus & caducis bonis mala perpetua sustinere.* And therefore seeing good and evill, fire and water, life and death are proposed and set downe before every man; it behooveth us to consider, how much better it is, to suffer a little evill, that we may gaine eternall joyes, than for a few momentanie pleasures to sustaine everlasting torments: And I wish to God, that all of us would alwaies think of this, that we might despite the vanities of this present world, discharge our duties without feare, and do that which is just and honest, come of it what can come, that so we might not perish, but have everlasting life, through Iesus Christ our Lord, to whom be glory and dominion, for ever and ever. *Amen.*

THE VVORTHIEST SAYING.

1 Tim. 1. 15.

This is a faithfull saying and worthy of all acceptation, that Iesus Christ came into the world to save sinners; whereof I am chiefe.

THe wise man saith, *wisedome is better then rubies, and all the things that can be desired are not to be compared to it*; and *Menander* saith, οὐκ ἔστι σοφίας κτῆμα τιμιώτερον; there is no possession more pretious then wisedome; and wee find the summe of all wisedome to consist either { 1. In *actions*, or 2. In *sayings*. } for

Pro. 8. 11. The praise of wisdome. Wisedome two-fold.

1. *Illa clara est sapientia, non quæ in verbis volat, sed quæ virtutibus constat*; that is a speciall point of wisdome to be conversant in, and to practise vetuous actions saith Saint *Gregory*; *& prima sapientia est vita laudabilis, & apud Deum pura mens, per quam puri puro junguntur, & Sancti Sancto sociantur*; and the *chiefest* wisedome is an unblameable life, whereby the pure mindes are united to the most holy God, saith *Nazianzen*; therefore the wise Emperor *M: Aurelius, sapientiæ studium non verbis aut decretorum scientia, sed gravitate morum vitæq; continentia usurpavit*, saith *Herodian*; Yet

1. In actions. Gregor. in moralibus. Nazian. in Apol. p. Herodian l. 1. p. 9.

2. *In lingua sapientia dignoscitur*, by the speech wisedome shall be knowne, and learning by the word of the tongue; therefore the Poet saith, *omnia verbis prius experiri quam armis decet*; it behoves us to trie all things first in words, before we enter into deeds; and *Menander* saith, σοφῶ παρ' ἀνδρὶ πρῶτον εὑρέθη λόγος; the speech is first found with every wise man; and *Phocilides* saith, θεῖος δ' ἐστὶν ἔπαινος σοφίης λόγος ἐστὶν ἄριστος; the best speech of inspired wisedome is from God.

2. In sayings. Eccles. 4. 24. Terent. Eunuch Act. 4. Scen 7.

But all wise sayings are not of like worth; for though the sentences of the Greek sages were excellent, recorded and remembred to this very day, as of *Bias*, οἱ πλείους κακοί, the wicked are many, which not onely *Plato* testifieth, but also Christ himselfe confirmeth; of *Solon* τέλος ἰδεῖν μακρὸς βίος, behold the end to which *Plinie* assenteth, saying one day judgeth another, and the last day judgeth all: and the Wise man sheweth no lesse, when he biddeth us, *to commend no man before his death*; because the mutations of all earthly instabilities do permit none, be he never so great, to be sure from falling into inevitable inconveniences; of *Chilo*, γνῶθι σεαυτόν, know thy selfe, which as *Plato* saith, was written in

Auson. l. 1. c. 5. Plato in Timæo Plin. l. 14. c. 10. Eccles. 11. 14. Plato de leg. l. 3. c. 9.

letters of gold upon the portalls of *Apollos* temple, and *Iuvenal* affirmeth it came downe from heaven; becauſe if men know themſelves, they would not be ſo proud, ſo malicious, and ſo inordinate as they are; of *Cleobulus* ἄριστον μέτρον, keepe the meane; of *Periander* μηδὲν τὸ πᾶν, all things are poſſible to the induſtrious, and reſtraine wrath; of *Pittacus* καιρὸν γνῶθι, know the time and nothing too much; and of *Thales* ἔγγυα πάρα δ' ἄτη, *ſponde, prope eſt damnum*, flie ſuretiſhip; ſo the Mottoes and Simboles of the Romane Emperors, regiſtred by *Reuſnerus*, and of the Germanes by others; they are very pithie and remarkable; yet none of them all are neere comparable to the ſayings of the holy Scripture; wherein the *treaſures of all wiſedome* are to be found. *Salomon* wrote 3000. proverbes, beſides many other wiſe ſayings and ſentences; whereof the beſt is, *Feare God and keepe his commandements*; for to *feare God is the beginning of wiſedome*, and to keepe his Commandements is the *perfection* of all happineſſe: but he that is wiſer then *Salomon*, the wiſedome of God Ieſus Chriſt, as he did all things *well*, ſo he ſaid all things *wiſely*; and among all his ſayings, as *Chilo's know thy ſelfe*, was judged the *wiſeſt* Aphoriſme for every man to learne in this life, ſo the *beſt* theoreme to bring us to eternall life, the wiſedome of all wiſedomes is, *to know God, and whom he hath ſent Ieſus Chriſt.*

Modus eſt optimus.

1 Reg. 4. 32.

Eccleſ. 13. 13.

Ioh. 17. 3.

And, as the proverbe is, *qualis diſcipulus talis diſcipulus*, as is the maſter, ſuch is the ſcholler; ſo the Diſciples of Chriſt, being all inſtructed by the ſpirit of wiſedome, did moſt plentifully ſow their wiſe ſayings in every place; and Saint *Paul*, as he was more learned then the reſt, ſo he left more excellent ſayings then any of them; and if we joyne *utile dulci*, the profit with the prudencie, or the ſweetneſſe with the ſhortneſſe of this Text; I thinke we may ranke it among the beſt of all his ſayings; for *this is a faithfull ſaying*, teaching us to know both *God* and *our ſelves*; which is all that we need to know. And therefore, as, if I were to preach for a kingdome, I would preach nothing but Ieſus Chriſt and him crucified; ſo being to chooſe my Text, I would aſſoone take theſe words, as any other Scripture.

Three parts of the Text.

And they devide themſelves into theſe three parts.

1. The *exordium.*
   1. A preparative *exordium* to move us to attention: this is a faithfull ſaying, and worthy of all acceptation.
   2. A demonſtrative *propoſition* for our conſolation; Ieſus Chriſt came into the world, to ſave ſinners.
   3. A particular *inſtance*, for illuſtration; whereof I am chiefe.

Berchor in titulo ſermo.

1. Λογος *eſt*, it is a ſaying, or a ſpeech, and we find that there is a twofold ſpeech:

   1. A *humane* ſpeech. } and
   2. A *divine* ſpeech }

   1. The humane ſpeech is either { 1. *Good.* 2. *Bad.* }

Of the firſt the Apoſtle ſpeaketh in 1 *Cor.* 12. where he ſheweth how God hath given ſpeech and languages unto men to *edifie* the Church, and to doe good one to another, for as much as *we are members one of another*; and

Of the ſecond *Salomon* ſpeaketh in *Prov.* 15. where he ſaith, that *grievous words ſtirre up anger, ver.* 1. and the *mouth of fooles powreth out fooliſhneſſe, ver.* 2. againe, *the mouth of fooles feedeth on fooliſhneſſe, ver.* 14. and the Prophet *David* calleth them *bitter words*; but my Text hath no relation either with wicked words or fooliſh ſpeeches.

Pſal. 64. 3.

2. The *divine* ſpeech is likewiſe twofold { 1. *Naturall* 2. *Scripturall* } both good, both excellent.

The firſt is *ſermo ſimplex*, the other *multiplex*, the firſt is *Sermo Deus*, the Word God, whereof Saint *Iohn* ſaith, *In the beginning was the Word, and the Word was with God, and God was the Word:* and the other is *Sermo Dei*, the Word of *God*, whereof our Saviour ſaith, *thy Word is truth.*

Iohn 1. 1.

Iohn 17. 17.

And

And my Text is a part of the Word of God, and it is commended here two waies;

{1. From the *fidelity* / 2. From the *excellencie*} thereof.

1. πιστος *eſt*; It is a *faithfull* ſaying; ſome coppies have a *humane* ſaying, ſaith *Gorham*; and Saint *Auguſtine* reades it ſo: as if the word had beene χρήστος λόγος: *Selneccerus*, *Soto Major*, and others doe ſeeme to approve of this reading; and *Fayus* thinks, (ſo doth *Gorham* too) that Saint *Auguſtine* reads it ſo, becauſe the Apoſtle had ſpoken much of the man *Chriſt Ieſus*; and hee ſaith, that ἄξιος ἀποδοχῆς λόγος, is that which all men ought to know and apply themſelves unto: becauſe ἀποδοχὴ ſignifieth that doctrine, which is delivered by the teacher and received by the hearer, as the *baſis* of the whole edifice, or as the firſt *principle* of any ſcience againſt which there is no contradiction.

Hereupon the *firſt points* of divinity, among the antient Latine Fathers were called *traditions*, as *Iren. l. 2. c. 9.* ſpeaketh of the *tradition* of the Creation of the world, and the *tradition* of the reſurrection of the fleſh; becauſe theſe points were *undoubtedly* received and infallibly delivered frome one to another throughout all ages.

And therefore, ſeeing *dulcius ex ipſo fonte bibuntur aquæ*, this ſaying being the *foundation* of all Chriſtian religion, *& certiſſimum* ἀξίωμα *inter Chriſtianos*, like Saint *Peters* confeſſion, *thou art Chriſt, the Sonne of the living God*, upon which the whole Church is built, and from which all the doctrines of Chriſtianity doe flow: we ſhould heare this or nothing; becauſe, without this all is nothing, and our building is but vaine without foundation; this being, as the Apoſtle ſaith, πιστος λογος.

And *Selneccerus* ſaith, that, *quod apud Deum eſt* χρήματα ἐν ὁμολογήματι *decretum & concluſum, & quod apud homines eſt* ἀσφαλὲς, *ſecurum & certum, fraudeq; carens, hoc* πιστὸν *eſt*, what is decreed and concluded by God, that it ſhall come to paſſe, and what is ſure and certaine with men, void of all ambiguity and ſtrife, the ſame is a faithfull ſaying. And ſuch is this; *Chriſt came into the world to ſave ſinners*: therefore this ſhould be *received* with all joy, and *beleeved* without any doubt: *Nam quum adeo magna ſunt, quæ data ſunt, haud dignum eſt, nos manere increàulos*; for ſeeing the gifts are ſo great, our unworthineſſe is the greater, if we remaine incredulous, ſaith *Theophylact.*

And if Satan ſhall ſeeke to weaken our faith herein, we ſhould oppoſe unto him.

1. The *promiſe* of God, confirmed by an oath, that ſo by two immutable things, *in which it is impoſſible for God to lie*, we might be aſſured of this truth: *that Chriſt came into the world to ſave ſinners.*

2. The *nature* of a *juſtifying* faith, which wee find to be πληροφορία, ὑπόστασις, πεποίθησις, καὶ μαρτύριον.

3. The *examples* of *Abraham*, *Iſaac*, *Iacob*, *David*, and all Saints, that never doubted any ſaying of God, but againſt hope beleeved in hope that he would accompliſh all his promiſes.

4. How the Scripture *blameth* all and every *doubting* of Gods truth, and tells us plainely, that *whatſoever is not of faith is ſinne.*

5. What Saint *Auguſtine* ſaith, *fidelis Deus ſe noſtrum fecit debitorem*, the moſt faithfull God hath made himſelfe our debtor, not by *receiving* any thing from us, but by *promiſing* ſo great and ſo many things to us: and leaſt the bare *promiſing* might ſeeme too little, *etiam ſcriptis ſe teneri voluit*, he would *bind* himſelfe by writing, and give us a bill of his hand, which is the holy Scripture, to performe his promiſe; and that nothing might be wanting, *fidei poſuit mediatorem*, he ſent his onely Sonne, to ſeale theſe writings with his owne death, and to leave the bleſſed Sacraments for viſible remembrances thereof: that ſo by all meanes we might be aſſured *Ieſus Chriſt came into the world to ſave ſinners.*

1. The fidelity of this ſaying.

Gorham in hunc loc.

Aug. de verb. Apoſt. ſer. 7. Fayus in hunc verſ.

πιστος λογος nihil aliud eſt quam doctrina patrum recepta, ab Adamo derivata, & ad diem judicij duratura atque ab omnibus recipienda qui ſalvari volunt. *Selnec. in hunc loc.*

Lucret. de rerum nat. l. 1.

Matth. 16. 16.

What is a faithfull ſaying.

Sed quia immenſa eſt dominis benignitas, dignum eſt ut credamus verbo, & ſuſcipiamus beneficium. Theophilactum in hunc locum

What things ſhould ſtrengthen our faith. Heb. 6. 17, 18.

Rom. 14. 23.

Aug. in Pſal. 110.

How carefully God doth all things that we might beleeve him.

2. The excellency of this ſaying expreſſed three waies.

2. It is not onely πιστὸς λόγος, *a faithfull ſaying*, but it is alſo πάσης ἀποδοχῆς ἄξιος, *worthy of all acceptation*; where obſerve, for I muſt not leeſe a crumme of this bread.

1. A worthy ſaying.

1. It is a worthy ſaying; ſo is every ſaying of Scripture; yet I finde none ſo called but this and three more, whereof

1 Tim.4.8,9.

The Firſt is, *Godlineſſe is profitable unto all things, having promiſe of the life that now is and of that which is to come; this is a faithfull ſaying, and worthy of all acceptation.*

2 Tim.2.10,11, 12,13.

The ſecond is, *Therefore I endure all things for the elects ſakes, that they may alſo obtaine the ſalvation which is in Chriſt Ieſus, with eternall glory; it is a faithfull ſaying; for if we be dead with him, we ſhall alſo live with him; if we ſuffer, we ſhall alſo raigne with him; if we denie him, he will alſo denie us; if we beleeve not, yet he abideth faithfull, he cannot denie himſelfe.*

Titus 3.8.

The third is, *That we being juſtified by his grace, ſhould be made heires according to the hope of eternall life; this is a faithfull ſaying; and theſe things I will that thou affirme conſtantly, that they which have beleeved in God might be carefull to maintaine good works.*

Berchor. in titulo digni.

And therefore no doubt but this is κατ' ἐξοχὴν *dignum*, a ſaying exceedingly worthy, *& illud dicitur dignum, quod eſt aptum vel congruum, ad aliquod habendum vel faciendum, ſive bonum fuerit ſive malum*, and that is ſaid to be worthy, which is fit to have or receive any thing, whether it be good or evill; for as our Saviour ſaith, *the labourer is worthy of his hire*; *Luk.*10.7. ſo the Apoſtle, ſpeaking of the wicked, ſaith, *they that doe ſuch things are worthy of death*; and the Wiſeman ſaith, the *Egyptians did worthily ſuffer* thoſe fearefull plagues; and in the 2 of *Mach.*15.21. it is ſaid, that *God giveth victory to ſuch as are worthy.*

Rom.1.32. Sap.16.1. 2 Mach.15.21. & vide Act.5. & 1 Tim.5.

Therefore, that you may know, whether this ſaying be worthy to be *received* or *rejected*, you muſt note that all ſayings may be ſaid to be, either

Foure kinds of ſayings.

1. Wicked. 3. Good, or
2. Idle. 4. Excellent.

1. Wicked.

1. Wicked ſayings are ſuch as tend either to the diſhonour of God, or the offence of our neighbours; and this doth neither, but doth bring the greateſt glory unto *God* and the chiefeſt happineſſe unto man.

2. Idle.

2. Idle ſayings are ſuch as neither honour God, nor profit man: and this doth both;

3. Good.

3. Good ſayings are ſuch as do good, or at leaſt are ſpoken to that end that they might do good, to adminiſter grace unto the hearers; and ſo is this.

4. Excellent.

4. Excellent ſayings are ſuch, as the wiſeſt men have ſelected for the beſt axiomes of any ſcience, or the infallible principles of any art; *dicta ſapientum*, the mottoes or parables of the learned, that are like the red lettters in the rubrick, or like the greateſt ſtarres in the firmament, more remarkable then all the reſt. And ſuch a ſaying is this, that *Chriſt came into the world to ſave ſinners: quia in hoc uno ſermone, omnes theſauri divinæ bonitatis offeruntur*; becauſe in this one ſaying, all the treaſures of Gods love and goodneſſe are offered unto us, as *Mathuſius* ſaith; all that the Patriarchs deſired to know, all that the Prophets longed to ſee, all that the Apoſtles preached unto us, and all the happineſſe that man can wiſh is here ſet downe, *in verbo abbreviato*; in the comming of Chriſt to ſave ſinners: and therefore we ſhould diligently obſerve, and moſt attentively hearken to each point of this worthy ſaying.

Mathuſius in hunc loc.

2. Saying worthy of acceptation.

2. It is not onely a worthy ſaying, but it is alſo worthy of acceptation: *& illud dicitur acceptabile, quod eſt placitum, & approbatum, tanquam melius & magis utile*; that is ſaid to be acceptable, which is pleaſing and approved as the better and moſt profitable for any one; therefore *good things* are alwaies *acceptable*, not evill, ſaith *Berchorius*: yet as children that want right judgement, do chooſe toyes and trifles in ſteed of more excellent things, ſo do ſinners, whoſe underſtandings are blinded, love carnall pleaſures better then eternall happineſſe: but no wiſe man doth ſo: therefore ſeeing this ſaying is ſo exceedingly

Berchor. in tit. accept.

good

good in it selfe, it ought worthily to be accepted of us all.

3. It is worthy of all acceptation; that is, to be { 1. *Heard.* 2. *Beleeved.* } { 3. *Obeyed.* 4. *Propagated.* } for

1. *Faith commeth by hearing*; and therefore *harden not your hearts*, stop not your eares; but hearken to this saying, and *your soules shall live.*

2. Because to *heare* it onely is not to *receive* it, for the Iewes heard it as well as we, and better then we, from the mouth of Christ himselfe; but *the word preached did not profit them, because faith was not mixed in them that heard it*: therefore to shew that to *receive* the Word, is to *beleeve* the Word, Saint *Iohn* saith, *as many as received him, to them gave he power to become the sonnes of God, even to them that beleeve on his name.*

3. Because *faith* without *obedience* may increase our stripes in hell, but never bring us to injoy the happinesse of heaven, therefore *we have received grace to preach* the Word of God, *that obedience may be given to the faith of Christ*, that men should discharge those duties which we teach them.

4. Because (as *Cicero* saith) *non nobis nati sumus*, we are not borne to our selves, but are bound to do good to others that as the Apostle saith, *others may have fellowship with us in that fellowship, which we have with the Father and with his Sonne Iesus Christ*: therefore, as the shepheards when they found the babe in the manger, *made knowne abroad the saying which was told them concerning that child*, and as the poore man, that was forbidden by way of *ostentation* to say any thing, yet by way of *gratification* did *a great deale more publish the good deeds of Christ*; so should we *propagate* this saying to all men, *ut nati natorum & qui nascentur ab illis*, that our posterity, which are yet unborne, may say, we have heard with our eares and our fathers have told us; that Christ came into the world to save sinners.

And as this saying is worthy of *all acceptation*, so it is worthy to be accepted at *all times* and of *all men*, rich, poore, noble, beggers, young and old, male and female; for there is none so *young* but this may instruct him, none so *wise*, but this may make him wiser, none so *poore*, but this may comfort him, none so *great*, but they have great need of this, and the greater they are the greater is their need hereof; because *the meane man shall obtaine mercy, sed potentes potenter cruciabuntur, the mighty men shall be mightily punished.* And so much for the *exordium*, which is the first part of this Text, *this is a faithfull saying and worthy of all acceptation.*

2. The *proposition* which is so excellent, and the saying that is so worthy is, *Iesus Christ came into the world to save sinners*: and it containeth three parts:

{ 1. The *person.* 2. The *act.* 3. The *end.* }

1. The person is here most lively expressed by his names, *Iesus, Christus*; and these names doe *sufficiently*, though but *inclusively*, shew both the *nature* and the *quality* of this person, that he was *void* of sin and full of grace.

For his names, they are, as you see, two: { 1. *Iesus.* 2. *Christ.* } and

1. *Iesus* is that proper name, which was given him by the Angell before he was conceived in the wombe and it is most agreeable to his nature; for he created all things, *by him all things were made, and without him was not any thing made that was made*; he preserveth all things, *upholding them with his mighty Word*; and, because *God will have all men to be saved*, he came to save all men, that is, to pay the *price* of salvation for all men, good and bad; therefore what name could befit him better then *Iesus*, which signifieth a Saviour?

Ob. But the Prophet *Esay* saith, *his name shall be called Wonderfull, Counsellor, the mighty God, the everlasting Father, the Prince of peace*; and in another place he saith, he should be called *Immanuel*, that is, God with us.

Sol. I answer that these are *particular* names, signifying some speciall *properties* of

3. A saying worthy of all acceptation: which is fourefold.
1. To be heard: Esay 55.3.
2. To be beleeved. Heb.4.2.
Iohn 1.12.
3. To be obeyed. Rom.1.5.
4. To be propagated. 1 Ioh.1.3.
Luk.2.17.
Deut.6.7.
Virgil.
2. The proposition.
Three points.
1. The Person.
His names.
1. Iesus.
Ioh.1.3.
Heb.1.3.
1 Tim.2.4.
Esay 9.6. & Chap. 7.ver.14.

of the Messias, as that he should be *wonderfull* in his conception, in his birth, in his life, in his death; he should be a *Counsellor*, to teach us the way of peace; he should be the *mighty God*, in respect of his divine nature, which is *God of God, light of light and very God of very God*; and being so, he is, as *Esayas* saith, God with us, when the Word was made flesh, as the Evangelist saith: But this name *Iesus* is the most *proper* name of Christ, which sheweth all his whole *office*, and the *end* for which he came into the world *to save sinners*.

Phil. 2, 9, 10.

And therefore *Iesus* is that name *which is above all names*, whereat, even at the naming of it,* *every knee should bow, both of things in heaven, and of things in earth, and things under the earth.*

* As some understand it.

2. Of the name Christ.

2. *Christ*, which signifieth *annointed*, sheweth the fitting of him to be a *Iesus*; for there were three things requisite to inable Christ to become a Saviour: 1. Power. 2. Sanctity. 3. Knowledge.

Three things requisite to inable Christ to be a Saviour.

1. *Power*, that he might be *able* to subdue our enemies.
2. *Sanctity*, that he might be *worthy* to satisfie the wrath of God
3. *Knowledge*, that he might *understand*, how to teach his people.

And therefore God annointed him 1 to be a *King*, which is an office of power, 2 to be a *Priest*, which is an office of Sanctity, as *Aaron the Saint of the Lord*; and 3 to be a *Prophet*, which is an office of Knowledge; for

1. That Christ was a King. Psal. 2. Matth. 2.

1. Touching his *Kingly* office, the Prophet *David* saith, *I have set my King upon my holy hill of Sion*; and assoone as ever he was borne, the Wise men said, *that he was the King of the Iewes, simul natus, simul Cæsar*, a King from his cradle; and *Pilat* that condemn'd him, doth confesse it, that he was *Rex Iudæorum*, maugre all his enemies, that did take his *life*, but not his *Kingdome* from him; and Saint *Iohn* saw his name written upon his vesture, and upon his thigh, *King of Kings, and Lord of Lords*. And therefore seeing Christ is King, *exultent justi*, let the righteous rejoyce, for he hath power to defend them from all harme; and seeing Christ is King, *contremiscat populus*, let the wicked tremble; for if they say, we will not have this man to raigne over us; which is as strange, as if the members should cast away their head; then shall *he rule them with a rod of iron; and breake them in peeces like a potters vessell*; or say with that King in the Gospell; *those mine enemies, that would not I should raigne over them, bring hither, and slay them before me*: The just reward of all rebellious subjects.

Luk. 19. 27.

2. That Christ was a Priest.

2. Because it was not inough to free us out of the jawes of hell, but we must also satisfie the wrath of God, against whom no *power* was able to prevaile, therefore *it became us to have such a high-priest, as was holy and undefiled*, that he might offer such a sacrifice unto God, as might appease his wrath against sinfull man: to this end, *the Lord sware and will not repent, thou art a Priest for ever after the order of Melchisedech*. And therefore seeing Christ is *Priest*, I will not despise the office of a Priest, I will not despaire for the multitude of my sins; because I know that his *sacrifice* is sufficient to make satisfaction for all sins, and for the sins of all the world; for *if the blood of bulls and of goates and the ashes of an heifer, sprinkling the uncleane, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge our consciences from dead workes to serve the living God?* he hath troden the wine-presse *alone*; therefore I will trust in *none* other, and were my sins as red as scarlet, yet the least drop of his blood is able to make them all as white as snow.

Heb. 7. 26.

Heb 9. 13, 14.

3. That Christ was a Prophet.

3. Because no playster will heale the wound, except it be laid unto the sore, therefore, that the benefit of Christ his sacrifice might be made ours, when we apply the same unto our selves by a lively faith; God annointed him to be a *Prophet*; to teach us both what to *beleeve* concerning himselfe, and also what *to doe* that we might please our God; for *a Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye heare in all things whatsoever hee shall say unto you: and it shall come to passe that every soule, which will not heare that Prophet shall be destroyed from among the people.* And therefore, seeing no

Acts 3. 22, 23.

benefit

be nefit of Chriſts ſacrifice without faith, no faith without hearing, and no hearing without Chriſt, who is that Prophet, which muſt teach us; we ſhould take heed that we ſtop not our eares againſt the voice of Chriſt; for if *he that deſpiſed Moſes law died without mercy under two or three witneſſes, of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy of, which ſhall neglect ſo great ſalvation*, and deſpiſe the words of this great Prophet *Ieſus Chriſt*, that came into the world to ſave ſinners? and Saint *Auguſtine* ſaith, *non minor eſt reus, qui verbum Dei negligenter audit, quam ille, qui corpus Chriſti indigne ſumat*; to heare the word of Chriſt negligently, and to eat his body unworthily, are both alike culpable in the ſight of God. *Aug. 1. cauſ. 1. quæſt. cap. interrog.* and Saint *Paul* tells us, that to eat unworthily is to eat our owne damnation, 1 *Cor.* 11.29. and therefore to heare *negligently* can be no leſſe.

What a fearefull thing it is to deſpiſe the hearing of Gods Word.

Heb. 10.28,29.

2. Leaſt we ſhould be deceived under the errour of names, becauſe many men are called what they are not, as *Antiochus* was ſyrnamed *Epiphanes*, that is, illuſtrious and glorious, when the Lord tells us plainely that he *was a vile and a baſe perſon*, and *Judas* had a name ſignifying praiſe, when as never man was leſſe worthy of praiſe then he; therefore Saint *Paul* includeth the quality of his perſon under the title of his name; becauſe he muſt be *righteous*, or he could not be *Ieſus*; that is, he muſt be free from all ſinne himſelfe, or els he could not ſave ſinners; and Saint *Iohn* plainely calleth him, *Ieſus Chriſt the righteous*; and Saint *Peter* ſaith, *that there was no guile in his mouth*; and that which is a great deale cleerer, to cleere him from all evill, Chriſt ſaith unto his greateſt enemies, *which of you can reprove me of ſinne?* if you can, ſpare me not; for a good conſcience beggeth no favour: ſo juſt was he in all his waies, and holy in all his workes; and ſo much for the perſon, Ieſus Chriſt.

Dan. 11.21.

2. Of the quality of Chriſt his perſon, how holy and righteous he is.

1 Iohn 2.1.

Iohn 8.46.

2. The *act* of this perſon is, *venit in mundum*, he came into the world; a great act no queſtion: *nam magnos magna decent*, for worthy men do promiſe worthy deeds; or otherwiſe, *monſtroſa res eſt locus ſummus, & actus infimus, lingua grandiloqua & manus otioſa*, it were a monſtrous thing, as Saint *Bernard* ſaith, to heare the tongue ſpeaking proud things, & to ſee the hands doing nothing: or at leaſt, as *Horace* ſaith, it were ridiculous to ſee the *mountaines* in travell, and to bring forth nothing but a *mouſe*; to heare talke of great men, and to find nothing but great names, a ſtrange thing. And therefore his *perſon* being ſo excellent, farre above all men, above all Angels, the *act* muſt needs be moſt remarkable, ſuch as was never done by any of the ſonnes of men; and ſo it is; for theſe two words, *venit in mundum*, do ſhew that this act of Chriſt, *omne tulit punctum*, and that it is both *admirable* unto all, and *profitable* unto us.

2. The act of the perſon.

Bernardus de conſidar. ad Eugen.

Horat. de arte Poet.

1. Admirable, *quia venit*, and
2. Profitable, *quia venit in mundum.*

1. Admirable.

1. The Schooles ſay, that *triplex adventus Chriſti*, there is a threefold comming of Chriſt.

1. In our fleſh; 2. By his ſpirit; 3. In all glory. The firſt was in *humility*, the ſecond is in *mercy*, and the third ſhall be in *majeſty*: the firſt is *paſt*, the ſecond in *being*, the third is to *come*: and if at the ſecond comming we doe make a right uſe of the firſt comming, we ſhall receive ineſtimable joy at the laſt comming of our Saviour Chriſt. But I am to ſpeake of the *firſt*, which is anſwerable to this time, and which I ſay is *admirable* at all times; becauſe it ſheweth both the *nature*, and the *will*, and the *love* of Chriſt.

The firſt comming of Chriſt ſheweth

1. The *nature* of Chriſt; that he was both God and man. 1. God, *quia ſi antea non fuiſſet, venire non potuiſſet*, becauſe he could not come, if he had not beene before he came; for how can he come which is not? and therefore he began not to be, when he came into the world, as we doe; but he was from everlaſting, as both the Wiſe man and the Evangeliſt ſheweth. 2. Man, becauſe the God-head, being immoveable, cannot be ſaid to come; and therefore this *comming* of Chriſt ſignifieth nothing els but the *incarnation* of the Son of God, and this *venit in mundum, & verbum caro factum eſt*, is all one.

1. The nature of Chriſt.

Fayus in hunc loc.

2. As

2. His will. *Gorham in h.loc.* How willingly Christ came to us. Rawleigh. Histor. Mund. l. 5. c. 1 § 4. p. 278, 282. ex Thucid.

2. As *venit* sheweth his *nature*, so his *will*; and this is plaine; *Quia non mandato missus, non meritis tractus, non mercede inductus, sed gratis venit*; for he was not *sent* by any command, he was not *moved* by any merit, nor yet *induc'd* by the hope of any gaine; but he came freely, not as *Niceas* was sent against *Syracuse*, full sore against his will, which brought him a full lamentable successe; but of his own accord *exivit a Patre, & venit in mundum*, Ioh. 16. 28.

3. His love.

S. Walter Rawleigh p. 287.

3. This *venit* sheweth his *love*, yea his great love, farre greater than the love of *Dion*, who after he was twice banished by them that he had twice saved, came the third time to hazard his own life to deliver them from death; the love of his countrey surmounting all the injuries he had received from his enemies; For Christ was the *Sonne* of God, and we *sinfull* men; he was in *heaven*, the place of all happinesse, and we on *earth*, the sink of all miseries: And therefore to yeeld that we should come to him had beene much; and to have admitted of our petition had been favour enough, as much as we could desire, and farre more than we could deserve; but for him to come to us, when we not onely *refused* to come, but also *ran away* from him, this *love* passeth all understanding; for it cannot be denied by any man that is indued with common sense, but, *licet magnum erat facere mundum, & majus exaltare hominem, tamen maximum est humiliare seipsum*; though it be a great matter for a King, to raise a beggar to be his companion; yet it is farre greater, when for the love of that poore lazar, the King is well contented to make himselfe a beggar; and this our Saviour did, *cum exinanivit seipsum*, when he emptied and disrobed himselfe of all his royall dignities, and *made himselfe of no reputation*, by taking upon him the forme of a servant: And therefore though God be *wonderfull* in all his works, yet is he more wonderfull herein than in all, that he, which is so good and so *great*, should come to us, that are so *vile*, and such nothing.

The greatest signe of Christ his love.

Phil. 2. 7.

2. Profitable. *Egesippus de bel. Hierosol. l.* 3. *c.* 2.

2. Because there may be many acts that are *admirable*, but not *profitable*, as to see *Simon Magus* flying in the ayre like a bird, it might well be *admired* by all, but it could be *profitable* to none; and I have seene *Iuglers* doing tricks to be admired, but *cui bono*, what *profit* they brought to the beholders, I cannot tell: therefore the Apostle sheweth that this *act* of Christ is not more *admirable* in it selfe, that he came, than it is *profitable* unto us, that he came into the world; for he might have come into the *ayre*, to save the fowles of heaven, which were more worthy of love than we; or he might have gone to *hell*, to redeem the Divels, which were of far more excellent nature than we are: and if he had done this, it had beene very *admirable* unto all, but nothing *profitable* unto us; and therefore *non assumpsit Angelos*, he took not the nature of Angels; but *he tooke the seed of Abraham*; this is our comfort.

Heb. 2. 16.

Ioh. 17. 9. Iam. 4. 4.

Ob. But how comes it, that he comes into the world, when as he professeth, *not to pray for the world*, and the Apostle testifieth that *the love of the world is enmity with God?*

That there is a twofold world.

Gen. 1. 31.

Sol. I answer with S. *Augustine*, that we find a twofold world, *unum quem fecit Deus, alterum quem regit Diabolus*, one which God made, another which the Divell doth guide; the first is good; for *God looked upon all that he made, and loe they were exceeding good*; the other is evill, being the *invention* of man, through the *suggestion* of the Divell: therefore Christ came into the world, which he *made*, to preserve his owne, which he *loves*, and to destroy the other, which he *hates*: And this is the *place* where he came, into the *world*, which he had *made*, and which we had *filled* with a world of wickednesse; and therefore, when he came unto his owne, *his owne received him not*, but sought him out as a partridge upon the mountaines, and persecuted him unto death, even the bitter and most shamefull death of the crosse.

Ioh. 1. 11. 1 Sam. 26. 20.

But it may be he deserved no lesse, unlesse he came to a *good end*; for many come into the world, and it had beene better for the world they had never beene borne, as *Agathocles* came into *Athens* to be a plague unto the *Athenians*, and *Arrius* was borne to infest the whole Church; and therefore we must heare the

case,

caſe, and diſcuſſe, to *what end* he came into the world, before we condemne the world; but the Apoſtle putteth this out of doubt: For

3. To what end Chriſt came into the world.

3. He came into the world, *to ſave ſinners*: this was the end of his coming: { 1. To *ſave*, 2. To ſave *ſinners*. }

1. To ſave.

1. He came not to the world, as *Alexander* came to *Perſepolis*, to root out, and to ruine the ſame; nor yet as *Xerxes* came to *Greece*, to waſt and to deſtroy that countrey; for alas, *he deſireth not the death of a ſinner*, he takes no pleaſure in the deſtruction of the living; for *we have ſeene and do teſtifie, that the Father ſent the Sonne to be the Saviour of the world*, ſaith the Apoſtle; and ſo Chriſt ſaith, *I came not to condemne the world, but that the world through me might have life.* For though *God made not death*, yet man made himſelfe ſo miſerable, that S. *Paul* laments the condition of our mortall infelicity with a *miſer homo, quis liberabit, O wretched man that I am, who ſhall deliver me from this body of death? Rom.* 7. 24. and we ſee the kingdome of Satan ſo wondrous powerfull in all ſorts of perſecutions; *perſequitur ambitio, perſequitur avaritia*, as he perſecutes the ambitious with repining envy, the malicious with deadly revenge, and the covetous with the greedy deſire of ſordid gaine; the Poet can tell us;

Ezek 18.32.

1 Ioh. 1. 14.

Rom. 7. 24.

Amb. in Pſal.

Horat.

Non domus & fundus, non æris acervus & auri,
Ægroto domini deducunt corpore febres:

It is not the ſand of *Tagus*, nor the gold of *Ophir*, nor all the treaſures of this world that can *abate* the violence of a burning fever; how then can they *ſave* our ſoules from ſinne, or keepe our darling from the Lion? And for the gods of the Heathen, which S. *Clemens* termeth, παιδας ἑαυτῶν, the ſlaves of their owne paſſions, that ſerved their owne luſts; they are but *ſilver and gold the worke of mens hands*; good for nothing, but, as it is ſaid of *Hercules*, ἀπόμυιος, to drive away flies; for when the *Capitoll* was like to be taken by the *Gaules*, *dormiebant dij, vigilabant anſeres*, the gods of Rome were faſt aſleep, and their geeſe preſerved their lives: And therefore *quis tam excors*, who is ſo mad, ſaith *Lactantius*, as to conceive they *rule* as Lords in heaven, which were unworthy to *live* as men on earth? Or to think they can keepe our ſoules from *hell*, when they could not preſerve themſelves from *death*? But the Pſalmiſt tels us, that *ſalvation is of the Lord*; and my text ſaith, that this Lord is *Ieſus Chriſt*, that came into the world, *to ſave ſinners*: And therefore we ſhould not, with *Darius*, that refuſed the counſell of *Artabazus*, which profered his life in his defence, and followed the advice of *Naburzanes*, that plotted his deſtruction, ſhut our eares to Chriſt, that came to *ſave us*, and liſten to the ſerpent which laboureth to *deſtroy* us.

Clem. Alex. Exhort. ad Gen.

Amb. in Hexam.

Lact. de falſ. relig. l. 1.

Pſal 3 8.

Rawleigh p. 161.

2. We muſt conſider { 1. Whom he came to ſave, and 2. From what he came to ſave them. } For

2. Whom he came to ſave.

1. He came not to ſave the *juſt* that needed no Saviour, or deſerved not to die, but to ſave *ſinners*, that is, ſuch as had merited the ſentence, and were even ready to be ſent to eternall death: And therefore this doth exceedingly commend the *love* of Chriſt; for what is a ſinner but an enemy to God, that being made the *beſt*, made himſelfe the *worſt* of all Gods creatures: The Prophet *David* ſaith, *Domine quid eſt homo?* Lord, what is man? I can anſwer him, the *nobleſt* of Gods creatures, *made in the image of God*: But if he had ſaid, *Domine quid eſt peccator*, Lord, what is a ſinner? I could give him none other anſwer, but the *worſe* thing that can be named: yet Chriſt came into the world to ſave *ſinners*.

Chriſt came to ſave ſinners.

Pſal. 144. 3. Gen. 1. 27.

Gb. But you will ſay, all are ſinners; therefore Chriſt came to ſave all; as *Mathuſius* ſaith.

Mathuſius in hunc loc.

Sol. I anſwer, that it is not alike with God and the things of this world; for the *goods* that are mine are not anothers, but the ſame God is the God of all, *in omnibus integer, in ſingulis integer*, intire in all, intire in each, as S. *Auguſtine* ſaith, *de Verb. Apoſtoli.* that is, in all without mixture or confuſion, in each without fracture or diviſion; for if the *ſound* of a word may be convayed into a thouſand eares, or the *light* of the Sun to as many eyes; then how much eaſier is it for

the *goodnesse* of God, and the true light, *Iesus Christ*, to disseminate his graces into all sinners, that so he may be σωτηρ πάντων, the Saviour of all them, that will call upon his name, and put their trust in his mercy: Yet, that we be not deceived, we must understand that there be too sorts of sinners, some that sin, and yet thinke themselves so sinneless, as they little *feare* their sins, and little *care* for any Saviour: these Christ calleth *righteous*, that is, in their owne conceits; others sinne, and then presently see their sinnes and desire to be delivered from their sins; and these are here understood by sinners. For though Christ came *satisfactorily* to save all sinners, that is, to make *satisfaction* for the sins of all men, good and bad, that, if they *refuse* salvation he may be justified in his sayings, and they may be without excuse; yet *effectually* or applicatively he came neither to *save* nor to *call* those righteous men, but these sinners, *qui sua peccata recognoscunt*, which doe see, and are sorry for their sinnes, as *Hugo* saith; or, which be *weary and are heavie laden*, as our Saviour saith.

That there are two sorts of sinners.

Hugo Cardin. in hunc loc.

Matth. 11. 28.

And therefore, seeing Christ came not to save such *sinnefull* men, or to call such *righteous* men, as still *shut* their eyes, and *harden* their hearts, against his offered grace; wee must *loath* our sinnes and be weary of wickednesse, if wee would bee delivered from our sinnes, and be eased by our Saviour Christ.

2. A twofold salvation.

2. There is a salvation of the *outward* man, from the *sword* of the enemie, and from the *hand* of the destroyer: and this is full of honour and renowne: and therefore the greatest Worthies of this world have esteemed it their chiefest glory to be stiled, *Fathers of their countrey*: and *Seneca in l. de clemen:* tells *Nero*, *nullum ornamentum regali dignius fastidio*, there can be no greater Majesty, no crowne of glory, like that, which is got by *publique safety*, the defence of States and Kingdomes: yet this salvation of my Text is of a farre higher straine; for he came to save these sinners, *non a bello visibili, neq; a gladio barbarorum*, as Saint *Chrysostome* saith; not from our temporall enemies, as *Iosuah* did, but from our sins, as Saint *Matthew* sheweth, and that *with an everlasting redemption*, as the Prophet *Esay* speaketh, *Esay* 45. 17 from death, hell, and all the power of the divell: And therefore, if we suffer *afflictions*, it is no wonder; because, though generally all salvation belongeth unto Christ, and whosoever crieth unto him, *he will heare his prayers and will helpe him*, and maugre all his greatest enemies, he *will deliver him out of all distresse*; yet *principally* he came to save us from the *infirmities* of our flesh, that we be not *tempted above our abilities*; and, when we sinne, from the *punishments* of hell, that we be not *damned* for our transgressions.

From what hee came to save these sinners. Matth. 1. 21.

The chiefest comfort of Christians.

Pro. 18. 14.

And therefore this is the *chiefest consolation* of all Christian soules, that Christ came to save them from their sinnes; for if I be *poore*, the rich can helpe me, if I be *sicke* the Physitian can heale me, if I be in *disgrace* the King can honour me, or if I have any other *externall* calamity, yet *the spirit of a man can beare his infirmities*, and *patience* is an excellent remedy, the best *Vibilia*, to helpe us to passe throughout all dangers; but a *wounded spirit*, or a troubled conscience pressed downe with the weight of sinne, *who can beare?* or who can *deliver* us from these miseries? well: here is our comfort, come unto Christ, all ye that are *weary and heavie laden*, that is, under the waight and burthen of your sinnes; and he, *will ease you*; because he came into the world *to save sinners*. And so much for the *proposition*, which is the second part of my Text.

3. The instance.

3. The particular *instance* is, ὧν πρῶτός εἰμι ἐγω; whereof I am chiefe; where observe,

The great endowments of S. *Paul*.

1 Cor. 15 10.
2 Cor. 12 4.

1. Who is chiefe, I, and what was he? none other then Saint *Paul*, a man for paines indefatigable, *I laboured more then they all*; for knowledge most excellent, for *I speake with tongues more then they all*; for revelations most admirable, for those things were *revealed* unto him that *were not lawfull to be uttered*; for suffering most patient, for *he suffered more then they all*; for proficiency in learning most commendable, for *he profited more then they all*; and for innocency

Gal. 1. 14.

noceney of life moſt unblameable; for *hee knew nothing by himſelfe:* therefore no wonder that hee ſhould bee *maximus*, the greateſt; but that hee ſhould be *maximus peccatorum* the greateſt of ſinners, this is ſtrange: and yet obſerve

1 Cor. 4. 4.

2. He doth not ſay I am a *ſinner*, or a *great* ſinner, which is very great, that ſo holy an Apoſtle ſhould be ſo great a ſinner, but he ſaith, what is moſt, I am the *greateſt* of ſinners; and therefore you may behold

2. Obſerve

1. His great *humility*; for he braggs of nothing but of his *infirmities*; he boaſteth not of his *good* parts, but he confeſſeth his *great* ſins.

1. His humility.

2. His intire *ſincerity*, for he hideth not his ſins, as did *Adam*, he leſſeneth them not, as did *Saul*, nor layeth the blame upon others, as did *Aaron*; but hee doth ingenuouſly confeſſe, he was the *greateſt* of ſinners. And ſo all the Saints of God uſe to doe, *non extenuare ſed augere peccata*, ſaith Saint *Auguſtine*; for *Tertullian* ſpeaking of himſelfe, ſaith, *peccator omnium notarum ſum, nec vlli rei niſi pœnitentiæ natus*; I am a ſinner of the greateſt note, and borne for nothing but to repent: and the reaſon is, that although, *in foro litigioſo tutiſſima defenſionum, non feci*; before mans tribunall the beſt defence is, not guilty, ſaith *Quintilian*, yet, *in foro conſcientiæ*, before the throne of God, the beſt plea is, *meme adſum qui feci, in me convertite ferrum*; I have done it, I have done it, ô Lord be mercifull unto me a ſinner. And hereby we ſee the difference betwixt the true *Saints* and falſe *Hypocrites*; for the Hypocrite with the Phariſee will boaſt of his vertues, *God I thanke thee that I am not as others be*; but the Saints with S. *Paul* will confeſſe themſelves *worſe* then all others, the *greateſt* of ſinners, not worthy to be called Gods Sons.

2. Sir.

Tertul. in l. de pœnit. in fine.

Sit modò, non feci, dicere lingua memor. Ovid. amor. l. 3. Eleg. 13. Pſal. 32. 5.

Luk. 18. 11.

Ob. But here the queſtion is demanded, and it cannot eaſily be decided how Saint *Paul* that was ſo great a *Saint*, could ſay that he was the greateſt of ſinners?

How Saint *Paul* was the greateſt of ſinners.

Sol. The anſwer hereunto is very divers; *alij atque alij, aliud atque aliud opinati ſunt*; for

1. The Manachees concluded from hence μετεμψυχωσιν *animarum*, that *Adams* ſoule was transfuſed into Saint *Pauls* body; becauſe the Greeke word πρωτος ſignifieth not the *greateſt* but the *firſt*: But to this *Gorham* anſwereth, that he was the firſt, not in *order* of *time*, but in *greatneſſe* of ſinne, as *Ariſtotle* is ſaid to be the firſt Philoſopher, becauſe he is the chiefeſt, and *Cicero* is ſaid to be *oratorum primus, quia optimus*: and ſo *Virgil* calleth the chiefeſt Carthaginians, *primos Pœnorum*, that is, the firſt of the Carthaginians.

Gorham in hunc loc.

2. *Soto Major* and others thinke this to be a figurative ſpeech, implying that Saint *Paul* was a *great* ſinner, but not the *greateſt* of all.

Soto Maior. in hunc loc.

3. *Hemingius, Lubin, Selneccerus*, and many more thinke he ſaith this not in any fayned humility, but in true ſincerity, out of a remembrance of his former iniquity; as either,

Mathuſ. in hunc loc. Lubin in hunc loc.

1. Becauſe no ſinne is greater then *infidelity*, though it ſhould fall on a man otherwiſe of an unblameable life, as *Selneccerus* ſaith; and *Alexander Halenſis* reaſoneth thus: *omne peccatum, quod deſtruit fundamentum totius Chriſtianæ religionis eſt maximum, & infidelitas eſt hujuſmodi, Ergo*, &c. and upon theſe words of the Prophet *Ieremy. Thren.* 1. *peccatum peccavit Hieruſalem*, he citeth the words of the Gloſſe, *infidelitas eſt peccatum, quo retento omnia retinentur, & quo ablato omnia auferuntur*, and then he inferreth, that *omne tale eſt maximè peccatum, Ergo, infidelitas eſt maxime peccatum, Hales. Tom.* 2. *q.* 136. *memb.* 5. *p.* 626. 2. and therefore they doe moſt hainouſly ſinne that runne away from Chriſt, when they have offended God; becauſe Chriſt came to ſave ſinners; *& quo gravior peccator, eo gratior Chriſto, ſi vera fide ad eum confugiat*; and the *greater* is the ſinner, the *deerer* he is to Chriſt, if he flyeth to him by a lively faith; becauſe the *greatneſſe* of our ſins doth the more *magnifie* the grace of God, which is ſo much the more excellent, by how much the ſinner is more indigent of it.

The greatneſſe of Saint *Pauls* ſin. 1. Reſpect.

Payn. in hunc loc.

2. Becauſe no ſin is greater then to *perſecute* Gods ſervants, for *he that toucheth*

2. Reſpect.

you, toucheth the apple of mine eye (and so the bondage of the *Israelites* in Egypt, for abusing *Ioseph*; the punishment of *Corah*, *Dathan* and *Abiram*, for despising *Moses*; the devouring of the children, for mocking *Elizeus*; and the captivity of the whole nation of the Iewes in *Babylon*, for contemning Gods Prophets; doe sufficiently shew the hainousnesse of this sinne) and it seemes the Apostle meanes no lesse, when he saith, *hee was a blasphemer, and a persecuter and injurious*; and in another place, not *worthy to be called an Apostle, because he persecuted the Church of God*; And therefore though some like no mirth so well as to sport themselves with Gods servants, yet you see in Saint *Pauls* judgement, such abusers of them are the *least* of all Saints, and the *greatest* of all sinners.

Numb. 16. 32. c
2 Reg. 2. 24.
2 Chron. 36. 15, 16, 17.

1 Tim. 1. 13.

Ephes. 3. 8.

3. Respect.

3. Because the greater a man is in any respect, honour, place, knowledge, or what you will, the greater is his sinne; for *hee that knoweth his masters will and doth it not, shall be beaten with many stripes*; And therefore Saint *Paul* being so *excellent* a man, of the greatest knowledge, profiting more then all his fellowes, it is no question but he sinning, must needs be the *greatest* sinner: *& sic ad literam est hodie, qui primi sunt in dignitate, primi sunt in Domini persecutione*; saith *Hugo Cardinalis*: and I may not apply this to the Prelates of our Church, though many times the governours of Gods Church have beene so.

Hugo Cardinalis in hunc loc.

4. Respect.

4. Because *Quo quisq; altius ascendit in agnitione Christi, eo profundius peccati atrocitatem agnoscit*, the more any one is inlightned with grace, the more odious he shall see his sinnes, as *Mathusius* saith; and therefore Saint *Paul*, being now indued with the *greatest* measure of grace, seeth his *sinnes* to be greatest of all: A most fearefull point to such sinners, as see not their sinnes, because they have no grace: It was *Judas* curse, *let his eyes bee blinded that they see not*; but ô God, let me never bee thus accursed, as not to see my sinnes.

Mathusius in hunc loc.

Psal. 69. 24.

5. Respect.

5. Because a man knoweth his owne sinnes, and the *circumstances* aggravating every sin; and for other mens sinnes, he knoweth them not, or not their *greatnesse*, because not their circumstances; for the *same act* of sin may be committed by two persons, and the sinne may be most *odious* in the one and not neere so *haynous* in the other; when the one doth it *wittingly* and of malice, the other *ignorantly* and of weakenesse: and none knoweth with what minde any sin is committed but onely *God* and our owne *consciences*; And therefore in this respect, not onely Saint *Paul*, but also every sinner may truly say *ego maximus*, I am the greatest of all sinners; because I know mine owne sinnes and the greatnesse of them; but other mens sins I know not; and the circumstances of their sins, that make them lesser or greater, I am ignorant of.

And this is all I could find in Authors, in what respects Saint *Paul* might say, he was the *greatest* of sinners.

The exposition of the Author upon this place.

But if your favour will give me leave to set downe what I thinke; I beleeve the Apostle means not that he was simply the greatest of all sinners, in any or all of these respects; because he speakes this of himselfe, as now he is, and not as he had beene: and it is no question, but *not to beleeve in God*, which now Saint *Paul* did, or els to *apostate* from grace, or to *despaire* of Gods mercy, which now Saint *Paul* did not, is a greater sinne then any beleeving Christian can commit; and the least cherished sinne is greater then the greatest sinnes repented of: And therefore Saint *Pauls Quorum* must be referred not simply to all sinners, but respectively to all those sinners, that Christ came effectually to save; and that is, such as doe perfectly see, and are heartily sorry for their sinnes; of *these* he was the greatest; because having more *grace* then the rest, he saw his sinnes *greater*, and therefore sorrowed for his sins more then the rest. So he was the greatest of all *penitent sinners*: ô that I were the next unto him.

S. *Pauls Quorum* to whom referred

And this exposition seemeth plaine to me from the word *ijsti*, I am; for

sin

ſinne being once committed, though the teares of true repentance may waſh away the *ſtaine*, and ſo ſave us from the *puniſhment* of it; yet all the water in the ocean ſea can never blot out the *being* thereof; for if thou lookeſt to heaven, there *it is laid in ſtore with God and ſealed up among his treaſures*; Deut. 32. 34. if thou lookeſt to hell, there Satan hath it in a booke of remembrance; and if thou lookeſt into thine owne ſoule, there it is indelebly regiſtred in thy conſcience. So ſtrange a thing is ſinne, that being but once *done* and done in a moment, it can never be *undone* for ever, unleſſe it be done away by the blood of Chriſt; for though thou mayſt ſleepe in ſinne, and die in that ſleepe; yet when the trumpet ſhall awake thee from the duſt, thou ſhalt be ſure to meet thy ſinne againe; And therefore *David* ſaith, *peccata mea coram me ſemper*, Pſal. 51. 5. looke where I will, I ſee my ſinnes; ſo Saint *Peter* after he denied his maſter, never heard the cocke crowing in all his life, but he wept bitterly, ſaith *Clemens Romanus*; and ſo Saint *Paul* alwaies ſaw his ſinnes; and therefore ſaith not, I *have* beene, but I *am* the greateſt of ſinners, that is, of thoſe which doe *ſee* and *ſorrow* for their ſinnes; And this I take to be the meaning of the Apoſtle: and it may ſerve to teach us what a *heynous* thing is ſinne, and how *fooliſh* be all ſinners, that, for the pleaſure of one moment, for as ſoone as ever the ſinne is done, the pleaſure is gone, will bind themſelves to perpetuall ſorrow while they live, if they have grace, or to eternall torments for ever and ever, if they have no grace.

And now to apply all this; for my ſelfe, I can boaſt of nothing but of mine *infirmities*, I have ſuffered, onely by the meanes of them that had leaſt reaſon to doe it, I thinke, more then any of my fellow Miniſters, ſo much, that I may ſay with the Poet The application.

Scire meos caſus ſi quis deſiderat omnes,
Plus quam quod fieri res ſinit, ille petit. Ovid. Triſt. l. 1. Eleg. 4. p. 182.

But how *juſtly* they did it, I leave it to the judge of all the world to decide it; to *forgive* them, if they did ill, to ſuppreſſe him that was not able to reſiſt; and to teach mee ever to acknowledge the *juſtice* of God, and to confeſſe with *Tertullian*, that *I am a ſinner of the greateſt note*, even the *greateſt* of all ſinners and the *leaſt* of all Saints, not worthy to be named a Saint, or a ſervant of Ieſus Chriſt; and therefore, in all humility I doe beg this grace, *ut montibus & ſylvis*, that in all places, I may alwaies lament my ſtate, and bewaile with teares my ſinfull life, and every offence that I committed againſt my God; that as I do find my ſelfe the *greateſt* of ſinners, ſo I may not be found the *leaſt* of penitents. This ſhall be my prayer for ever.

For your Gracious *Majeſty*, let the all-ſeeing eye of heaven be my witneſſe, I daily bleſſe my God for your *zeale*, *piety* and *equity*: yet give me leave to ſpeake the truth; no fleſh can be without ſinne; the *juſteſt man falling ſeven times a day*, and it well beſeemes the greateſt Monarchs to ſay to God, with *David*, *we have ſinned againſt thee*; that as their places make them *higheſt* and require them to be *holieſt* here on earth; ſo this grace may place them among the *higheſt* in the heavens.

For you *Noble* Lords, you know you are great, *coram hominibus*, and you are honoured here, as you ought, *in aula regis*: ô looke that you be great, with *John Baptiſt*, *coram Domino*, and that you may be received with all Saints, *in regnum Dei*; I doubt not but the ſins of many of you are great; your greatneſſe countenancing your ſins, and your ſins growing the more exceedingly ſinfull by your greatneſſe, and your owne ſoules doe know how *highly* ſome of you doe offend your God, and how *ſlowly* you do good to men: And therefore take heed, leaſt as we find you the greateſt *men*, ſo the God of heaven do find you the greateſt *ſinners*: or if ſo, that he find you withall among the greateſt *penitents*; or if not, you may find your ſelves, ere long, in the number of them that ſhall have the greateſt *torments*. I pray God give you that grace rather to confeſſe your ſelves great ſinners, then to ſtand upon the typtoes of your great honours; for *with God there is*

no reſpect of perſons, but *he will bind Kings in fetters and Nobles in linkes of iron*, and then *potentes potenter cruciabuntur*, the mighty men ſhall be mightily tormented.

And you of the *meaneſt* ſort, you may be no meane ſinners, when a baſe varlet as *Achillas* the ſlave ſlew *Pompey* the great, *Tranſilla*, *Valentinian* the ſecond, and *Raviliac*, or the like, that are not worthy *to feed with the dogs of the flocke*, may kill a Prince, a King or an Emperor; and a *beggar* may blaſpheme the Holy Ghoſt, the pooreſt man commit the greateſt ſin, the meaneſſe of the perſon exempting none from the greatneſſe of ſin. And therefore, from him that ſitteth upon the royall throne, to him that walloweth in the aſhes, I wiſh us all this grace, to avoid ſin; for why ſhould we *doe* that, we muſt *undoe*, or be undone for ever? why ſhould we *twiſt* that thread we muſt *untwine*; or *build* that houſe, we muſt *pull* downe, or be pulled for it to hell? but, becauſe we doe continually ſin, I wiſh that every one would acknowledge himſelfe the greateſt *ſinner*, and deſire to be the greateſt *penitent*, to waſh his ſins in a *flood* of teares, that he may not burne in the *flames* of fire; that ſo all of us may be *ſaved*, through him that came into the world *to ſave ſinners*, *Ieſus Chriſt* our Lord, to whom be all Glory and Honour and Immortality, now and ever, *Amen*.

THE BEST HELPER.

Rom. 8. 31.

Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν?

If God be for us, who can be against us?

THese words are an allusive speech, whereby Saint *Paul*, a most valiant Captaine, would incourage all Christians, undauntedly to goe on, in their most holy profession, without the *least* feare of their *greatest* adversaries; and they seeme to be an uncontroulable answer to a tacite subtill objection, that some fearefull Christians might make against themselves; for the Apostle, in this Chapter, would have all true Saints to beleeve the *certainty* of their salvation; against which, the weake in faith might object. The coherence.

Ob. They have *great* and *many* enemies, that doe *continually* labour, and most *spitefully* strive, to worke their ruine; and therefore how can they *undoubtedly* beleeve they shall be saved?

Sol. The Apostle answereth, if their eyes were opened, with the servant of *Elizeus*, they should see more strength on their side, then possibly could bee against them; because, as the Prophet *David* saith, *the Lord is on their right hand*; therefore they cannot fall; for *if God be on our side, who can be against us?* 2 Reg. 5. 17.

In which words observe:

Two speciall parts.

1. A *suppositive* proposition; *if God be on our side?*
2. An *interrogative* conclusion; *who can be against us?*

1. Part. A suppositive proposition, Wherein are foure branches.

1. In the *proposition*, there are foure things considerable.
   1. The *assistant*, God;
   2. The *assisted*, us;
   3. The *conjunction* of these, God with us;
   4. The *Quere* concerning these, if God be with us.

1. Branch. Of God.

In the first we may see an *invincible* power; in the second an *incredible* weakenesse; in the third a most *admirable* union; and in the fourth, either an *unspeakable* comfort, if he be with us; or a most *intollerable* terror, if he be against us?

1. Of ſtrength.

Iudges 3.31.
Iudges 15.16.

2. Of wealth.
Gen.1.10.

Cant.6.4.

Saluſt. de bello Iugurthino.

Dan.2.40.

3. Of wiſedome.
Ciceronis commentator in Cato. Ma. p.24.
Eccleſ.9.18.

Eccleſ.9.13. Ver.16.

Pro.21.22.

1. The power of God.

Gen.17.1.

Matth.3.9.
2. The wealth of God.
Pſal 24.1.

Matth.6.11.

3. The wiſedome of God.
Rom.16.27.
1 Cor.1.25.

The wiſdome of a Generall ſeene in two things.

1. There be three things that are moſt availeable to inable men to prevaile againſt their enemies. 1 Strength; 2 Wealth; 3 Wiſedome. For

1. *Shamgar* with an oxe goade ſlew 600. Philiſtines; *Sampſon* with the Iaw-bone of an aſſe ſlew a thouſand of them; *Hercules* by his ſtrength did wonders; and many more, being *ſtrong* men, prevailed much againſt many enemies: Yet

2. As one *drop* of water hath no power, one *ſparke* of fire is not ſtrong, but the *gathering together of waters*, which the Lord called ſeas, and the *communion* of many flames doe make both theſe *raging* and invincible elements; ſo *unus vir nullus vir*; one man is no man; but a *multitude* of men uniting their forces together, is *terrible like an army with banners*; And theſe cannot be maintained without *meanes*; meat cannot be bought, and wages cannot be paid without *money:* therefore *Plutarch* ſaith, ἀργυρίοις λόγχαις μαχοῦ, καὶ πάντα νικήσεις; fight with ſilver ſpeares, and thou ſhalt overcome all things; τὸ ἀργύριον ἐστιν αἷμα καὶ ψυχὴ βροτοῖς; becauſe money is the blood and life of man; and *Iugurth*, that was a brave Commander (as *Saluſt* writes) was wont to ſay, that money is the ſinewes of warre, and if he had inough of that, he could win *Rome*, that ſtrong Cittie, whoſe leggs and feet were of iron, which ſubdueth all things, as we find in *Nebuchadnezzars* viſion; —— *populumq́ potentem, in ſua victrices convertere viſcera dextras*; and make that potent people, to turne their ſtrength againſt themſelves; but

3. *Parva ſunt foris arma, niſi ſit concilium domi*; power not directed is but armed follie; and *ſtrength* will availe naught abroad, except *counſell* doth guide all at home; becauſe *wiſedome is better then weapons of warre, and a man of underſtanding then all ſtrength*; and when we do any thing without wiſedome, then our ſtrength ſhall be as the ſtubble, and our worke as the ſparke of fire, both ſhall be kindled together and none ſhall extinguiſh it, ſaith the Prophet; for *prudence* is the mother of *fortitude*, and that bold enterpriſe, which *wiſedome* bringeth not forth, is no *vertue* but temerity, ſaith Saint *Bernard*; and therefore *Salomon* ſaith, *this wiſedome have I ſeene under the ſunne, and it ſeemed great unto me; there was a little cittie, and few men within it; and there came a great King againſt it and beſieged it, and built a great bulwarke againſt it; but there was found in it a poore wiſe man, and he by his wiſedome delivered the cittie*; and then he ſaid, *wiſedome is better then ſtrength*; becauſe ſtrength could not prevaile againſt wiſedome, but *a wiſe man ſcalleth the cittie of the mighty, and caſteth downe the ſtrength of the confidence thereof:* And therefore our *wealth* without wiſedome is but a prey unto our enemies, and our *ſtrength*, to our ſhame, ſhall be troden under feet.

But in all theſe, we know God is moſt excellent; 1. His power is *omnipotent*; 2. His wealth is *innumerable*; 3. His wiſedome is *unſearchable*. For

1. He tells *Abraham* that he ſhould not feare; becauſe he was *el ſhadai*, a God ſtrong and all-ſufficient, able to doe whatſoever he will, and more then ever he did, as *of theſe ſtones to raiſe up children unto Abraham.*

2. *The earth is the Lords, and all that is therein; the compaſſe of the world, and they that dwell therein*; So God is onely rich; and the greateſt Monarch of this world muſt beg of him the leaſt crumme of bread, when he ſaith, *give us this day our daily bread.*

3. Saint *Paul* ſaith, that *he is onely wiſe*, and ſo wiſe, that he maketh the wiſedome of the world folly, and *the fooliſhneſſe of God*, that is, which the world counteth fooliſhneſſe, *is wiſer then all the wiſedome of men.*

And, as in all things els, he is wiſe in heart, as *Iob* ſpeaketh, ſo ſpecially in thoſe two things, which *Vegetius* ſaith are the two chiefeſt points of wiſedome in a Generall; as

1. In *finding* out the *deſignes* and purpoſes of his enemies.
2. In *keeping* ſecret his owne *intentions*, from his adverſaries.

For,

For, *inopinata magis premunt mala*, thoſe dangers are leaſt avoided, which are unknowne or unexpected; *& anima conſilij ſecretum*, and thoſe counſels are beſt carried, which the enemie ſees in execution, before he heares them by relation: becauſe, as expedition is the life of action, ſo is ſecrecy of deliberation. But

Lipſ. Polit. l. 5.

Plut. de Gra.

First, God knoweth the very *thoughts* of men; and which is more, he maketh us to know the *devices* of Satan, as the *Apoſtle* ſaith, and as we find it in the King of *Syria*, who could not ſpeake a word in his bed-chamber, but *Elizeus* knew it.

1. *Inveſtigando.*

2 Reg. 6. 12.

Secondly, for his owne *purpoſes*, he can keepe them ſo ſecret, that the *Apoſtle* demaundeth, *Who hath knowne the mind of the Lord? His waies are paſt finding out*, and his counſels or judgements like the great deepe; we may ſoone drowne our ſelves, if we ſeeke to dive into them: And our Saviour tels us, that *he hideth theſe things from the wiſe and prudent, and revealeth them unto babes:* And therefore ſeeing God is ſo *ſtrong*, ſo *rich*, ſo *wiſe*; if he be with us, the Apoſtle may well demaund, *who can be againſt us?*

2. *Celando.*

Rom. 11. 34. Pſal. 36. 6.

Mat. 11. 25.

And yet beſides all this, he is whatſoever we can wiſh; for if we deſire *quietneſſe*; he is the *God of peace*, and he *maketh warres to ceaſe in all the world, he breaketh the bow, and knappeth the ſpeare, and burneth the charets in the fire*; if we long for *warre*; he is the *Lord of hoſts*, and he ſtirreth up the ſpirit of Princes, and gives the victory to whom he pleaſeth; if we live upon the *land*, the *earth is his*, and if we ſerve him, he *will make the wilderneſſe a ſtanding water, and water-ſprings of a drie ground*; or if we ſaile upon the *ſea*, he is the Lord both of ſea and land, *he maketh the ſtorme to ceaſe*; and, as *Ulyſſes* is ſaid to have the winds in a bag, to carie him where he liſted; ſo the Lord *bringeth the winds out of his treaſures, and bringeth us to the haven, where we would be*; ſo if we be in *want*, he exalteth the *poore* out of the mire, and maketh him the companion of Princes; if we be *ſicke*, he is the beſt Phyſitian in the world, he needs but *ſay the word*, and as the Centurion ſaith, *my ſervant ſhalbe whole*; if we be hungry; he is the bread of life; and to ſhut up all in a word, whatſoever we deſire, *he is all in all*; And therefore if he be with us, we need not care who be againſt us. And ſo much for the *Aſſiſtant*, God.

How God is all in all. Pſal. 46. 9.

Pſal. 107. 35.

Pſal. 107. 30.

Pſal. 113.

Mat. 8. 8. & Luke 7. 9.

2. The *aſſiſted* are ſet downe in, *us*, if God be *with us*; and what are *we?* οὐδὲν καὶ οὐδενὸς ἄξιον, nothing and worth nothing, as *Plato* ſaith: *weake* in ſtrength, *poore* in wealth, *wicked* in behaviour, and *fooliſh* in all our actions.

2. Branch. Of us.

For 1. The *ſtrongeſt* man may be killed with a ſword, with a pin, with a peble ſtone; for *his breath is in his noſtrils*, and *when that goeth forth, he is turned againe to his duſt, and then all his thoughts periſh*; and therefore *let not the ſtrong man glory in his ſtrength*, when he ſeeth *Goliah* the gyant kill'd with a ſtone, and *Herod* the King, eaten with lice; contemptible things to diſpatch Monarchs.

1. How weake we be.

1 Sam. 17. 49.

2. *Naked we came into the world, and naked we ſhall returne againe*, and that little wealth we have, during our abode in this world, is as uncertaine as the weather, when, as the Poet ſaith,

2. How poore we be.

Irus & eſt ſubito, qui modo Cræſus erat.

Rich *Cræſus* in one day may become as poore as *Irus*; as we ſee examples of it every day before our eyes.

3. We are, of our ſelves, able to do no good, not to will that which is good, no, nor *thinke a good thought*, as the Apoſtle ſpeaketh; but we are *filled with all unrighteouſneſſe*; *aberravimus ab utero*, we are prone to all evill from our mothers womb, and ſo we do continue unto our graves; for behold *you are of nothing*, or worſe than nothing, as the Originall reads it, and *your worke is of naught*, *an abomination is he that chooſeth you*; ſaith the Prophet.

3. How void of good we are.

Eſa. 41. 24.

4. We may truly ſay of every man, as *Abigail* wiſely ſaid of her husband, that *Nabal is his name, and folly is with him*; becauſe we ſeeke our owne death in the errour of our life: and ſo moſt of us will confeſſe it in the laſt day, *We fooles have erred from the way of truth, and the light of underſtanding hath not ſhined*

4. How wicked we be.

Sap. 5. 4, 6.

shined unto us. *ô superi, quantum mortalia pectora cæcæ*
Noctis habent?——We are so involved in darkenesse that we know not what to doe. So you see, what a wretched thing is man; Saint *Bernard* saith, *materia vilis, operatio turpis, exitus flebilis, damnatio detestabilis*; his substance vile, his workes filthy, his end lamentable, and his damnation detestable; and the Poet is not afraid to say,

Bernard. de consider. vilitatis humanæ.

Homerus in 5. Iliad.

οὐ μὲν γάρ τι πνέω ἐπὶ θύμορον ἀνδρὸς
πάντων ὅσσα τε γαῖαν ἐπὶ πνείει τε καὶ ἕρπει.

There is truly nothing more miserable then man, of all the things that breath and creepe: And therefore, if *God* be not with *us*, we be nothing, and we can do nothing, whersoever we are, or whatsoever we be. And so much for the Assisted, us.

3 Branch. The conjunction of God with us.

3. Having walked upon the wings of the winde, to shew the *excellency* of God, and grovelled upon the earth, to display the *misery* of man, I am now come to bring heaven and earth together, *God* to *us*; if God be ὑπὲρ ἡμῶν, *for* us, that is, on our side, or as we vulgarly translate it, *si Deus nobiscum*, if God be *with* us, that is, for our good: and therefore we must observe { 1. How God may be said to be *with* us. 2. To what end he is said to be *for* us.

Two things observable.

1. God with us. Two waies.

1. God is with us, either { 1. After a *generall* 2. After a *speciall* } manner: For

1. After a generall manner.

1. It is an old rule of the Schoole, *Enter, presenter, Deus est ubiq; potenter*; he is not farre from every one of us, but as *Moses* said of the law, so we may say of the Lord, *he is not hid from us*, if we would open our eyes to behold him; we need not say, *who shall ascend up to heaven*, to fetch downe the Lord; *quia juxta est verbum prope*; for behold, *he stands at the doore* of every mans heart and knocks to enter in: nay, he is yet a little neerer to us; *est Deus in nobis*, he is in us, and we are in him; for *in him we live, and move, and have our being*; he being the cause, the maker and sustainer of all things, as the Apostle sheweth, when he saith, that *in him and through him, and for him are all things, to whom be glory for ever Amen.*

Deut. 30. 11. Rom. 10. 6. Revel. 3. 20. Act. 17. 28. Rom. 11. 36.

Gods presence should terrifie the wicked.

And this should be a *terror* to the wicked, to thinke that whatsoever they do, they doe it in the *sight* of him that shall *judge* them, and call them to a strict account for every *thought*, conceived against his Majesty: and therefore it should make them *afraid* to sin; because that when they *burne* with lust, and *boyle* with hatred; when they *scorne* the just and *wrong* the innocent, they doe all this, not onely *in conspectu Dei*, within the compasse of Gods sight, but also *in sinu divinitatis*, in the bosome of that Deity, which, though he suffereth them for a time, to run on, like *a wilde asse used to the wildernesse*, yet he will find them out at the last, and then cut them off and destroy them.

Ier. 2. 24.

And it should rejoyce the godly.

And as this is a *terror* unto the wicked, so it may be a *comfort* unto the godly, to thinke that he, which should heare their prayers and send them helpe, is so neere unto them; and it should move them, to *relie* still upon him; because we are sure of his presence, whersoever we are. But

2. After a speciall manner.

2. Though God be with *all* his creatures, in respect of his *omnipresence*; yet he is not with all alike, in respect of his *benignity*; for

First, He is with his *Saints* and Angels in heaven, *per gloriam*, by his mercy and goodnesse, perpetually to rejoyce them.

Secondly, He is with the *Divels* and damned spirits in hell, *per justitiam*, by his power and justice exceedingly to torment them.

Thirdly, He is with all *Creatures* on earth, *per providentiam*, by his wisedome and providence, most excellently to sustaine them.

Fourthly, He is with the *Wicked*, as a publike notarie, to register all their actions, as he saith by *Moses*, *are not these things laid in store with me and sealed up among my treasures? Deut.* 32. 34. And

God is with his Saints two waies.

Fiftly, To come neerer unto the Apostles meaning, in my Text, he is with his *Saints* on earth two speciall waies.

1. By

For { 1. By his *eternall* and internall affection. 2. By his *temporall* and externall manifeſtation of it.

1. He loved us with an *everlaſting* love, when *he choſe us in Chriſt Ieſus before the foundation of the world*; and ſo in his *eternall* decree, he was united to us in *love*, before he created us of nothing.

1. By his eternall love. Ephes. 1.4.

2. Becauſe *inward* affections, cannot be knowne of us without ſome outward demonſtration of the ſame, therefore it pleaſed God, to make his *kindneſſe* and love towards man to appeare, and that, after he made us, and we fell from him, by a double *union* of himſelfe with us; as

2. By his externall manifeſtation of that love.

Two waies.

For { 1. By a reall *aſſumption* of our fleſh to him; 2. By a ſpirituall *union* of himſelfe to us.

1. When the fullneſſe of time came, *God ſent his Sonne made of a woman*, Gal. 4 4. and *the Word was made fleſh*, Ioh. 1.14. and ſo he was indeed *Immanuel*, God with us, *Eſay* 7.14. And

1. Aſſuming our fleſh.

2. That there might be a happy *merchandize* betwixt heaven and earth, as *Tertullian* ſaith, Chriſt tooke our *fleſh* upon him, to make us one with him, and he gave his *ſpirit* to us, to make himſelfe one with us, *to dwell in us, and to walke in us*, as *Moſes* ſaith. And therefore Chriſt, in reſpect of this *double* union of God with us, ſaith, *I am the vine, and you are the branches*, I am the head, and you are the members.

2 Giving his ſpirit. *Tertul. de carne Chriſti.* Levit. 26.12.

And this ſheweth the *Prerogatives* of Chriſtians; that we are θειας κοινωνοὶ φύσεως, 2 *Pet.* 1.4. *conſortes divinæ naturæ*, partakers of the divine nature; and do receive all our *life* of *grace* from Chriſt; and therefore it ſhould teach us, not to *defile* the Temple of God; for *if any man defile the Temple of God, him ſhall God deſtroy*,

The Prerogatives of Chriſtians.

1 Cor. 3.19.

2. God is ſaid to be, not onely *with* us, but alſo *for* us, that is, for our good:

2. God for us, two waies. 1. Temporally, Foure waies.

And { 1. *Temporally*; 2. *Spiritually*.

1. He is with his ſervants temporally, foure ſpeciall waies, { 1. To *deliver* them from adverſity; 2. To *advance* them to dignity; 3. To *preſerve* them in proſperity; 4. To *proſper* them in all their affaires.

1. When *Ioſeph* was ſold, *God forſooke him not, but delivered him from ſinne, and went downe with him into the pit*, ſaith the Wiſe man; when *Ionas* was caſt into the ſea, the Lord was with him in the whales belly, and brought him ſafe unto the ſhore; and when the three children were caſt into the fiery furnace, the Lord was with them, *walking in the midſt of the flame*, to *preſerve* them from all harme. And this is the *comfort* of all Gods Saints, that although *they bee as ſheepe in the midſt of Wolves*, or doe walke in the valley of the ſhaddow of death, yet, as *David* ſaith, *they will feare none evill*; becauſe God is with them, and *his rod and his ſtaffe ſhall comfort them*.

1. To deliver us. Sap. 10.13. Ionah 2.2,10. Dan. 3.25. Matth. 10.16. Pſal. 23.4.

2. He left not *Ioſeph* in his *bonds*, till he brought him to the *Scepter* of the Kingdome; he advanced *Heſter* from a poore *captive* maid, to be a great *Queene*; and ſo *he exalteth all the humble and meeke*, ſo farre as he ſeeth it meete for them; for *promotion commeth neither from the Eaſt nor from the Weſt*; but it is the Lord, that exalteth the *poore* out of the mire, and bringeth downe the *high* lookes of the proud.

2. To advance us. Heſter 2.7.17. Pſal. 75.7.

3. Becauſe that to be advanced is not alwaies bleſſed, when many evill men

——*Tolluntur in altum,*
Vt lapſu graviori ruant.——

And the wicked are oftentimes in great proſperity; therefore God is with his ſervants, to preſerve them from *ſinne*, as he preſerved *Ioſeph* from his miſtreſſe, and from the malice of their foes, as he preſerved *Mordecay*, in *Ahaſuerus* court; for it is no queſtion, but when God *honoureth* them that honour him, and *raiſeth* thoſe that he loveth, *envie* will ever pine thereat, *& populi meditati ſunt inania*, and the people will imagine vaine things: but *what ſhall be done to the man, whom the King delighteth*

3. To preſerve us. *Claudian l. 1. in Ruffin.* Gen. 39.10,12. Heſter 6.6, 7.8. c. 8.

to

Psal. 2. 1.

to honour? or what can be done *against* the man, whom the Lord intendeth to *advance?* even nothing; because God is with his servants, to preserve them from all *malice*.

4. To Prosper us. Psal. 1. 4.

4. God is with us, to *bless* us in all that we take in hand; for whatsoever the godly man doth *it shall prosper*; and therefore the Master of the prison looked not to any thing that was under *Iosephs* hand; because he saw *the Lord was with him, and whatsoever he did, the Lord made it to prosper*; And *except the Lord be with us, the watchman waketh but in vaine*; we may *rise early*, and *goe late to bed and eate the bread of carefullnesse*, and yet, when we have *wearied* our selves, fished all night, and used all *meanes*, with Saint *Peter*, we shall catch nothing, if Christ be not with us; but if he be with us, we shall be sure of blessing; because all *fullnesse* is in him, and no *blessing* can proceed, but from him.

Gen. 39 3. Psal. 127. 1.

John 21. 3.

Observ.

And yet this must not make us to expect a *prosperous* successe in *every* enterprize we undertake; for so we see Gods deerest servants and best Saints did often faile; and Christ himselfe in whom *the fullnesse of the God-head dwelleth* σωματικως *bodily*, in the judgement of the *world* was not blessed, when he hanged upon the tree; but the meaning of the Holy Ghost is, that howsoever things may seeme for a time; the hearts of the godly filled with sorrow, and their faces clouded with reproaches: yet, *all things* in the end, *shall worke together for the best*, to them that have God with them.

Coloss. 2. 9.

Sap. 3. 2. & c 5. 4.

And therefore, howsoever the world thinketh *their life to be miserable, and their end without honour*, yet surely *it shall goe well with the righteous*, *Esay* 3. 10. because they have God with them; for if the heathens thought their dumbe idolls would helpe them, if they were with them; and therefore carried them whithersoever they went, as *Æneas* saith to his father, *Tu genitor, cape sacra manu, patriosq; penates*; and *Rachell* stole her fathers gods, and the house of *Obed-edom* was blessed, because the Arke of God was in it; then how much surer of blessing shall we be, if *the God of Abraham* and *the feare of Isaac*, as *Iacob* said unto *Laban*, be with us?

Virgilius Æneid. lib. 2. p. 176.

Gen. 31. 34. & v. 42.

2. Spiritually.

2. God is with us for our *spirituall* good; so in a transcendent and a farre more excellent manner then the former; and that, as Saint *Augustine* observeth, foure speciall waies.

Aug. de verb. Apost. serm 16.

God is with us foure speciall waies.

1. In our *predestination* to life. 3. In our *justification* from sin;
2. In our *vocation* to grace. 4. In our *exaltation* to glory.

And upon these foure doth Saint *Paul* principally inferre the words of my Text, *If God be with us, who can be against us?* as if he should say, if God hath *predestinated* us to be the members of Christ, who shall *seperate* us from Christ? or who can plucke us out of his hands? if he doth *call* us by his spirit, who can *hinder* us to come unto him? if he will *justifie* us by his grace, who can *condemne* us for our sinnes? and if he will *glorifie* us in heaven, who can *cast* us downe to hell? I must answer all this with *Anselmus, nemo nos ladet nisi qui Deum vincat*; no creature can hurt us, but he that can overcome God himselfe: so God is with his servants both for their *temporall* and their *spirituall* good.

Anselm. in Rom. c. 8 31.

And besides all this, he is with us, to *comfort* us in all our afflictions, to *guide* us unto all truth, to *preserve* us from many sinnes, that, besides those we doe commit, without his preventing grace, we were sure to fall into, and to *effect* in us all the good we doe; when *he worketh in us, both the will and the deed*; and for many other transcendent ends, which the time will not give me leave to touch.

Phil 2. 13.

And therefore, if God be *with* us and *for* us, we need not *feare*, we need not *care* who be against us. And so much for the benefits of this conjunction, God with us.

4. Branch. The Quere: if God be with us.

4. We are now to enter upon the *Quere*, and to make search into this doubt, *if God be with us*; for you see here is no *certainty*, but that he is with some, not with

with all, els the Apoſtle ſpeakes this in vaine, *if God be with us*; And therefore, having hovered in the *aire*, all this while, or ſayled about, in the vaſt *ocean*, I muſt now touch upon ſome *ſhore*, either in a happy *port* of ſalvation, if God be with us; or upon the *quick-ſands* of deſtruction, if he be againſt us: God grant us all a ſafe landing.

Ob. But you will ſay, *if God be with us*, is no word of doubt, no more then *ſi Deus eſt animus*; or *if Chriſt be riſen*; but a word of art, implying, it is ſo, God is with us; as you may ſee from the context of theſe words.

Sol. I anſwer, it is certaine that *God is with his elect*, whom he hath predeſtinated and will glorifie: but it is not certaine who are his elect, when the Apoſtle tells us plainely that *God onely knoweth who are his*: and we find two ſorts of men that do ſowly deceive themſelves in the diſcuſſion of this *Quere*, if God be with us. 2 Tim. 2. 19.

Two ſorts of men deceived.

1. Some that have God with them, and yet think it not, as *Iacob* ſaid, *God was in this place and I knew it not*; when the *ſight* of their ſins is ſo great, and the *ſence* of Gods grace is ſo little, as the *greatneſſe* of that darkneſſe is not able to comprehend the *ſmaleneſſe* of this light. 1. Sort. Gen. 28. 16.

2. Others that thinke God to be with them, when he is not; and theſe are multiplied above number; for what man is ſo wicked, as to be perſwaded that God is not with him? but Satan is a ſubtle Sophiſter, *& decipimur ſpecie recti*, and we are many times deceived under the colour of truth; for *Severinus* Bb of *Collen*, thought a very holy man, confeſt unto his Deacon, after his death, as *Lavater* ſaith, that he was puniſhed for neglecting divine ſervice; and *Hoſpinian* tells us of a Monke, that led a very ſtrict life, yet being dead, and to be buried, he raiſed himſelfe upon the beere and ſaid *vocatus ſum*, I am called to give an account of my ſtewardſhip; and then againe, he ſaid, *accuſatus ſum*, I am accuſed and found guilty before God; and laſt of all, he moſt fearefully cryed out, *condemnatus ſum*, I am eternally condemned for my ſinnes; whereupon *Bruno* erected the Carthuſian order; which they ſay, is the ſtricteſt of all orders: and *Sulpitius Severus* ſaith, that S. *Martyn* was informed in his prayers, that an altar much honoured, where he lived, was erected for the memory, not of any celeſtial Saint, but of a wicked robber, which injoyed no bliſſe in heaven, but was moſt juſtly tormented in hell. 2. Sort. How fearefully many delude themſelves. *Lavat. de ſpiritibus ambulant.* *Sulpit. ſeverus in vit. S. Mart.*

And therefore, though I cite not theſe Stories as *authenticall*, to worke beliefe; (but, as *Goliahs* head was cut off with his owne ſword, ſo to confute ſillie ignorants with their owne arguments, and to teach us to looke after *better* inſtructions, to preſerve our ſoules from ſuch dangerous deviations, by conſidering what a fearefull thing it is to be with the *divell* or a thiefe, when we thinke our ſelves to be with *God* or his Saints, ſeeing, as *Melchior Canus* ſaith, *nihil refert, diabolum colas an hominem condemnatum*, it skilleth not whether you worſhip a divell or a damned ſoule,) yet this ſhould perſwade us to looke more carefully to the diſcuſſion of this *Quere*, whether God bee with us or not. And 1 Sam. 17 51. *Canus lib. 3. c. 5. q. 5. con. 3.*

I confeſſe it is very hard to know it, when Satan, the ſpirit of darkneſſe, doth ſo often *transforme himſelfe into an angell of light*, and bold preſumption doth ſo uſually maske under the habit of a true faith; yet Saint *Bernard* ſaith, *Deus, quibus certitudinem negat cauſa ſolicitudinis, fiduciam præſtat gratia conſolationis*; there is a way to find this truth, if we ſeeke it out; but we muſt goe, not as many uſe in our dayes, firſt to looke into Gods *Cabinet*, to find whoſe names are written in the book of life; and then boldly to ſay, without bluſhing, I am predeſtinate to ſalvation, and *whom God hath predeſtinated, them he juſtifieth, and whom he juſtifieth, them he ſaveth*, therefore I am ſure to be ſaved, which I am ſure is the *worſe* way for us to know this truth, and they may feare the *wrong* way to heaven; but as *Noahs* children went backward, or as *Hercules* followed *veſtigia retrorſum*, when he went into *Cacus* den, ſo muſt we begin *a poſteriori*, from the back-parts of *Iehovah*, if ever we will underſtand the truth of this *Quere*; as, I find in my 2 Cor. 11. 14. The error of theſe dates. Rom. 8. 30. Gen. 19. 23. *Virgil.*

selfe the *fruits* of sanctification, therefore God hath *justified* me, therefore *called* me, therefore *predestinated* me, therefore I shall be saved; this is sure if the first be sure; so we are come to the *touch-stone* of this truth; the *fruits* of Gods spirit; by these fruits you may know, and I know no waies els, for you to know, whether God be with you, or not.

Two speciall fruits of Gods spirit.

But these fruits are very many, I will name two of the most principall of them.

1. That *knowledge*, which produceth faith;
2. That *love*, which proceedeth from this knowledge.

Knowledge of God and love of God must go together.

And both these must goe together, or els we cannot be with God, nor God with us; *quia non potes aut amare quem non noveris, aut habere quem non amaveris*; because it is impossible for thee, either to love, whom thou knoweſt not, or to injoy whom thou lovest not, saith Saint *Bernard*. And therefore

1. Saving knowledge.

1. Christ saith, *this is eternall life to know thee to be the true God, and whom thou hast sent, Iesus Christ, Ioh.* 17.3. for God being *light, in whom is no darkneſse at all*, if we dwell in darkneſse we cannot be with God: and therefore, if *ignorance* be the mother of *devotion*, I know not, I am sure it is a *stranger* from God, and God is with none of them that sacrifice with the *Athenians* ἀγνώστῳ θεῷ, to the unknowne God; But because God in himselfe is ἀρρητος, that is, *tantus ut nec possit verbis enarrari, nec sensibus æstimari*, so great that he cannot be shewed by any words, nor conceived in any of our understandings as *Lactantius* saith, therefore we must onely know him, as he hath revealed himselfe in his Word; or els, instead of knowing the *true* God, we shall but faine unto our selves *false* gods: and therefore they that *heare not Gods Word, are not of God*, as our Saviour testifieth, and God is not with them.

1 Iohn 1.5,6,7.

Act. 17.23.

Iohn 8.47.

2. Perfect love.

2. Because *knowledge* doth but *bring* us unto God, therefore we must have also *love*, if we would be *united* unto God; for seeing charity is a *bond*, yea *the bond of perfection*, as the Apostle calleth it, that tyeth, as man and wife, or man and man, so God and man together; therefore we must needs have this *bond* of *love*, or els we can never be *united* unto God; and this *love* of God must be a *sincere* and *constant* love; *sincere*, without hypocrisie; and *constant*, without apostacie; the *sincerity* of which love was typified in the High-priests mariage; for he was forbidden to marrie a *widdow*, a *divorced* woman and a *whore*; a widdow, because he had not her *first* love; a divorced woman, because hee had not her *just* love; and a whore, because he had not her *whole* love: And our love to God must be *constant*, that neither life nor death, nor any other thing may separate us from the love of God, as the Apostle saith.

Colos. 3.14.

Vide pet. Cunæum de repub. Heb. l. 2. c. 3. p. 194.

And that we deceive not our selves in this *surest* signe of Gods being with us; for every one *thinks* he loves God, we must know that, as Saint *Gregory* saith, *probatio dilectionis exhibitio est operis*; our love to God is seene in our lives and conversations; for *if you love me, keepe my commandements*; saith our Saviour. And therefore, if we be with our sinnes, God is not with us; for *hee that is borne of God sinneth not, and he that committeth sinne is of the divell*, saith the Apostle; and *the holy spirit of discipline fleeth from deceit, and dwelleth not in the body subject unto sinne*, saith the Wise man; and therefore *Esay* tells us plainely, that *our transgressions have made a separation betwixt God and us*: and *our sinnes have hid his face from us*, which is a lamentable thing: And this is that which makes χασμα μεγα, the great distance and inaccessible gulfe betwixt God and us. But that I should thinke *such* sinnes to be with any of you as *separate* God from you, God forbid; yet if any man fostereth in his bosome, oppression, envie, pride, swearing, drunkennesse, or the like, he may assure himselfe, God is not with him, and will not be, till *Achans* cursed thing, this filthy *sinne* be removed out of his heart, and, with the head of *Sheba*, throwne over the wall; for, as when *Phocas*, a wicked Emperour, thought to secure himselfe with the strength of his walls, a voice was heard from heaven, as *Cedrenus* saith, that said, if hee built his turrets, like the tower of *Babylon*, to the clouds; yet hee should perish; because there was alwaies

1 Iohn 3.8,9.

Esay 59.2.

Iosh. 7.

2 Sam. 20.22.

ἐνδον

ἐνδον τὸ κακον, a wicked traitor within, that is his *ſinne*, which would betray him; ſo it is moſt certaine that our ſinnes will deſtroy us, if we deſtroy not them, *& Deus, quos vult perdere, dementat.* And ſo you ſee, how to know, whether God be with us; if wee lead a *holy* and a *godly* life, *cleanſing our ſelves from all wickedneſſe*; Which if wee doe, as I hope wee all doe; then may wee enter upon the ſecond part of my Text: Who can bee againſt us? — 2 Cor. 7.1.

Secondly, Who? alas deere Saint *Paul*, doſt thou aske who can be? who cannot be? *Geball, and Ammon, and Amalek*, with *them of Tyre*, which *have holpen the children of Lot*, all our neighbours round about us; all forſooke thy ſelfe ô *Paul*, when thou ſtoodſt before *Cæſar*; and thou knoweſt the priests of *Baal*, which did eat at *Ieſabels* table, were *foure hundred and fifty*, and *Elias* that was zealous for the Lord of hoaſts was left *alone*; and our Saviour ſaith, *you ſhall bee hated of all men, for my names ſake*; of all men; a ſtrange thing! yea a mans enemies ſhall be of his owne houſhold: and doſt thou aske, who can be againſt us? — The ſecond part. Pſal. 83.7. — 2 Tim 4.16. — 1 Reg. 18.19.c.19. 10. Matth. 10.22.

But I will aſcend to the top of *Gilgall*, to diſcover the whole garriſon of the Philiſtines, and I find them divided into three regiments: under three great commanders: 1. The World. 2. The Fleſh. 3. The Divell. — Three regiments againſt us.

1. This *world* is a wilderneſſe of ſinne; the very region of death: under every ſtone there is a Scorpion, and in every buſh a fiery Serpent, *in auro, in cibo, in omnibus laquei*, there are ſnares in our cofers, ſnares in our diſhes, and ſnares in every thing, that we take in hand: ſometimes by *proſperity*, it ſeekes to allure us to forget our God; *& periculoſior eſt blandus quam moleſtus*; and it is then worſe when it fawneth, ſaith Saint *Auguſtine*; and ſometimes by *adverſity*, it laboureth to ſeparate us from God; And therefore, *in hoc mundo non timere, non periclitari, impoſſibile eſt*; to live in this world, and not to bee indangered by the world, is impoſſible; ſaith Saint *Auguſtine*. — 1. The world. How many waies it ſeeketh to deſtroy us.

2. Our owne *fleſh*, with the frailties of our owne natures, is, like *Iobs* wife, a boſome traytor and the greateſt enemy that we have; for the world is an *exterior* enemie, without us, but *intus eſt equus trojanus*, this our fleſh, *de peccato nata, in peccato nutrita, ipſa origine nimis corrupta, & multo amplius prava conſuetudine vitiata*; borne in ſinne, bred in ſinne, and ſetled in ſinne, as Saint *Gregory* ſaith, is like the *Trojane* horſe within our walles: *& in ſinu noſtro Sinones*, and the worſe traytors are *within* our boſomes; for *Caine* denied to be *Cuſtos fratris*, his brothers keeper; but we are worſe then *Caine*, not onely denying to be the *keepers*, but alſo indeavouring to be *divells* unto our neighbours, and *Apollions* to our ſelves, that is, deſtroyers of our own ſoules. And therefore the Saints of God feare no enemies ſo much as themſelves; and theſe civill warres, —— *nullos habitura triumphos*; a heavie caſe; when a *houſe is divided*, and a man cannot truſt his owne ſelfe, but his *fleſh* will betray his *ſoule* unto the divell, unleſſe he doth continually watch this carnall *Dalilah*, and with many ſighes and groanes ſubdue the ſame unto the ſpirit. — 2. The fleſh. Iob 2.9. How dangerous an enemy our own fleſh is. — Gen. 4.9. — Revel. 9.11. — *Lucan pharſal. l. 1.*

But, if you will goe with me a little further, I will, as *Ezekiell* ſaith, ſhew you *greater* abominations: I will diſcover you a knot of enemies, combined together in this one body of ſin; For — Ezek. 8.6.

1. The *eyes*, which ſhould behold the thing that is juſt, are become arch-traytors unto the ſoule, when *by looking upon a woman*, they cauſe the heart to *luſt*, and the man to commit *adultery* with her; and therefore, as κόρος ſignifieth, *tam ancillam quam pupillam*, ſo Saint *Peter* joyneth both together, ſaying, *they haſt eyes full of adulteries*, that is, wanton, or indeed wenching eyes. — 1. Eyes. — Matth. 5.28. — 2 Pet. 2.14.

2. The *eares*, which ſhould bee the conduit-pipes of knowledge, to conveigh faith into our ſoules, are too often made the impure tunnells to ſucke — 2. Eares.

Ephes 4.29. in σαπρὸν λογον, the very dreggs of all filthy communications.

3. Tongues. Act. 2.11. 3. Our *tongues*, which should set forth *magnalia Dei*, doe set on fire *the whole frame of nature*, to *speake evill of them that are in authority*, to disturbe the publique peace of states, and to set private men together by the eares.

4. Hands. 4. Our *hands*, which should worke the thing that is *honest*, doe effect nothing but *wickednesse*, to take bribes, to shed blood, and to doe all other acts of unrighteousnesse.

5. Hearts. 5. Our very *hearts*, though they be but very *litle*, a small lumpe of flesh, scarse inough to serve a kite for his breakfast; yet *totus non sufficit orbis*, the whole world is too little to satisfie their vast and exorbitant desires.

And that which makes the *malady* and malice thereof most incurable, is, the *secretie* and subtilty of their unsearchable wickednesse; for *the heart of the sonnes of men is full of evill, and madnesse is in the same while they live*, saith the Wise man: And therefore *Apollodorus* the tyrant, dreaming that he was flead by the *Scythians*, and that his heart was throwne into a boyling cauldron, heard his heart saying, *I am the cause of all this my selfe*; and Saint *Basil*, fled to the wildernesse, to shunne the vanities of the world, complaineth of his *heart*, saying, *omnia reliqui, sed cor meum non reliqui*; I have forsaken *all*, yet my *heart* will not forsake me; and I have temptations inough, because I have my heart; for though we never *saw* ill example, and should bee never *tempted* outwardly to any ill; yet our owne hearts would both *tempt* us and *teach* us all manner of ill; And therefore, seeing this *body* of ours, is but a body of *sinne*, a cage of uncleane birds, and a den of all beastly lusts, *which fight against your soules*; it is apparant, there be inough against us, whosoever is with us? And yet

Eccles. 9.3.

Plut. de tarda Dei vindicta circa medium.

1 Pet. 2.11.

3. The divell. 3. Besides all these, there is one more, the divell, who is the grand-captaine of all these; and he, like a *roaring lyon*, sometimes *openly*, seeketh to devoure us by extreame violence, and sometimes *slily*, like the *subtle serpent*, he seekes to creepe into our hearts by his most wicked suggestions; and alwaies *malitiously* he laboureth to destroy both body and soule; and we see how he stirreth up the glow-worme *zeale* of the factious, without knowledge; the subtill *spirit* of the Iesuites against our Church, beyond conscience, the greedy *ambition* of some others to be popular, to have applause for suffering for the common good, the drunken *desire* of the hereticke to be martyred, he cares not for what, and the repining *discontents* of many more, that are ever gaping, *arripere ansam*, to snatch up all occasions of *necessities* and *inconveniences* to make way for their presumptuous wickednesse, and to conspire together, to ruine both the head and members, both the Church and Common-wealth. And therefore, being thus invironed and begirt by *vanity, trechery, subtiltie*, and *cruelty*; O good God, what created power under heaven is able to dissolve that villany, which these base confederates have combined to effect.

Yet, if God be with us, as I assure my selfe he is, with your Gratious Majesty, your wise Counsellors and all your loyall subjects; then I will say to you, as *Moses* said to the *Israelites, feare ye not, stand still, and see the salvation of the Lord, which he will shew to you to day; for the Egyptians, whom you have seene to day, you shall see no more for ever: the Lord shall fight for you; and ye shall hold your peace.* For

Exod. 14.13:

1. Enemy overcome. John 16.33. Gal. 6.14. 1. Our Saviour tells us; *he hath overcome the world*; and Saint *Paul* saith, *the world was crucified to him, and he to the world*: and therefore the world could do no more hurt to him, then a crucified man can doe to us, just *nothing*; for though, *hac domus antiqua*, the common house of this world, if you please to understand it, be alwaies against us; yet God hath *promised*, and we have found the *performance* of it, *to make Kings our nurcing Fathers, and Queenes our nurcing Mothers*; and I pray God continue them such Fathers unto the Fathers of our Church, as they have beene hitherto.

2. *The*

2. *The spirit helpeth the infirmities* of our flesh, and he that searcheth the heart, *knoweth what is the minde of the spirit*, and will either graciously *preserve* us from sinne, and say to us as he did to Saint *Paul*, *my grace is sufficient for thee*; or els he will mercifully *forgive* us our sinnes, and say to us, as hee did to the poore man, *thy sins are forgiven thee, be of good cheere*.

2. Enemy overcome. Rom. 8. 26. 2 Cor. 12. 9.

3. For the divell, our Saviour saith, *hee is cast out of doores*, and Saint *Paul* saith, that *Christ hath led captivity captive*: and therefore wee need not feare him; because he that is in *us* is greater then he that is in the *world*, and if we *resist* him, *hee will flie from us*; for being now tied, like a dog in a chaine, he can never prevaile against us, *nisi eivires ex vitijs nostris præbeamus*, unlesse our selves yeeld him strength by our sinnes: And *the Lord will destroy all that have ill will to Sion*; and the counsell of *Achitophel* against good King *David*, the God of heaven will avert it to his owne destruction.

Matth 9. 2. 3 Enemy overcome. Iohn 12. 31. Ephes. 4. 8.

And therefore, when neither the *world*, nor the *flesh*, nor the *divell*, nor all the divels in the world can prevaile against them, that have God with them; I may well demand, *who can be against them?* or *what is it that can separate us from the love of God, which is in Christ Iesus? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* no, no, not any of these, not all these, not any thing; for *we are more then conquerors through him that loved us*, and is alwaies with us, for us, on our side; and they that strive against us, do but *kicke against the pricks*, and to *fight against God*, as *Gemaliel* saith; And to make it appeare more *plaine* to any vulgar sence, I will tell you a story, onely for the benefit of the *application*; of a poore man, like *Naboth* that served God *truly*, and trusted in him *constantly*, and had a little land, bordering upon the possessions of a wealthy and potent Knight, who, like *Ahab*, was sicke for the love of the poore mans tenement, because he denied to part with the same upon any termes; whereupon his Lady, like a painted *Iesabell*, bad her husband be of good cheere, for she would bring his desire to passe without delay; and to that end, she commanded two of the sonnes of *Beliall*, to take two of their masters best oxen, and *secretly* to shut them up in the poore mans barne; and the next day, after much search, the *Constable* finds them in this unsuspected place; so the poore man was *fettered* and carried to *prison*; and die, they say, he must for that which he never did; but his wife and children, that perceived the *plot*, to be for his *land* more then for his *life*, perswaded him to part with that, which they saw, he could not keepe, that he might keepe that which they were very sorry he should loose; he answered that he had ever served God, and never distrusted of his assistance; and therefore, that he would ever relie upon his helpe, and never doubt of his deliverance; then the Iurie heard his cause, the witnesses failed not to bring full *proofe*, and the guiltlesse man was found guilty; yet he like *Iob* still persisted in his *innocency*, and continued constant in the confidence of Gods promise, that *God would not leave the righteous in the hand of the ungodly, nor condemne him when he is judged*; but at last, when his deerest friend told him, the Iurie for life and death, were all agreed to find him guilty; then said he, surely God *is dead*, and the Knight shall have my *land* to save my *life*; so he did; and whatsoever money he had or could get, he would bestow on such cates, as would make a *funerall* for that God, which while he lived had ever beene his most faithfull friend; and as he intended to do the same, an old man, like *Mercury*, meets him, and desired him, before he made his funerall, which he could not dissuade him from, nor perswade him to beleeve, that God was an *immortall* spirit, which could not die, he would deliver that letter, which he gave him, into the hands of the Knight; which he did; and immediatly the Knight reading the contents, was like *Ieroboam* taken so that he could not stirre; then he called for the poore man, confessed his fault, restored his land, and rewarded him well for his great wrong; so the poore man said, now I see God may seeme to *sleepe* but he cannot *die*, and he will not suffer *the righteous to fall for ever*; for a *while* they may, but not for *ever*; and therefore happie are they that trust in God, and that have him to be their helper; for if God be with us, he will ap-

Rom. 8. 35.

Act 9. 7.

The legend of Gods funerall.

1 Reg. 21.

Verse 5.

Verse 10.

The horrible wickednesse of false witnesses.

Iob 2. 9.

Psal. 37. 34.

1 Tim. 1. 19.

1 Reg. 14. 4.

vide Psal. 145. 14.

point a guard of Angels to waite upon us; and though we should live in the world like the black-moore, *qui in ortu solis positus, habet colorem noctis*, that is, live in the *face* of all earthly dignities, and yet be esteemed no better then the very *rubbish* and *refuge* of men; yet if God be with us, his eyes will be upon us for our good, and a crowne of glory shall be laid up for us for evermore: O God *what is man* Psal. 8. 4. *that thou art mindfull of him, or the sonne of man that thou so regardest him*, thus, thus to be with him, to be for him?

But if God be not with us, all that is with us will availe us nothing; for in vaine Exod. 17. 11. doth *Iosua* lift up his *sword* to fight against *Amalek*, except *Moses* lift up his *hand* to pray for helpe from God; and in vaine do we watch and ward, digg and delve, do what we will, what we can, we shall loose both our labours and our Psal. 121. 4. selves, except the keeper of *Israel*, that *doth neither slumber nor sleepe*, be with us, to blesse us and to guide us in all our waies.

And, to *invert* the Question, *if God be against us?* who *can be for us?* I know none that can resolve it, but by answering, *none*: for as old *Ely* saith, *if one man* 1 Sam. 2. 25. *sinne against another, the judge shall judge him, but if a man sinne against the Lord, who shall intreat for him?* no counsell can prevaile against wisdome, no strength can overcome him that is Almighty.

And therefore, to end all, if our *sins* be with us, God is not with us; and we may be sure, they will consume us, if we forsake not them; if *wicked men* be with us, we may feare to be partakers of their plagues; but if *God* be with us, we shall want no manner of thing that is good; for as *Philosophy* told *Seneca*, that *vir bonus sine Deo nemo est*, no man can be good, no man can be happy without God; so *Divinity* tells us, that man is onely good, and shall be onely happy, which hath God, which is all in all, and is blessed for evermore, To whom be Glory and Honour and Immortality, both now and for ever, *Amen*.

Iehovæ Liberatori.

THE WAY TO HAPPINESSE.

Matth. 11. 28, 29, 30.

Come unto me all ye that labour, and are heavy laden, and I will give you reſt.
Take my yoke upon you, and learne of me, for I am meeke and lowly in heart: and ye ſhall finde reſt unto your ſoules.
For my yoke is eaſie, and my burden light.

The Exordium. *Plutarch. in vita Pyrrhi.*

When *Pyrrhus* King of the *Epirots*, a moſt *wiſe* Prince and *excellent* Souldier, made warre againſt the *Romans*, a moſt *learned* and a *potent* people, and could neither by *policie* nor *power* ſubdue certaine holds that he expugned; he would ſend *Cyneas* a noble *Orator*, to perſwade them to yeeld, without any further reſiſtance; and ſo they did; and *Pyrrhus* would confeſſe that *Cyneas* gained more and better Cities by his *eloquent* tongue, than himſelfe had ſubdued by his *powerfull* ſword; Therefore this *Orator* was excellent, that could do ſo much; and this *King* was wiſe, to uſe ſuch meanes; for what *ſweeter* way, what better *courſe* to win Cities, than with faire words, without blowes, without bloud? So God the *Father*, being to warre againſt the world, doth ſend, not the *rod* of his power, but the *word* of his wiſdome; not a *Warriour*, but an *Oratour*; not becauſe he cannot *ſubdue*, but becauſe he would not *undoe* the ſame; and this *Oratour* is not *Cineas*, the ſcholler of *Demoſthenes*, but *Chriſt*, the wiſdome of God, to perſwade all men to yeeld unto his Fathers *mercy*, that ſo they might not fall into eternall *miſeries*; And theſe are the very words which he uſeth, *Come unto me all you that be wearie and are heavy laden, and I will eaſe you.*

The forme of ſpeech deliberative.

The forme of ſpeech is *deliberative*, whereby we purpoſe not wholly to *praiſe* any body, nor to determine any matter in controverſie; but to *adviſe* our neighbours to that thing, which we thinke moſt *needfull* for them; or to call them backe from thoſe follies, which we know do very much *hinder* their profit or eſtimation. And this text may well be called, *The right way to true happineſſe*: whereat every man doth moſt eagerly aime; becauſe man was created in

How the ſoule is the image of God.

How the ſoule is the image of God.

the *likeneſſe* of God, in reſpect of *eſſence, faculty, perpetuity*; For as in God there is one *eſſence* and three diſtinct *perſons*, ſo in the ſoule of man there is one eſſence and three diſtinct powers, the *memory*, the *underſtanding*, and the *will*; which, according to *Scotus*, are eſſentially the ſame with the very eſſence of the ſoule, as the three perſons of the Godhead are really the ſame with the divine nature: and theſe *faculties* are given to us, that we might imitate God in *righteouſneſſe and true holineſſe*, as the *Apoſtle* ſheweth: Therefore S. *Auguſtine* ſaith, *O anima mea, inſignata Dei imagine, deſponſata fide, dotata Spiritu, dilige eum a quo tantum dilecta es, & quære quærentem te*; O my ſoule, formed after Gods image, eſpouſed to him by faith, and indued with his Spirit, love him that ſo much loved thee, and ſeeke him that doth ſo earneſtly ſeeke for thee; and *Cicero* ſaith, *Sic mihi perſuaſi, ſic ſentio, cum tanta ſit celeritas animorum, memoria præteritorum, providentia futurorum, tot artes, tot ſcientiæ, tot inventa, non poſſe eam naturam, quæ res ipſas contineat, eſſe mortalem*; So I have perſwaded my ſelfe, and ſo I thinke, that ſeeing the celerity or ſwiftneſſe of the ſoules of men is ſuch and ſo great in the memory of things paſt, in the providence and fore-ſight of things to come, and ſo many arts, ſciences and inventions are found out thereby, the ſame nature, which containeth all theſe things, cannot poſſibly be mortall: So *Plato*, in his *Timæus*, ſaith, *anima immortalis eſt, & ſecundum quod vicerit paſſiones, vel victa fuerit, præmiabi ur vel punietur poſt hanc vitam*; the ſoule of man is immortall, and as it vanquiſheth the paſſions of the body, or is thereby vanquiſhed, ſo it ſhall be rewarded or puniſhed after this life: So *Seneca* ſheweth the ſame thing; and S. *Bernard* ſaith, it is not onely *immortall*, but alſo of ſuch a *noble* nature, as that the ſame alone is capable of the divine nature; *& licet cæteris omnibus occupari poteſt, impleri tamen non poteſt; quia capax Dei eſt, & quicquid Deo minus eſt, non eam adimplebit*; and though it may buſie it ſelfe with all other things, yet cannot it be ſatisfied with any thing; becauſe it is capable of the Godhead, and whatſoever is leſſe than God, can never fill the ſoule of man; as the whole world, being round, can never fill the vaſt deſires of our hearts, that are triangle-wiſe.

Scotus ſuper prim. ſent. diſtinct. 2.

Ephes. 4. 24.

Aug. in citatur in gemma. prædicam.

That the ſoule is immortall.

Cicero de Senect.

Vide Colerum de animarum immortalitate.

Senec. in lib. de tranquil.

That every man naturally covets happineſſe.

Therefore man naturally aimes at *happineſſe*, and every one deſires to be bleſſed; but ſince the infernall raven hath picked out the eyes of our underſtanding with a ſplinter of the tree of knowledge, and now we do but (like the gooſe) lick up the water that glides upon the glaſſe, or, with the *Sodomites*, grope for the doore when we are not neare it; and yet the *Philoſophers* beſtowed much coſt, and tooke great paines to find out the ſame; *Quia omnium Philoſophorum commune ſtudium erat, quærendo, ſtudendo, diſputando, vivendo, beatitudinem apprehendere*; becauſe it was the common aime of all Philoſophers, by ſeeking, ſtudying, diſputing and living, to find out and lay hold on true happineſſe; as S. *Auguſtine* ſaith; and *Boetius* ſheweth the reaſon, which I have ſhewed to you before; *Quia naturaliter eſt nobis inſerta veri boni, cupiditas*; becauſe the deſire of truth and good is naturally ingraffed in every one: Therefore

Gen. 19. 11.

Aug. Tom. 6. Tract. de Epicur. & Stoic. c. 4.

Wherein the Philoſophers placed happineſſe. *Boetius de conſolat. lib. 3.*

1. In practique life.

1. The *Academicks* placed the ſame in *practique vertues*; and to that end, they wrote much of lawes and of common-wealths, and in that reſpect, *propter eximiam rerum maximarum ſcientiam politici Philoſophi ſunt nominati*, for the great knowledge they had in publique buſineſſes, they were called *politique* Philoſophers.

2. In the theory and underſtanding. *Plutarch. de legend. & audiend. Poem. & Pont. p. 32. 30.*

2. The *Peripateticks* placed their happineſſe in the *intellectuall* part and theory of divine and humane things; and, as *Plutarch* ſets it downe, they underſtand the chiefeſt happineſſe by an abſolute habitude and intire poſſeſſion of all good things, or rather an accompliſhed perfection of this life, holding on a proſperous courſe according to the rules of nature; or, as *Cicero* ſaith, they placed the ſame in the knowledge of true *Philoſophie*, which they divided into three parts.

1. *Naturall*, that is, phyſicall knowledge of the nature of things.
2. *Rationall*, which conſiſted in logicall diſcourſes.
3. *Morall*, which pertained to a civill life and converſation.

3. The

3. The Stoicks ſaid it was not onely in the *theorie*, or the knowledge of things, but eſpecially in the *practice* of all goodneſſe, and leading our lives according to the ſtrict rules of morall vertues, by deſpiſing the vanities of this world, and living ſo, as if we were alwaies *dying*; ſo *Seneca* ſheweth the chiefeſt happineſſe conſiſteth in a vertuous life, and the habit of a good mind, which is therefore vertuous, for none other end, but for vertues ſake; *Quia bonum nihil niſi honeſtum, qua virtus mixta nullam requirit voluptatem; ſed ad bene vivendum ſeipſa eſt contenta*; becauſe nothing can be good, but what is honeſt, than which vertue requireth none other pleaſure, but is fully ſatisfied and contented with it ſelfe, as *Cicero* ſaith.

3. In theorie and practice.

Seneca in lib. de vit. beat. c. 9.

Cicero de fin. bon. l. 1. & 2. & 3. & Off. l. 3. & Tuſc. l. 5. &c.

4 The *Epicures* went beyond this, and came neareſt unto the truth; for though ſome, as S. *Auguſtine* relates it, thought him the moſt *ſenſuall*, and of all men worthieſt to be rejected; becauſe he thought happineſſe to conſiſt in *pleaſure*, whereby he begot more diſciples and followers than all the other Philoſophers; becauſe, as the Poet ſaith, *Trahit ſua quemque voluptas*, we are all prone to follow after our pleaſures; yet *Lactantius* and *Ioſephus* ſay, it is true, he placed the chiefeſt happineſſe to conſiſt in *pleaſure*, but not that pleaſure, which is *ſenſuall* or carnall, but in that which is *quidam flos fructuſq; virtutis*, the flower and fruit of vertue; and ſo not onely *Seneca*, which commends him much in many of his Epiſtles, but alſo *Clemens Alexandrinus*, *Tertullian*, S. *Ambroſe*, and S. *Hierome* do ſeeme to underſtand the ſame; and not unlikely, if we conſider how *ſparingly* he himſelfe lived, how *painefully* he wrote ſo many volumes of Philoſophie, and how his *Precepts* tend to the ſame purpoſe; for he ſaid, *vilibus cibis eſſe vivendum, & pane naturæ ſatisfieri*; *quicquid ſupra fuerit, ſpectare ad vitium voluptatis*; men ought to live with meane diet, and to be contented with naturall bread, becauſe whatſoever is more than this, pertaineth to the vice of voluptuouſneſſe, as S. *Hierome* teſtifieth: and *Seneca* ſaith, this was one of *Epicurus* charge, that we muſt of neceſſity ſerve *Philoſophie*, to the end we may obtaine true *liberty*; and he concludeth his 11th. Epiſtle with the admonition of *Epicurus*, that we ought to chooſe ſome good man, and alwaies fixe him before our eyes, that we might ſo live and do all things, as if he alwaies lookt upon us; and *Seneca* ſheweth the reaſon; that the greateſt part of ſin is taken away, when a witneſſe is alwaies with him that would offend.

4 In the pleaſure ſpringing of the uprightneſſe of a practique life.

Lactant. inſtit. l. 3. 3. c. 1.
Ioſeph. antiq. l. 10. c. 14.

C. Alexand. ſtrom. l. 2 c. 12.
Tertull. in Apol. c. 38
Ambroſius Ep. 25. ad Eccl. ſ. Vercell.
Hieron. com. Iovin.

Idem ſup. Exech. l. 4 c. 13.
Senec. in Epiſt. 8.

Therefore it was not *Epicurus* his fault, that he is ſo generally condemned, but the miſtaking of the *carnall* and the vulgar ſort, that aſſoone as ever they heare the name of *pleaſure*, apprehend it preſently of the *fleſhly* luſts and momentany delights of this world; whereas he meant it indeed of that *internall* joy, which a vertuous man conceiveth for doing good; *quia jucundi acti labores*, for though labour is very *painefull*, yet we conceive a great deale of *pleaſure* and delight, when we have done our paines; and though *finis laborum & bonorum operum eſt feciſſe*; the reward of our works is ſufficient, that we have *done* them, yet the doing of them brings an infinite and unſpeakable *content* unto the doers; and ſurely this is the *higheſt* happineſſe that a *meere* man, with the ſharpeſt ſight of humane underſtanding, can imagine.

Epicurus his unhappineſſe to be miſ-underſtood.

The chiefeſt happineſſe of a meere man.

But if we compare this with *true* happineſſe, we ſhall find it even as nothing; becauſe it is *imperfect*, ever mixed with a great deale of griefe, and at the beſt, but very *ſhort* and momentany, when we are dead, this is gone from them that know none other life.

Therefore the good God, which made *man*, and made not *death*, but wiſheth him *eternall life*, ſeeing that when theſe men had done what they could, they could do no more but a little leſſen our puniſhment in hell, and never bring us to enjoy the happineſſe of heaven; *He ſhewed his wayes unto Moſes, and his paths unto the children of Iſrael*, ſaying, *Bleſſed is the man that is undefiled in the way, and walketh in the law of the Lord*; *Hoc fac & vives*, if thou wouldeſt enter into life, *keepe the commandements*: So we have found the *way* to eternall bleſſednеſſe, not in *Athens* among the *Philoſophers*, which ſought it out by humane reaſon,

God ſheweth the right way to happineſſe.

Pſal. 103. 7.
Pſal. 119. 1.

Matth. 19. 17.

re aſon, but in *Hieruſalem* among the *Prophets*, which were ſent from God, and illuminated with divine light; and they will tell you the truth, *this is the way, walke in it.*

Eſa. 30.21.

But alas, alas, notwithſtanding all this, we are *never* the *nearer* unto happineſſe, but the *furer* of damnation; becauſe our feet are as faſt bound, as the tongue of *Cræſus* ſonne, that never ſpake from his birth; and we are like the creple at the poole of *Bethesda*; we *behold* the ſalvation of God with our eyes, but cannot *ſtirre* one foot towards the ſame; and therefore, though the *way* which the *Father* ſhewed on mount *Sinai*, and which the Prophets afterwards explaned unto the Iewes, was very good; yet by reaſon of our *imbecillitie* to walke, and *impoſſibility* to keepe it. God the Sonne deſcends to mount *Sion*, to ſhew us another way, *a new and a living way, Hebr.* 10.20. as the Apoſtle calls it, and which is indeed the *onely* way, beſides which there is none other; for *I am the way, the truth and the life*; I am the *doore* of the ſheepfold, I am the *gate* of heaven, and *no man commeth unto the Father but by me.*

How unable we are to walke in the way to happineſſe. Ioh. 5.7.

A new way to happineſſe.

Ioh. 14.6. Ioh. 10.7.

And therefore if you deſire your happineſſe, *Come unto me all you that are weary and heavy laden, and I will eaſe you.*

Wherein firſt I would wiſh you to obſerve the *differences* betwixt *this way*, which Chriſt and his Apoſtles preached, and the *other way*, which the Father and the Prophets publiſhed; For

The differences betwixt the old and new way.

That was a way of *workes*, this of *faith*; that of *feare*, this of *love*; that of *ſhadowes*, this of the *ſubſtance*; that more *remiſſe*, this more *ſtrict*; that was only ſhewed to the *Iewes*, this both to the Iewes and Gentiles.

The ſame God the author of both wayes.

And this made ſome heretiques to doubt, whether *both* theſe wayes were ſhewed by the *ſame* God, when we find ſuch differences and diverſities betwixt them.

Aug. in l. de vera relig. cap. 17.

But to this S. *Auguſtine* anſwereth, *Quiſquis ideo negat utrumq; teſtamentum ab uno Deo eſſe poſſe, &c.* Whoſoever therefore doth deny both Teſtaments or both theſe wayes to proceed from one and the ſelfe ſame God; becauſe our people are not tied to uſe the ſame Rites, Ceremonies and Sacraments, as the Iewes were; he may as well ſay, that the ſame juſt and wiſe houſholder cannot command one thing to thoſe *ſtubborne* ſervants, whom he ſeeth it beſt and judgeth it meeteſt and moſt profitable for them, to be held under by the ſtricteſt lawes and hardeſt ſervice; and another thing to thoſe *milder* and better natur'd men, whom he pleaſeth to adopt to the ſtate and degree of children; and if the precepts of life do trouble him, *quod in veteri Lege minora, in Evangelio majora proponuntur*, that the *leſſer* duties are commanded in the Law, and the *greater* in the Goſpell, and that under greater puniſhment, as you may ſee by comparing theſe places in the margent together, and therefore is brought hereby to thinke, *utrag; ad unum Deum non pertinere*, that both theſe wayes, and both theſe precepts do not pertaine to one and the ſelfe ſame God; he may as well be troubled (ſaith this Father) when he ſeeth the ſelfe ſame Phyſitian to cauſe his ſervants to adminiſter one kind of phyſicke to thoſe, whom he judgeth *weake* and very deſperately ſicke, and doth himſelfe adhibite another kind of phyſicke to thoſe, whom he ſeeth *ſtronger*, and of abler conſtitutions; for, as the art of phyſicke is ſtill the *ſame*, and doth no wayes admit of any change or alteration, and yet changeth her *precepts* and potions, according to the diſpoſitions of the patients; becauſe our ſickneſſes and diſeaſes are mutable: Even ſo the divine providence, though it be the ſame, altogether immutable and unchangeable, yet doth it variouſly help and provide for the helpe of his mutable creature, *& pro diverſitate morborum, alijs alia jubet aut vetat*, and according to the diverſity of our diſeaſes, he doth command or forbid diverſe things to diverſe kinds of men, that he may reduce us (which tend to nothing, or aime indeed at worſe than nothing, at our owne deſtruction) from that *vice* which brought in death, and from that *death* which brings damnation, to eſtabliſh us in our former ſtate, and to make us partakers of his divine nature, and of our own eternall happineſſe.

Mat. 5.22. Deut. 5.17.

Mat 18.8. Deut. 27.& c. 28.

Ut ari medicinæ, cum eadem maneat, nec ullo pacto illa mutetur, mutat tamen præcepta languentibus, quia mutabilis eſt noſtra valetudo; ita divina providentia, cum ſit ipſa omnino incommutabilis, mutabili tamen creaturæ variè ſubvenit, & pro diverſitate morborum alijs alia jubet aut vetat.

Though

Though therefore the *ſame* God ſhewed *both* theſe wayes, yet herein we taſte his mercies and his goodneſſe the more, that he ſheweth unto us the *eaſier* and the *ſweeter* way, which now, by the aſſiſtance of the ſame good God, I am more particularly to ſhew unto you.

It is no leſſe difficulty to *contract* the ſumme of theſe three Verſes into one Sermon, than it is facility to compoſe three Sermons upon this one text; yet the ſweet connexion and dependance of each point with the other, *ſicut unda ſequitur undam*, that as the waves do follow, one in the necke of the other, makes me to connect the choiceſt points of all theſe words, and to draw them all within the compaſſe of one little houre.

To contract as difficult as to inlarge.

The *parts* hereof are ſpecially three, { 1. A *Precept*, 2. A *Promiſe*, 3. A *Proofe*.

Three eſpeciall parts.

A *Precept*, that teacheth us what we ſhould do; a *Promiſe*, that ſheweth us what we ſhall have; and a *Proofe*, to perſwade us to do the duty, that we may obtaine the benefit.

1. The *Precept* is threefold, { 1. *Come to me*, 2. *Take my yoke upon you*, 3. *Learne of me*.

1. The precept is threefold.

2. The *Promiſe* is twofold, { 1. *I will eaſe you*, 2. *You ſhall find reſt for your ſoules*.

2. The promiſe is twofold.

3. The *Proofe*, or reaſon, why we ſhould come and take his yoke upon us, is likewiſe twofold, { 1. Becauſe *his yoke is eaſie*. And 2. *His burden is light*.

3. The proofe is twofold.

Theſe are the *parts* and the parcells of this text. I will handle them, by Gods helpe, as they are ſet downe in order.

The firſt *Precept* is a ſpeciall *invitation* of all men to come to Chriſt; where we muſt conſider theſe three points, { 1. The *inviter*. 2. The *invited*. 3. To *what* they are invited.

The firſt precepe containeth three points.

1. There be many that invite us to come unto them, as ſpecially, { 1. The *wicked*. 2. The *Divell*. } { 3. The *godly*. 4. The *Son* of God. } For

1. Whereof foure ſorts.

1. The *wicked* ſay, *Come, caſt in thy lot with us, and let us have but one purſe, let us lie in wait for blood, Prov.* 1. 11.

2. The Divell ſaith, *Come, fall downe and worſhip me, and I will give all theſe things to thee, Matth.* 4. 9.

3. The godly ſay with the Prophet *David, O come let us worſhip and fall downe, and kneele before the Lord our Maker.* Pſal. 95. 1. & 6.

4. Chriſt ſaith, *Come unto me all you that labour and are heavy laden, and I will eaſe you.* So you ſee how every one, *clamat undiq; veni*.

But though in other caſes, *Deliberandum eſt diu, quod ſtatuendum eſt ſemel*, we ought to conſider well before we undertake any buſineſſe of great moment; yet in this we may ſoone reſolve whom we ought to follow; becauſe, as S. *Bernard* ſaith, *Mundus deficiet, caro inficiet, Diabolus interficiet, & Chriſtus reficiet*; if we liſten to the *wicked*, the wiſe man tels us, *deſtruction and unhappineſſe are in their wayes, and the way of peace they have not knowne*: if we follow the *Divell*, he will entertaine us but with a ſorrie banquet, where two of his beſt diſhes are *weeping* and *gnaſhing of teeth*: But if we hearken unto the godly, they will ſend us unto Chriſt, and if we come to him, he will bring us to his Father, where we ſhall have the *fulneſſe of all joyes*, and the abundance of all pleaſures for evermore.

Whom we ought to follow.

Pſal. 14. 7.

Mat. 8. 12.

Pſal. 16. 11.

2. The *invited* are, *all ye that labour and are heavy laden*, where you ſee { 1. The *generality* of the invitation 2. The *quality* of the invited } are expreſſed.

2. The invited. Two things obſervable:

1. As he *made* all, ſo he *calleth* all, he *ſeeketh* all, he excepteth none; ſo *Luther*, *Melanchthon* and *Bullinger*; ſo the Apoſtle, he came *to bring all to the knowledge*

1. The generality of the invitation.

1 Tim. 1. 4. Eccleſiaſt. 40. 1.

knowledge of the truth; and ſo my Text ſaith, *all that labour*, therefore all that live; for *great travell is created for all men, and an heavie yoke upon every child of Adam*; and ſo ſaith holy *Iob*; *& omnes laboramus*, and we doe all labour, ſaith Saint *Auguſtine*, *quia omnes ſumus mortales lutea vaſa portantes, quæ faciunt invicem anguſtias*; becauſe all of us are mortall men, which do beare theſe veſſells of clay, that make troubles and anguiſhes one to another.

Auguſt. de verbis Domini.

That Chriſt calleth not the proud righteous men.

Ob. But you will ſay, he came not to call the *righteous*, that is, as *Marlorat* and others of our late interpreters doe expound it, ſuch proud Phariſees as are righteous in their owne *conceits*, but ſinners, that is, ſuch poore Publicans as do *perceive* their miſerable eſtate and *ſee* the weight of their manifold ſinnes, unto repentance; ſo he calleth them that are *thirſty*, and pronounceth a bleſſing to them that *hunger* and thirſt after righteouſneſſe, but *not* to them that are *full* and feele not the want of the ſpirituall food: So *Aquinas* ſaith, *nullis Chriſtus prodeſt niſi ſitientibus, & qui proprias miſerias cognoſcunt*; Chriſt availeth nothing to any man but to ſuch as *hunger* and thirſt after Chriſt; and ſo ſay all Divines both antient and moderne; therefore Chriſt came not to call all but onely ſuch as are qualified to make anſwer.

How Chriſt calleth all men.

Sol. To which I confeſſe with *Aquinas*, none receiveth *benefit* by Chriſt, but ſuch as *hunger* and thirſt after Chriſt; yet to ſay he *calleth* none but ſuch as perceive their ſinnes and ſeeke for a Saviour, is a falſe gloſſe that corrupts the Text; for had he never called *Adam* till *Adam* had ſought after him, he had beene uncalled to this very day; and ſo of all the ſonnes of *Adam*; had he not ſought after them till they had ſeene their ſinnes, I am ſure *Matthew* had never left his receipt of cuſtome, nor *Abraham* his fathers houſe, nor Saint *Paul* perſecuting of Gods Church, nor any other man his ſinfull waies, ſo long as he had lived upon the earth: Therefore though he ſaith, *I have beene found of them that ſought me not*, yet he never ſaid he was found of them which he ſought not; becauſe he *ſeeketh* all, *calleth* all, and *offereth* grace to all; yea as *Salomon* ſaith, he *calleth them* that will not *anſwer*, he ſtretcheth out his hand to a *gaine-ſaying* people, and hee ſheweth his way to them that moſt obſtinately ſay, *we will not walke in it*; ſo Saint *Chryſoſtome* commenteth upon my Text, that he biddeth not this man or that man, *ſed omnes qui curis, qui doloribus, qui peccatis laborant*, but all men which doe labour with cares, ſorrowes, and ſinnes, to come to him; and Saint *Auguſtine* ſaith, *qui nos tanto pretio redemit, non vult perire quos emit, nec emit quos perdat ſed quos vivificat*, he that hath redeemed us with ſo great a price, would not have them to periſh whom he bought, neither hath he bought them whom he would deſtroy, but whom he would rather vivifie and ſave: therefore he came to call, not the *righteous*, wherein they were righteous, to *repent* them of their righteouſneſſe, but rather to *perſevere* in all uprightneſſe, nor *effectually* to call them that are righteous in their owne conceits, though *ſufficiently* he calleth them often enough to make them without excuſe, as he ſaith himſelfe, *many are called but few are choſen*; but he calleth *ſinners*, that is, either *all men*, becauſe all men are ſinners, or *thoſe* ſinners, whom formerly he had called by the law and the Prophets to ſee their ſinnes, and had ſeene them, he now calleth by his grace unto repentance; for we muſt underſtand that there are divers kinds and degrees of calling us unto God, as

Gen. 3. 9. Matth 9. 36 Gen. 12. 1. Acts 9. 4. Eſay 65. 1. Pro. 1. 24. *Chryſoſt. to 3. ho. 39 in Matth. p. 241. a.* *Aug. to. 10. de temp. Ser. 109. p. 838. c.*

In what ſence Chriſt calleth not the righteous.

Matth. 22. 14.

That we are called to many things.

1. To *ſerve* God.
2. To *ſee* our ſins.
3. To *repent* us of our ſins.
4. To *forſake* our ſins.
5. To *lead* a new life.
6. To *beleeve* in Chriſt.
7. To *attaine* unto eternall life.

Called three waies.

And to theſe ends, he calleth us divers *waies*; as externally

1. By the plaine voice of *nature*.
2. By the ſhrill ſound of the *law*.
3. By the ſweet melody of the *Goſpell*.

For

1. By nature.

1. The *creatures* tell us, there is a God, whom we ſhould ſerve and praiſe; and

and the Philoſophers, natures ſchollers, have often ſhewed to us this God, and called upon all men to come unto him.

2. By the law.

2. Becauſe the *viſible* creatures did not bring us to the *inviſible* things of God, that is, to acknowledge his eternall power and God-head, and thereby to *ſerve* him, and to be *thankefull*, but *became vaine in our imaginations and our fooliſh hearts were blinded*; therefore God ſent *Moſes* to give us that law, which ſhould teach us, what to doe, and ſhew our ſinnes, when we did it not; *quia per legem eſt agnitio peccati*; and then he ſent his Prophets, which did continually call upon us, to *keepe theſe lawes* and to *obſerve theſe ſtatutes*; or if we did not ſo, to ſhew what *curſes* were due to us for our ſinnes, as you may ſee, *Deut.* Chap. 27. & Chap. 28. *&c.*

Rom. 1. 21.

Rom. 3. 20.

Pſal. 105. 44.

3. By the Goſpell.

3. If we will anſwer to *theſe* callings and begin to ſee our own miſerable caſe, then Chriſt calls us unto him, and promiſeth to eaſe us from all *paine*, and deliver us from all *ſinne*, if we will *beleeve* in him; and ſo the Apoſtles and the preachers of the Goſpell, doe moſt earneſtly call upon us to *come* to Chriſt, if we do ſee our ſinnes; or els they perſwade us to *ſee* our ſins, that they may fit us to be perſwaded to *come* to Chriſt.

No man under heaven but he is called ſome way or other.

And there is no man under heaven but he is *called* ſome of theſe waies, and by ſome of theſe meanes, to *come* to Chriſt, to receive ſalvation for his ſoule; not a *reprobate* man in hell but he was *called* to come to heaven, and he is damned there, becauſe he would not anſwer here; for doth he not call all men to righteouſneſſe, when their owne *conſciences* tell them they ſhould not ſinne? and when they ſinne, doth he not call them to *repentance*, when their hearts *accuſe* them and condemne them for their evill doings? nay more, did he not warne *Iudas* not to ſinne, when he ſaid, *one of you ſhall betray me?* and did he not call him to ſee his ſinnes, when he ſaid *Iudas betrayeſt thou the ſonne of man with a kiſſe?* So did he not call the *Scribes and Phariſees* (which all the fathers underſtand by thoſe *righteous* men, whom he came not to call to repentance) to *ſee* their ſinnes, when they were *piped* unto, and they danced not; and when hee cried *Woe unto you Scribes, Phariſees, Hypocrites*, and they regarded it not.

Matth. 26. 21.

Luk. 22. 48.

Matth. 11. 17. & c 23. 13.

How God proceedeth orderly after the rule of nature.

But, becauſe it is the rule of nature, *ad ſummum niſi a principio pervenire non poſſe*, not to come unto the top but by degrees; therefore God, which is the God of order, brings none to heaven *per ſaltum*, as graſhoppers, and ſome Vniverſities that ſo fondly conferre degrees, *per cumulationem graduum*; but he will have us to tread on every ſtaire and ſtep of *Iacobs* ladder, that none may thinke to find a *readier* way to heaven then another: therefore if any man puts a *ſtop* in his owne way, by his obſtinacy and wickedneſſe in the firſt place, or in any other ſtep of this ladder, he is never called to any further degree of grace, till that ſame obſtacle be firſt taken away; ſo the Apoſtles never perſwaded thoſe Iewes, that crucified Chriſt, to *repent* them of their ſinnes, till they had *pricked* their hearts and opened their eyes, to make them acknowledge themſelves to be ſinners; neither did they begin to preach the *faith* of Chriſt, till they ſaw them *ſorry* for their ſinnes: ſo Chriſt might truly ſay, and we ſay ſo too, we never call the righteous Phariſees to *repentance*; becauſe we have ſo often called them to *ſee* their owne unrighteouſneſſe, which is *primus ad fidem aditus*, the firſt ſtep to faith, as Saint *Auguſtine* calls it, and they would not anſwer.

Gen. 28. 12.

Our ſins doe ſtop the progreſſe of grace. Act. 2. 37.

Ob. I but our Saviour thanketh God, *he hid his myſteries from the wiſe and prudent, and revealed them unto babes*; therefore queſtionleſſe he *deſireth* not to call all men unto the knowledge of his truth.

Matth 11. 25.

Sol. I anſwer with Saint *Chryſoſtome* as briefly as it is fully; *non quia ſapientes non cognoverunt gaudet, ſed quia parvuli perceperunt lætatur*; he doth not rejoyce that the Wiſe men knew not theſe things, but he is glad that the babes and little ones did perceive theſe things; becauſe as Saint *Auguſtine* ſaith, *non inſtituit Deus quod obeſſet, ſi homo ſibi obeſſe noluiſſet, ſed potius inſtituit quod prodeſſet, ſi homo credere voluiſſet; neq; voluit quod non potuit, ſed ut aut homo obediens eſſet,*

Chryſoſt. to. 3. hom. 39. in Mat. p. 239. b

Aug. to 6. contra adverſar. leg. & propheta. c. 14. p. 595.

aut inobediens impune non eſſet; God ordained not any thing that ſhould hurt, if man would not hurt himſelfe; but he appointed that which ſhould helpe us, if man would beleeve in him; neither hath he willed what he could not effect, but that either man ſhould be obedient, and ſo happy, or if he would be diſobedient, he ſhould not be unpuniſhed: A moſt excellent ſaying to be continually conſidered. So you ſee whom he inviteth; all; and if all do not come, *culpa non eſt vocantis ſed renuentium.*

Aretius in hunc loc.

I might uſe many arguments to confirme the ſame, I will onely urge this one; to *come* to Chriſt, as all interpreters doe expound it, and as preſently I ſhall more fully ſhew unto you, is to *beleeve* in him; but *all men* are called to *beleeve* in him; therefore, all are called to *come* unto him; the *minor* is thus proved; if all be not called to *beleeve* in him, then is it no *ſinne*, not to beleeve in him; for why ſhould it be a ſinne in men, not to beleeve he calleth them, when he doth not call them? but *when the Comforter ſhall come*, (ſaith our Saviour) *hee will reprove the world of ſinne, of righteouſneſſe, and of judgement; of ſinne, becauſe they beleeve not in me*, *Ioh.* 16.8,9. therefore, either God is unjuſt to reproove the world of ſinne, which is moſt blaſphemous to imagine, or he did moſt graciouſly ſend his Sonne to call all the world unto him.

Ioh. 16. 8.

But here you muſt remember, all this is to be underſtood of *outward* callings; which though it be done never ſo *faithfully* by the creatures and the Preachers of Gods Word, yet it can never availe any thing, to bring men unto Chriſt, untill men be *inwardly* called by Gods ſpirit, which doth *open* our hearts, as *it opened the heart of Lydia*, and gives us *underſtanding*, as he did unto the Apoſtles, that we may underſtand the Scriptures; the *other* callings can make us without *excuſe*, as the Apoſtle ſheweth unto the *Romanes*, but *this* calling onely is able to bring us unto *grace*; the former be *ſufficient*, for thoſe ends to which they are appointed, but this latter muſt be added to make the other *effectuall*, that we may be ſaved.

Of this internall calling, See more in my Treatiſe of The delights of the Saints.

And *this* calling of men by Gods ſpirit is not extended unto all men, unleſſe you meane it, *remiſſiori gradu non efficaci modo*; in a *lower* degree, and not after an *effectuall* manner, but onely unto them, to whom God appointed it from the beginning; becauſe, as the Apoſtle ſaith, *whom God did predeſtinate, them he alſo called*, that is, ſo *effectually* that they doe yeeld unto their calling, and *whom he called*, that is, ſo called, *them he alſo juſtified*; and *whom he juſtified*, that is, *truly* juſtified in deed and not in ſhew, *them he alſo glorified*, that is, here by the *progreſſion* of grace, and hereafter by the *participation* of glory. And ſo much for the *generality* of the invitation.

Rom. 8. 30.

2. The quality of the invited.

2. The *qualities* of the invited are expreſſed in theſe words, *yee that labour and are heavie laden*; Touching which, Saint *Hilary*, expounding both together, ſaith, *legis difficultatibus laborantes & peccatis ſeculi oneratos, adſe vocat*; he calleth them that laboured in the *difficulties* of the law and were burthened with the *ſinnes* and iniquities of this world. Saint *Hierom* and *Euthimius* ſay he meaneth them, *qui laborant in operibus peccati & eorum pondere onerati ſunt*, which doe labour in the *workes* of ſinne and are burthened with the *waight* of their tranſgreſſions; becauſe ſometimes *labour* ſignifieth our paines-taking in ſinne, as where the Pſalmiſt ſaith, *tu laborem & irritationem aſpicis*; which we tranſlate, *thou beholdeſt ungodlineſſe and wrong*; and againe, *ſingens laborem ſuper ſtatuto*; *id eſt, impietatem & peccatum immiſcens doctrinæ ſuæ*; *Theophylact*, by them that *labour*, underſtandeth the *Iewes*, which laboured and were buſied in the obſervation of the lawes, ſtatutes, and ordinances of God; and by them that are *laden*, he underſtandeth the *Gentiles*, that were burthened with the waight of their tranſgreſſions: and *Abulenſis* ſaith, *labor eſt quod agimus, onus quod ſuſtinemus*; that is a labour which we doe, and that is a burthen which we beare and ſuſtaine; Saint *Chryſoſtome*, *Ianſen*: and others by theſe two words, *labour and laden*, do underſtand all kinde of griefe, ſorrowes and miſeries whatſoever, as you may ſee in *Pſal.* 6. & *Pſal.* 69, &c.

1. Some expound both theſe words of one thing that is, ſin.

Pſal. 10. 14.

2. Others by theſe two words underſtand two things.

3. Others underſtand theſe two words of all miſeries.

But

BVt if we looke into the true ſignification of the words, we ſhall the better underſtand what is the meaning of our Saviour; for though κοπος ſignifieth any *labour*, exerciſe or travell; yet κοπιαω betokeneth a painefull labour unto wearineſſe, as being the conſequent of labour, which is αἰτιον τῦ κοπε, the cauſe of wearineſſe; as where the Lord ſaith, *Remember what Amalek did unto thee, when thou waſt faint and wearie:* and ſomtimes, *eſt actio cum moleſtia conjuncta*, ſaith *Ariſtotle*, it is uſed to expreſſe the variety of tribulations and calamities, as where the Apoſtle ſaith, *Even to this preſent houre we both hunger and thirſt, and are naked and buffeted, & have no certain dwelling place;* καὶ κοπιωμεν ἐργαζομενοι ταις ἰδιαις χερσι; *and labour working with our hands.* So in 1 *Tim.* 4. 10. & 2 *Cor.* 11. 27 and πεφορτισμενοι, ſignifieth to be moſt *heavily laden*, as under an inſupportable burden, from which, without ſome preſent reliefe, nothing but a fearefull diſſolution is to be expected, and it is uſed for all *kinds* of grievances, difficulties and calamities: ſomtimes for *tyrannie* and all kind of externall oppreſſion, as where the Lord ſaith, *thou haſt broken the yoke of his burthen, and the ſtaffe of his ſhoulder, the rod of his oppreſſor, as in the day of Midian, Eſa.* 9. 4. That is, thou haſt delivered thy people from the *hard* and intolerable ſervitude of the *Aſſyrians*, ſo where he ſaith, *I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, Exod.* 6. 6. And ſo our Saviour uſeth it where he ſaith, *They bind heavy burdens and grievous to be borne, and lay them on mens ſhoulders, but they themſelves will not move them with one of their fingers, Matth.* 23. 4. Sometimes the duty or office of *governing*, judging and teaching the people, is called a *burden*; and ſuch a burden, as is not eaſily borne; for ſo *Iethro* telleth *Moſes, The government and the guiding of the people is too heavy for thee, thou art not able to performe it thy ſelfe alone*; and ſo *Moſes* confeſſeth in *Deut.* 1. 12. ſaying, *How can I my ſelfe alone beare your cumbrance, and your burden, and your ſtrife?* And ſo all Kings and Magiſtrates can teſtifie what a burden it is to governe a *multitude* of unruly people; the Prophet *David* compares it to the *appeaſing of the ſeas*, which none can do without the ſpeciall aſſiſtance of the allmighty God, when he ſaith, *Thou ruleſt the raging of the ſea, and the noiſe of his waves, and the madneſſe of thy people*; and the Lord himſelfe calleth the office of the Levites a *burden*; yea ſuch a burden, as S. *Paul* cries under it, πρὸς ταῦτα τις ἱκανος; *Who is ſufficient to beare it? Angelicis humeris formidandum*, it being able to make Angels ſhoulders to ſhrinke under it, as *Eraſmus* ſaith; Somtimes by a *metaphor* from the analogie of politicall burdens, it is uſed in ſpirituall things; So, where the Apoſtle biddeth us to *beare one anothers burden*, S. *Auguſtine* and S. *Ambroſe* do expound it of the *infirmities* of our neighbours; So the *Law* is called a *burden* that neither we nor our fathers were able to ſupport, *Acts* 15. 10. So where the Apoſtle ſaith, *every one ſhall beare his owne burden*, S *Baſil*, *Origen* and S. *Hierom* do interpret the ſame of our *ſinnes*: and the Prophet *David* ſaith, *My wickednеſſes are gone over my head, and are like a ſore burden too heavy for me to beare, Pſal.* 38. 4. And truly our *ſinnes* are heavy *burdens* indeed, *ſine pondere habentia pondus*, that have a mighty weight, though we perceive not the weight thereof: for *iniquity ſitteth upon a talent of lead, Zach.* 5. 7. And God ſaith, *our ſinnes preſſeth him, as a cart is preſſed that is full of ſheaves*; and they lay ſo *heavy* upon Chriſt his ſhoulders, that they made him ſweat the *drops of bloud*, and if we caſt them not from us, they will preſſe us downe to hell; and as *ſinne*, ſo the *puniſhment* of ſinne, in what manner ſoever it be inflicted upon us, is likewiſe called a *burden*, as S. *Hierom* ſheweth; ſo the burden of *Babylon* ſignifieth the puniſhments, croſſes and calamities wherewith God had plagued *Babell*; and this *burthen* of puniſhment, though it be not ſo *heavy*, yet is it as *generall* as the burden of ſinne; becauſe *great travell is created for all men*, and the whole world is but a low waterie ground, wherein all men are like the children of *Iſrael*, lifting up their voices and weeping; becauſe they are in *Bochim*; that is, in a place full of *weepers*, and every one hath his rowle ſpread before him, which is written within and without, *lamentations, and mournings.*

The word ſignifieth
1. Painfull labour.

Deut. 25. 17, 18.

2 The variety of tribulation.

1 Cor. 4. 11, 12. Iuug 10. 16. *Anguſtiata eſt anima mea propter laborem Iſrael. i. ob calamitates & infortunia eius.*

πεφορτισμενοι ſignifieth the burden
1. Of externall oppreſſion. Exod 5. 6.

Mat. 23. 4.

2. Of governing and inſtructing the people. Exod. 18. 18.

Deut. 1. 12.

Pſal. 89. 9, 10.

& Pſal. 65. 7.

Num 4. 15. 2 Cor. 2. 16.

3. Of infirmities.
4. Of the law. *Aug. 83. q. 1. & de verb. Apoſt. 21, 22. Amb. Hex. 12. & ſup. Pſal. 118. Ser. 15.*

Baſil. regul. brevior. 198. & ſup. Pſal. 37. Origen. ſup. Numb. Hom. 3. & ſup. Pſal. 77. Hieron. ſup. Eſa. 14.

5. Of ſinne. Amos 2. 13.

Luke 22. 44.

6. Of puniſhments. *Hieron. ſup.* Amos 2. 13. Eſa. 13. 1.

mournings, and woes; and therefore every one is clothed, either in *blacke* mourning weeds for the loſſe of others, the father for the ſon, as *David* did for *Abſolon*, *I would to God I had died for thee*, as if he cared for nothing els, but as the Poet ſaith,

Omnis in Aſcanio chari ſtat cura parentis;

The ſonne for the father, as *Ioſeph* did for *Iacob*, the husband for his wife, as *Abraham* for *Sara*, the brother for his brother, as S. *Bernard* for *Gerardus*, or one friend for another, as *Nazianzen* for S. *Baſill*: Or els he is arrayed in *crimſon* red, for the ſufferings of himſelfe, ſcourges, perſecutions and afflictions; This is the lot of all the ſonnes of *Adam*.

Ferarius in Philip. Ciceron. p. 2371. Aug. de verb. Apoſt. ſer. 24.

And ſo you ſee the deſcription of them which our Saviour calleth, *Qui laborant, non qui otioſi, & qui onerati ſunt, non laudibus, ut ait Livius, non commoditatibus, ut Terentius, non promiſſis, ut Saluſtius, ſed peccatis & miſerijs mundi, ut Auguſtinus*; that is;

1. They that painfully *labour* in the works of their *calling*.
2. They that are *oppreſſed* with the waight of the *Law*, and the burden of their ſinnes.
3. They that are *wearied* with the *miſeries* and afflictions of this world.

Deut. 25. 17.

But as *Amalek* reſiſted the children of *Iſrael* in their journey towards the land of promiſe, ſo the Divell laves many obſtacles in our way, to hinder us from

Foure obſtacles that do hinder us to go to Chriſt.

going to Chriſt, but eſpecially { 1. A ſupine *idleneſſe*. 2. A phariſaicall *uprightneſſe*. 3. A *delight* in wickedneſſe. 4. The *ſweetneſſe* of all worldly pleaſures. } For

1. Supine idleneſſe

1. God calleth them that *labour*; and no wonder; for though he reſted from the workes of creation, yet *my Father worketh*, and laboureth, though without wearineſſe, to this day; and when he made man, he placed him in Paradiſe, not to be *idle*, but to *labour*, and to dreſſe the garden wherein he was; and ſince the ejection of man out of this Paradiſe of pleaſure, *hoc proprium & peculiare omnium hominum eſt, labores ſuſtinere*; this is the proper and peculiar duty of all men to labour, ſaith *Euthym*: becauſe man is borne to labour, as the bird is brought forth to flie, ſaith the Sonne of *Syrach*; and the Apoſtle ſaith, *He that will not worke and labour, let him not eat*: and yet the Prophet ſpeaking of the wicked, ſaith, *in labore hominum non ſunt*, they ſit all day idle; and as *Iob* deſcribeth them, they ſpend their whole life in pleaſure: but if we will labour and take paines, God loves the ſame ſo well, that he will bleſſe our labours, that we ſhall reape an infinite benefit thereby, *profit, glory, joy: juſtus ac honeſtus labor honoribus, præmijs, ſplendore decoratur, Cicero de Oratore, lib. 1.* For as in worldly affaires, *the ſlothfull hand bringeth poverty*, ſo *manus fortium divitias parat*, the hand of the diligent maketh rich; therefore *Democritus*, ſeeing a young man taking paines, ſaid, *optimum ſenectuti condis opſonium*, thou provideſt good food for thine old age; ſo in arts and liberall ſciences, it is almoſt incredible to relate, what *admirable* effects *dull* wits have produced by continuall *paines*; when the *ſharpeſt* apprehenſions, being dedicated to idleneſſe, have brought forth nothing but a few *flaſhes* of delightfull conceits, and no profitable matter of any ſolid ſubſtance: And no wonder; becauſe your *quicke* wits (*muliebre ingenium*) are but like *Venice-glaſſes*, to make a faire ſhew, but would ſoone cracke if they were put to any great diſtreſſe, to compoſe any great worke of any moment; they are like the *flame*, that will not laſt; or like the ſharpe edge of a little *pen-knife*, that may ſerve to pare a *quill*, but not to ſquare *ſticks* of any ſubſtance; but your *laborious* heads have left the voluminous works, they onely have with *Hannibal* paſſed over the Alpes, and pierced through the rocks, and left the monuments of their indefatigable labours to thoſe that followed after; and that *dexterity* of wit, which nature ſeemed to denie them, they have not only parallel'd, but alſo *excelled* by their induſtry; for you may read it in the life of *Demoſthenes*, that being but meanely witted, and unapt by nature,

The benefit of labour. 1. Profit.

Your ſharp wits, what they are like.

yet

nature, yet by great *paines* and labour he excelled all others, and became one of the rareſt ornaments of all the world for eloquence and underſtanding of thoſe things he vndertooke: and the reaſon is rendred by *Vegetius*, *Omnes artes omniaq; opera quotidiano uſu & jugi exercitatione proficiunt*; becauſe all arts and all works are bettered and perfected by daily uſe and exerciſe: and therefore he ſaith, *Neq; longitudo ætatis, aut annorum numerus artem bellicam tradit, ſed continua exercitationis meditatio, quæ ſæpenumero ſolet præſtare victoriam*; it is not the length of *age*, or multitude of *yeares*, that can teach the military art, but a continuall exerciſe, which moſt commonly gaines the victory; ſo in all things, *labor omnia vincit*; and as *Manilius* ſaith,

——longa dies acuit mortalia corda,
Et labor ingenium miſeris dedit; ——

Labour will overcome all things, and paines-taking will produce a moſt plentifull harveſt, and bring quick conceits into the dulleſt heads: therefore many of the Heathen did adore *labour* as a god, becauſe it brought ſuch admirable effects to paſſe, as *Cicero* ſaith, *de divinat. l. 3 p. 339. a.*

And as we find *profit*, ſo we ſhall reape *glory* and praiſe by our labours, as *Cicero* ſaith, *Epiſt. l. 2 p. 22 a. Herculi duri celebrant labores*, the labours of *Hercules* made him famous; and as *Seneca* ſaith,

Ultimus cœlum labor in reflexo
Suſtulit collo, pretiumq; rurſus
Ultimi cœlum meruit laboris;

His laſt labour brought him up to heaven: and *Saluſtius* ſaith, he heard it often ſaid, *Munditias mulieribus, laborem viris conveniri*; it is commendable in a woman, to be *neat* and cleanly, but the glory of a man is to be *laborious*: and therefore *Seneca* ſaith, *generoſos animos labor nutrit*; *laborem ſi recuſes parum eſſe potes*; *non eſt viri timere ſudorem*; labour nouriſheth generous minds; and if thou refuſeſt labour, thou canſt be little or nothing; therefore it becomes no man to feare ſweat, to ſhun labour.

Neither ſhall the induſtrious onely find *praiſe* and thanks of others, but he ſhall alſo have *joy* in himſelfe, and acceptance of God for his labour: becauſe, as *Menander* ſaith, ἡδὺ τοῖς σοφοῖς μνημονεύειν πόνων: it is a ſweet thing to wiſe men to recall and review their labours; *& tanto plus adferunt lætitiæ opera noſtra, quanto majore robore præcedente, ad ea pervenitur*; and our works bring us ſo much the more joy, by how much greater induſtry we finiſhed them, ſaith *Xenophon*: and *Cicero* brings in that common proverbe, *jucundi acti labores*, and he cites *Euripides* to confirme it, ἡδὺ σωθέντα μεμνῆσθαι μόνον; how pleaſant is the memory of labours paſt; and a little after he ſaith, *fluit voluptas corporis, & prima quæq; avolat, ſæpiuſq; relinquit cauſas pœnitendi quam recordandi*: the carnall pleaſure ſoone flieth away, when the act is done, the pleaſure is preſently gone, and moſt commonly leaves behind it a cauſe of ſorrowing, rather than of remembring it; but the *joy* of our labours abideth ever: and *Seneca* hath a ſpeech to the ſame purpoſe; if you ſhall painfully do any good thing, the labour is ſoone gone, and the benefit ſhall remaine with you while you live, yea and when we are dead too; for *our works ſhall follow us*; but if we do any ill, through the deſire of a little pleaſure, the delight is ſoone gone, and the evill deed ſhall abide with us for ever. And therefore as *Ariſtotle* laughed at the Epigram of *Sardanapalus*, who delighted in all pleaſures, and ſaid to his ſoule with *Dives*,

Ede, bibe, lude, poſt mortem nulla voluptas;

Now ſoule, take thine eaſe, eat, drink, and be merry; ſo he praiſed the ſpeech, and extolled the reſolution of *Scipio Africanus*, who ſpeaking unto his countrey, ſaith,

——Deſine Roma tuos hoſtes,
Namq; tibi monumenta mei peperere labores:

For certainly this *labour* and induſtry gets the greateſt *glory*, and wreathes the faireſt garland that any man can weare while he lives here on earth.

In vita Demoſth. 113.

Veget. de remilit. l. 2. & l. 1. c. 1. & c. 23.

Virgil. Georg. l. 1. Manil. Aſtron. l. 1.

Labour adored for a God.

2. Glory.
Cicero Epiſt. l. 2 p. 22. a.
Seneca in Hercule

Saluſt. de bello Jugurth.

Senec. Epiſt. 31.

3. Joy.

Xenophon de inſtit. Cyri. l. 2.
Cicero de fin. bon. l. 2.

Si quæ per laborem recte feceritis, labor citò recedet, beneficium dum vivitis non abſcedet; ſi quæ per voluptatem parvam nequiter feceritis, voluptas cito obibit, nequiter factum ſemper apud vos manebit. Ep. 31.

Cicero de fin. bon. l. 2

Therefore God delighteth in them that *labour*, and he calleth them unto him, that he might *eaſe* them; and therefore the divell laboureth by all meanes to detaine us from labour; for he knoweth that *ſloth* and idleneſſe are the nurces of all evil and miſchiefe; becauſe they that have buſineſſe have no leaſure to waxe wanton; therfore, ſaith *Seneca*, the greateſt generalls, when they perceived their ſouldiers to grow *mutinous*, made them march and undertake ſome ſudden voyage, to confound thoſe *vices*, by ſome *travell*, which were engendred by their idleneſſe; becauſe, as *Lucan* ſaith, *variam ſemper dant otia mentem*; eaſe and idleneſſe diſtract our mindes, and as *ruſt* corrupteth the iron, ſo doth *ſloth* deſtroy all vertues.

Senec. in ep. 56.

The divell hates an idle ſervant, Matth. 26.14. & v. 47.

Nay the *divell* himſelfe, though he would have us *idle* in Gods *vineyard*, yet if we become his ſervants, he cannot endure we ſhould be idle in his *Synagogue*, but run from one wickedneſſe to another, as he made *Judas* to goe from Chriſt to the *High-Prieſt*, from the Prieſt to the band of *Souldiers*, and with them to the *garden* backe againe, and all in an *inſtant*; for they muſt needs goe whom the divell drive, never ſitting ſtill, untill he ſaw his maſter in the hand of ſinners; ſo for the *heretiques*, they muſt not hide their errors in their owne hearts, but they muſt pen, preach, reaſon, runne, yea and *compaſſe ſea and land*, though it were to make but one Proſelyte, to get but one ſervant more unto the divell; for he cannot endure his ſervants ſhould be *idle*; and a painefull ſervant is, or ſhould be, acceptable to any Maſter; but a lazie ſlave to none; neither to God, nor to man, nor to the divell.

Matth. 25.15. A lazie ſervant good for no maſter

But as *Hugo Cardinalis* doth obſerve, there are divers kinds of labour; for, as *Lorinus* ſaith, *ſudat pauper in opere foris, & nunquid minus anxie dives intus in ipſa ſua cogitatione laborat?* the poore man ſweats without, by doing his worke to get his living, and the rich man labours no leſſe within, by his anxious thoughts to preſerve his wealth; *& interdum iſte gravius faſtidio, quam ille inedia cruciatur*; and ſometimes he is more vexed with his *ſacietie*, then the other is with his *ſcarcity*; or as Saint *Bernard* ſaith, *qui in labore hominum non ſunt in labore dæmonum certe ſunt*; he that labours not the workes of men, doth moſt certainely doe the workes of the divell, if it were nothing els but, as the Prophet ſaith, *to live at eaſe in Sion*; a labour great inough, and a worke moſt tedious, though without profit, and with great miſchiefe. And

Hugo in Pſal. 72. v. 5.
Lorinus in Pſal. 72. v. p. 353.

Amos 6.1.

Therefore, ſeeing as *Sophocles* ſaith, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ; which in *Horace* phraſe is, *nil ſine magno vita labore dedit mortalibus*, and the Philoſopher tranſlates it, the gods do ſell all good things for labour; and ſeeing our Saviour calleth them that *labour* unto him, and the divell ſeekes to hinder our going, by laying theſe blocks of *eaſe* and *idleneſſe* in our way, let us follow the Apoſtles counſell, to be *never weary of well-doing*, but to *labour* continually unto death, and Chriſt will helpe to *eaſe* us.

Sine labore quidem nihil bene ſucceſſit

Gal. 6.9. 2 Theſſ. 3.13.

Yet I confeſſe labour is not alwaies *rewarded* in this life, but as the proverbe is, *fidelis ſervus perpetuus aſinus*, the more painefull ſervant, the more time he ſhall ſerve; we will keepe him ſo, leaſt with *Tiberius* he prove not ſo good a maſter, or leaſt indeed we find not ſo fit a ſervant; but this ſhould diſcourage no man, becauſe labour ſhall not want his reward; and though here we have but our *ſweate* for our paines, yet *merces mea apud Deum* ſaith the Prophet, our reward is laid up in ſtore with God, and he will keepe it ſafe for us: and therefore though poore *Perkins, Raynolds, Whitaker, Willet, Bucer, Zanchie, Calvin, Luther, Beza, Melanction*, and many more, whoſe workes are *glorious* and their labours *indefatigable*, were but meane men and died poore; yet I may ſee them crowned with as faire a garland of immortality, as it may be, ſome of the greateſt Cardinalls or Popes of Rome.

Sueton in vita Tiber.

Eſay 49 4.

Painefull men unemінent in the world.

Ob. But againſt this it may be objected, that *labor exiccat & ſenium inducit, unde multum laborantes ſeneſcunt magis*; and by too much aſſiduity of labour, *naſcitur animi quædam hebetatio, & corpus ipſum langueſcit*; and therefore *Plutarch* ſaith, that as young plants are nouriſhed with moderate watering, but

Ariſt. de longit. & brevit. vitæ.

Plut. in moral.

are

are drowned with too much; so the mind of man is helped by *temperate* labour, but is dulled and spoyled by *immoderate* paines.

Sol. To this I answer with the Orator, and confesse, that *ille liber non videtur, qui non aliquando nihil agit*, he cannot be a free man, which hath not some times void of labour; for when we are wearied with our affaires and the labours of our vocation, then we may, with *Scipio*, sometimes take some ease; but as they, *quibus otium negotij inopia, non requiescendi studio, constitutum est.* *Cicero de offic. l. 3. p. 515.*

2. If we *see* our sinnes and *confesse* them, God is mercifull to *forgive* us our sinnes, and to blot out all our offences; but if we *hide* our sins, we shall not prosper, and the Lord will not be mercifull to them that offend *of malicious wickednesse*, neither will Christ call them to *repentance*, that thinke not themselves to be *sinners*; therfore as the Faulconer hood-winkes his hawke, that he may sit quiet upon his fist, or the King of *Babel* plucked out the eyes of *Zedechias*, that he might never find out the way to *Hierusalem*; so the divell, that cunning faulconer, that king of hell, plucketh out the eyes of our understanding, that we can neither see our sinnes, nor perceive our owne miserable estate; and if there be any good in us, he sets that alwaies before our eyes, and puts his spectacles upon our noses, to magnifie and to multiply the same unto us, thereby to make us proud of that little vertue, and extremely odious in the sight of God; then the proud Pharisees extoll their owne righteousnesse, and despise the righteousnesse of God, not knowing, as Saint *Gregory* saith, that our best workes, our righteousnesse brought to the *examen* of Gods justice, is meere unrighteousnesse; *& sordet in districtione judicantis, quod in æstimatione fulget operantis*; and doth *stinke* in the sight of the judge, which doth *shine* in the judgement of the doer; therefore Saint *Augustine* saith, *audeo dicere superbis, utile esse cadere in aliquod apertum & manifestum peccatum, unde sibi displiceant, qui jam sibi placendo ceciderunt*; I dare be bold to say it, it were better for proud Pharisees to fall into some open and manifest *sin*, whereby they might see their own nakednesse, and be displeased with themselves, then so dangerously to fall by pleasing themselves with their owne *righteousnesse*; for Saint *Peter* did more profitably displease himselfe when he *wept*, then he pleased himselfe when he *presumed*; *& melius est peccatum humilians quam justitia inflans*, and the sinne that humbleth us is farre better then that vertue, which puffeth up our hearts with pride, as you may very easily percive it, by the example of the poore *Publican* and proud *Pharisee*; for they that thinke themselves *whole* will not care for the Physitian, nor seeke to Christ to be eased; because they feele not their *burthen*, they perceive not themselves *weary*; whereby we may behold the subtill *sleights* of Satan, which shuts our eyes close, that we may not see our *greatest* sinnes, and openeth them full wide to make us proud of our *least* vertues.

2. A Pharisaicall uprightnesse.

2 Reg. 25. 7.

The cunning of the divell.

Gregorius, moral. lib. 5.

Aug. de civit. Dei. lib. 14.

Matth. 26. 75. & v. 33.

Luk. 18. 10.

And therefore, this being but a *sleight* of Satan to detaine us still from Christ, ô wretched man *know* thy selfe, and come to Christ that hee may helpe thee.

3. He that *hateth* his sins shall be loved of God, and *he that delighteth in wickednesse doth my soule abhorre*, saith the Lord; therefore the divell laboureth to bring every sinner either to *delight* in sin, or at least to *forget* his sinnes: *quia delectatio conservat operantem in opere suo*: because delight still detaineth the agent in his worke, as *Aristotle* saith; therefore to *delight* in sin doth wholly hinder our going to Christ; for as it is impossible to kindle fire with water, so it is not possible to stire up faith or repentance in them that *take pleasure in wickednesse*; because delight and repentance to the same object, are as contrary as the fire and water; therefore *Anselmus*, seeing a boy playing with a bird that he had, to whose leggs he had tied a thread, and sitting downe did there-with let him go, and plucke him back at his pleasure, took his knife and cut the thred to let the bird flie away; and the boy deprived of this pleasure was contented to be perswaded to a better life; but this boy may signifie any *sinner*; the bird, *sinne*, the thred his *delight* in sin; the sitting downe, his *custome* in sin, and by *An-*

3. A delight in wickednesse.

Aristot ethic. l. 10. ut cit. in axiom. Beda p. 75. Quia dilectatio derivatur a delecto, delecto a delicio, quod proprie est attrahere animam in rem dilectam.

Omne conſuetum eſt delectabile. Ariſt. eth. Lt. c. 1. apud Beda ax. p. 390.

ſelmus we may underſtand the *grace* of God, which cutteth off all the *delight* in ſin; and then we may the eaſier be perſwaded to come to Chriſt; for till then, Satan holds us faſt, and our *delight* in evill is like an iron chaine, *qua ligat nos diabolus in peccatis*, wherewith he bindeth us in ſinne; Therefore if through infirmities wee doe ſinne, yet by all meanes let us take heed wee take no *pleaſure in wickedneſſe*; becauſe this doth ſo mightily hinder us to come to Chriſt.

See the firſt golden Candleſticke. c. 3.

But if the divell cannot make us to *delight* in ſin, then will he gather up all our ſins as faſt as we commit them, and caſt them all into *lethe*, where he burieth them, *in the land where all things are forgotten*, that, becauſe he cannot perſwade us to *delight* in them, yet he may *hide* them, that we ſhould never ſee them to be ſorrie for them; therefore, to avoid this deceit, we ſhould looke into our ſelves, and continually examine our owne conſciences; and if we cannot imitate them that, as *Climacus* ſaith, did hang a paper booke at their girdle, wherein they daily wrote their chiefeſt cogitations, yet, at leaſt wiſe, let us doe as Saint *Baſil* adviſeth us, *quæ quotidie feceris, veſpere tecum commemora*; whatſoever thou doeſt all day, recall the ſame to minde at night, that thou maiſt ſee what offences thou haſt committed to repent thee for them; ſo ſhalt thou reſt in peace: for as *Salomon* ſaith, *I have paſſed by the field of the ſloathfull man, and by the vineyard of the fooliſh, and behold it was filled with nettles and covered over with thornes*; ſo the minde and ſoule of man being like a field or a garden, if we doe not continually weed it, will be overgrowne with ſins, and as the Poet ſaith, *Neglectis urenda filix innaſcitur hortis*; as *Adam* for his ſin was to till the earth, that brought forth thornes and thiſtles; ſo the Scriptures and Fathers, *Caſſianus*, *Ephrem*, Saint *Chryſoſtome*, Saint *Gregory*, Saint *Bernard* and many more, which *Drexelius* heapes together, doe adviſe every one, eſpecially once a day, at night, to *examine* their owne conſciences and to roote out theſe bryers out of the garden of their ſoules: the very heathens did the ſame; for *Apulejus* ſaith, the Indian *Gymnoſophiſts* ſuffered none of their diſciples to eat, untill he had reckoned what deeds he had done that day till then, *& incœnatus ejiciebatur, qui nil præclari a ſe geſtum commeminiſſet*; and he that had done no good that day, was caſt out without meat that night; and *Seneca*, notwithſtanding his great affaires, and manifold imployments in the Emperors court, being ſo great, ſo noble, and ſo wealthy a man, as *Suillius* reports hee was, yet ſaith this of himſelfe, *cum ſublatum è conſpectu lumen eſt, & conticuit uxor, moris mei jam conſcia, totum diem mecum ſcrutor, facta & dicta mea remetior, nihil mihi ipſe abſcondo, nihil tranſeo*: when the light is put out and my wife ſilent, I overrunne the actions of the whole day, I hide nothing from my ſelfe, nor conceale any of mine errors; for why ſhould I? when I can ſay; *vide ne iſtud amplius facias, nunc tibi ignoſco*; ſee thou doeſt that no more, and now I doe forgive it thee; a moſt excellent practiſe of an heathen man, that knew not Chriſt; if we did the like, that beleeve in him, then certainely, as the Apoſtle ſaith, by *judging our ſelves wee ſhould eſcape the judgement of the Lord*: and *Virgil* deſcribing the good man, ſaith;

Pro. 24. 30.

Gen. 3.

How we ought to examine our actions.

Apuleius floridor. lib. 1.

Tacitus annal. l. 13.

Seneca de ira. l. 3. c. 36.

Seneca's practice.

1 Cor. 11. 31.

Virgil.

Non prius in dulcem declinat lumina ſomnum,
Omnia quam longi reputaverat acta diei,

he never ſleepes before he hath conſidered over all the deeds of that day, and then, *offenſus pravis, dat palmam & præmia rectis.*

And therefore, leaſt the men of *Ninive*, the Gentiles that know not God, ſhould riſe in judgement and condemne us, and as the Prophet *David* ſaith, *every night waſh I my bed with my teares*, ſo let us every night waſh our conſciences with penitent tears; and let us *call our own waies to remembrance*, that we may ſee our ſins, and then we ſhall be willing to hearken to our Saviours call, and moſt deſirous of that helpe which he offereth us.

Pſal. 6. 6.

Pſal. 77. 6. & 119. 59.

4. The ſweetneſſe of worldy vanities

4. The ſweetneſſe of the *vanities* of this world hath hindered many to the kingdome of Chriſt; for this is the divels jewell, which he offereth them that will

will forsake God and worship him, and as we find it in our Saviours temptations, it is *ultimum refugium*, his last and best baite, wherewith he catcheth the most and greatest fishes; it is incredible to conceive how many men the world suffocates, and drownes them *in perdition*, as the Apostle speaketh; therefore Saint *Iohn* exhorting us to come to Christ, doth all that ever he can, to dehort us from the world, saying, *love not the world nor the things of this world*, honours, favours, riches, and the like; for what is the greatest *honour* but the vaine blast of variable mindes? the Wise man tells us, *favour is deceitfull, and beauty is vanity*, and so *Haman*, *Sejanus*, and many other prove it; we need not doubt it; and there is no safe way, *ad culmen honoris sed per scalam virtutis*, to the temple of honour but through the chappell of vertue; and for *riches*, what is the finest gold but red earth, and *argentum* but *argilla*, white potters clay? and yet these base drosses doe pierce the owners with three deepe and deadly wounds; the first to the *bones*, the second to the *braines*, when our heads are intoxicated, and our understandings distracted with the cares of keeping and disposing them; and the third to the *heart*, when it is broken with griefe and sorrow for the losse of them: And therefore the Auntients painted *Mercury* like a covetous Merchant, with a *thorny tongue* in his mouth, to represent his deceitfull words, with his *wings spread*, glittering like gold, to signifie his speed and celerity to get wealth, that seemes faire as the fire, whereof a litle is sufficient to warme a man, but too much will consume him; and upon his head a *cocke*, to shew his carefull vigilancy, *to rise up early, so late to take his rest, and to eat the bread of carefullnesse*, to gather that which will so soone forsake him, or himselfe ere long must part with it: this is the life of a *worldly* man, and *Iob* made his Epitaph when he dieth, *Iob 6. ver.* 17, 18. And yet how many millions of men have we that will follow after the vanities of this world, as *Ahazael* followed *Abner*, to his owne death.

But if we come to Christ, we must not follow them, we must have no society with the wicked; for *Iudas Machabeus* a most valiant and victorious man, made friend to the *Romanes*, was slaine by his adversaries; *Mercury* a benevolent planet, being joyned with a malevolent, is most spitefull; the quills or wings of an *Eagle* being mixed with the feathers of a *hen* will consume them, and the strings that are made of the entrailes of *Woolves*, are destruction unto those that are made of *sheepe*; so are the wicked unto the godly and the worldlings unto the Saints; Therefore it is good to deale with them, as Physitians doe with contagious diseases, not to be too *venterous*, least in curing others they should kill themselves, but a farre off; for *hee that toucheth pitch shall be defiled*, and as the Poet saith,

——*grex totus in agris*
unius scabie cadit; one scabbed sheep will spoyle a whole flock; how much sooner a great company of foxes will devoure one sillie sheep, if she goeth amongst them? so the wicked will corrupt the godly, or, at least, make us to think them so, if we see them sociable together; for, as *Augustus*, being present at a publique prize with his two daughters, *Livia* and *Iulia*, and perceiving that grave Senators talked with *Livia*, but riotous and wanton youths with *Iulia*, did presently discerne their severall inclinations; so the *Italians* have a proverbe; *Dimmi con cui tu vai, e sapro quel che fai*; tell me with whom thou goest, and I will tell thee what thou doest; because company and customes are cousen germanes, and it is a true saying, that *Simile Simili gaudet*, all flesh will resort to their like; Therefore if we would neither be vitious nor be thought to be lascivious; let no grave Lady keepe the company of a shamelesse *strumpet*, let no man follow this wicked *world*, if he would come unto our Saviour Christ. So you see, and I have sought my best, to remove those *obstacles*, that doe chiefly hinder our going to God. And here,

I might insist upon the *Reasons* that should perswade all men to come to him; as

1. Because

Matth. 4. 9.

1 Tim. 6. 9.

1 Ioh. 2. 15.

Honour what it is. Pro. 31. 30.

Riches what it is

How they doe pierce our bones, our heads, and our hearts.

Mercury how painted and why.

Psal. 127. 2, 3.

1 Sam. 2. 21, 22, 23.

Bonavent. de sanct. in com. ser. 10. p. 310.

The influence of *Mercury*.

Vvaq; conspecta livorem ducit ab uva. Iuvenal l. 1. Sat. 2.

Augustus his judgement of his two daughters.

The Italian proverbe.

Reasons to perswade us to come to Christ.

1. Reaſon. Matth. 11. 27.

1. Becauſe *all things are delivered unto him of his Father*, and in him are all things to be found that can make us happie, either in this life or in the life to come; for he can make you truly *honourable*, and he hath all *riches* at his diſpoſing; and therefore, if thou wanteſt *any thing*, goe to him: if thou lackeſt *wiſedome*, aske of him; and as Saint *Auguſtine* ſaith, *ſi eſuris ipſe eſt panis, ſi ſitis ipſe eſt potus, &c.* and if thou goe to him, thou ſhalt *want no manner of thing that is good*, *Pſ.* 34. 10.

2. Reaſon.

2. Becauſe hee is the *ordinary* and the *onely* meanes appointed from above, from everlaſting, to bring us all to heaven; for *I am the way, the truth and the life*; and the Father himſelfe teſtifieth as much, ſaying, *this is my beloved Sonne, in whom I am well pleaſed, heare him*; and therefore goe unto him.

Quint. Curtius. Lib. 8. p. 228.

The curteſie of *Alexander.*

It is recorded of *Alexander*, that in an extreame ſtorme and cold, which conſumed above a 1000. ſouldiers, It chanced that a common ſouldier of the *Macedons*, which had much paine to goe and carry his armour, came at laſt into the campe, where the King was, who notwithſtanding that he was chafing his owne body againſt the fire, yet did riſe out of his chaire, and pulling off the benummed ſouldiers armour, that was allmoſt paſt his remembrance, did ſet him downe therein; and he for a great while knew not where hee ſate, or who had ſo kindly received him; but at length, when his naturall heate came to him, and he perceived it to be his Kings ſeat, and the King to be there ſtanding preſent, he was ſore afraid and ſtarted up againe; but *Alexander* beheld him in the face and ſaid, perceiveſt thou not, my ſouldier, with how much better condition thou liveſt under me, then they doe that live under the King of *Perſia*; *quia illis in ſella regis conſedisſe capitale foret, tibi ſaluti fuit* Q. *Curtius, lib.* 8. *p.* 288.

So, if you ſit in the ſeat of the ſcornfull, it is death to you; but if you come to Chriſt & ſit upon his ſeate, and put on his crowne, it will be health & ſalvation unto you.

3. Reaſon.

3. Becauſe there is *none other way* to get ſalvation but onely by our going unto him; for *no man commeth unto the Father but by mee*; becauſe *no man knoweth the Father but the Sonne and he to whomſoever the Sonne will reveale him*; and Saint *Peter* tells us plainely, *there is none other name under heaven, whereby wee can bee ſaved, but the name of Ieſus*, *Acts* 4. 12. and therefore, if we goe not to him, there is nothing remaining for us but a *moſt fearefull expectation of vengeance.* Beſides, he *came* to thee, by taking thy *fleſh* upon him, and therefore why ſhouldeſt not thou *come* to him, by receiving his *ſpirit* unto thee? and he came from *heaven* to earth to thee, therefore why ſhouldeſt not thou come from *earth* to heaven unto him? eſpecially ſeeing he came to thee, and deſires thee to come to him, for none other end then thine owne good? and many other reaſons might be brought to confirme the ſame thing.

But, as the Poet ſaith, *Quid ſatis eſt cui Roma parum*, what will ſuffice him, whom *Rome* cannot ſatisfie? ſo if theſe two reaſons, which Chriſt layeth downe in my Text, and which anon I ſhall more fully handle, I will eaſe you, and you ſhall find reſt for *your* ſoules, doe not perſwade you to come to Chriſt, I may be *moved* to pittie you, but I ſhall never be able to remove you from your miſeries: therefore I aſſure my ſelfe, when you underſtand the truth, you will be induced by theſe reaſons to embrace the truth, to come unto Chriſt, as he invites you, come unto me. And ſo much for them that are *invited, all you that labour, and are heavie laden.*

3. To what end we are invited. Where obſerve two things. 1. The act. Touching which, conſider two things: 1. What it is to come. 1. To know him. *Venire ſignificat metam quo iteras pertingere. Illyricus in verbo venire. p.* 1872.

3. Theſe *labouring* and laden men are called and invited, to *come* to Chriſt, *come unto me*; touching which we muſt obſerve {1. *Actionem.* 2. *Terminum.*} And

1. *De actione conſiderandum eſt*; touching the action, we muſt conſider

{1. *What* it is *to come* unto him. 2. *How* or by what *feet* we ſhall go unto him.}

1. The word *venire*, literally taken, ſignifieth to attaine unto the ſcope or place whereunto we aime and tend; but *venire ad Chriſtum*, doth *metaphorically* ſignifie either {1. To *know* Chriſt, or 2. To *beleeve* in Chriſt.} For

1. Where

1. Where our Saviour ſaith, *no man commeth unto the Father but by me, Iohn 14.16.* it ſignifieth, no man *knoweth* the Father but through my meanes; becauſe *no man hath ſeene God at any time*, but the Sonne, which *is in the boſome of the Father*, he hath declared him. Iohn 1.18.

2. Where he ſaith, *yee will not come unto me that you might have life*; it ſignifieth, you will not *beleeve* in me and relie upon my favour, that you might be ſaved; for otherwiſe, they *came* and *touched* him, and *preſſed* upon him often inough, and yet it availed them nothing; becauſe they did not *beleeve* in him. 2. To beleeve in him. Ioh.5.40.

1. Then, we muſt *know* Chriſt; and *this is eternall life*, ſaith our Saviour, *to know thee to be the onely true God, and whom thou haſt ſent Ieſus Chriſt*; for as the Prophet *David* ſaith, *they that know thy name will truſt in thee*; and if they had *knowne* him, *they had never crucified the Lord of glory*, ſaith the Apoſtle; and this knowledge is ſo excellent, that Saint *Paul* deſired to know nothing els, but *Ieſus Chriſt and him crucified*; for though the knowledge of other things be exceeding good, the beſt of all humane things; ſo that *Sineſius* was of opinion, a Philoſopher excelled any ordinary man, as much as an ordinary man did excell a beaſt; becauſe as *Cicero* ſaith, *ſublata ſcientia, tollitur omnis ratio*, where there is no knowledge there is no reaſon, how to doe any thing; and therefore, *nemo Philoſophiæ expers, idoneus eſt regno*, he that is wholly ignorant of all Philoſophy, is altogether unfit for any kingdome; and he is fit for nothing that knoweth nothing; yet Saint *Paul* counted not onely the *knowledge* of all other things, but alſo *all other things* together with their knowledge, to be but *dung* and droſſe, in reſpect of the excellent *knowledge* of Ieſus Chriſt; becauſe the *knowledge* of him gaineth all things, and without his knowledge, all other knowledge will rather increaſe our *miſeries*, then conduce us to *happineſſe*; to know the *ſecrets* of nature, the *motions* of the heavens, the *alterations* of time, the *pollicies* of ſtate, the *deſcription* of countreys and the *myſteries* of all arts and ſciences, may make us more *admired* in the world, but not one jot ſooner to come to heaven; this is onely by the knowledge of *Ieſus Chriſt*. 1. That we muſt know Chriſt. Iohn 17.3. Pſal.9.10. 1.Cor.2.2. *Sineſius in orat. de Dione.* *Cicero de finib. bon. l.2.* The excellencie of knowledge. Phil.3.8. The beſt knowledge.

But we muſt underſtand, the knowledge of Chriſt conſiſteth, in the underſtanding, 1. Of his *Perſon*. 2. Of his *Will*. That wee muſt know.

1. For the *Perſon* of Chriſt, we muſt know him to be both *God* and *Man*, according as we are taught in our three generally received creeds, and that this Chriſt is both King, Prieſt, and Prophet. 1. The Perſon of Chriſt.

2. For the *Will* of Chriſt, we muſt learne what concerneth us out of the holy Scripture; to which end, the Apoſtle exhorteth us, to let the word of Chriſt dwell in us *richly in all wiſedome*, that is, in all *abundance*, as Saint *Hierome*, Saint *Chryſoſtome*, *Oecumenius* and *Aquinas* doe expound that very place; and therefore miſerable is the condition of thoſe wretches, that are as cloſe priſoners in the dungeon of bruiſh ignorance, or like heathen *Niniviites*, *not knowing the right hand from the left*: and ſo *Bellarmine* himſelfe cryeth out, *Quid miſerius fingi poteſt quam ignoratio proprij finis, id eſt, veri & ſummi boni, & mediarum ad finem, id eſt, earum rerum, per quas ad bonam beatamq; vitam perveniri poteſt?* What can be imagined more miſerable, then the ignorance of our proper *end*, that is, or the true and chiefeſt *good*, or of the *meanes* unto that end, that is, of thoſe things by which we may attaine unto a happy and bleſſed life? I know not what *Calvin, Perkins, Reynalds* or *Whitaker* could ſay herein more then this. And yet divers do object, what Saint *Auguſtine* ſaith, *plurimi fideles ſcientia non pollent, quamvis fide plurimum polleant*, many beleevers excell not in knowledge; although they doe excell much in faith. 2. The Will of Chriſt. Coloſſ.3.16. πλουσίως, ἰ'τοιδὲ ἀκριβῶς, in greek plenty Oec. οὐχ ἁπλῶς, ἀλλὰ κατὰ πολλὴν τὴν περιουσίαν. *Chryſoſt.* *Bellar. de amiſſion grat. l.6.c.8. & c.9.* *Aug. de trinit. l.14.c.1.*

But to this *Durandus* ſhall make anſwer, *aliud eſt ſcire tantummodo, quid homo credere debeat propter aliquid aſſcendam vitam beatam, aliud eſt ſcire, quo modo hoc ipſum & pijs opituletur & contra impios defendatur*: it is one thing to know what a man ought *neceſſarily to beleeve*, for the attaining of eternall life; and it is another thing to know how to *apply comforts* unto the godly, and to *defend* the truth againſt *Durand. in prolog. lib. ſentent. q.1. num.7.*

againſt the heretiques; for a man may have ſufficient knowledge, to underſtand the moſt part of *poſitive truths* faithfully explaned, and yet want abilities to diſcover and confute the *ſubtilties* of heretiques, that corrupt the truth; and S. *Auguſtine* ſpake of the latter, not of the former.

And therefore our care ſhould be continually to grow in *knowledge*, and to get the underſtanding of *Chriſt*, and his *will*, which is the firſt ſtep to come to Chriſt.

2. To believe in Chriſt.

2. Becauſe the bare knowledge of the *hiſtory* of the holy Scripture, either touching Chriſt or his will, is not ſufficient to ſave us; therefore this *comming* unto Chriſt, ſignifieth to *believe* in Chriſt; that is, not onely to *know* thoſe things that are to be believed, but alſo to be *aſſured* that God is both *able* and *willing*, and in good time will make good to every faithfull man in *particular*, thoſe generall promiſes of his grace and favour; for ſo the Apoſtle ſaith, *I am perſwaded that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus*: and in another place he ſaith, that in Chriſt *we have boldneſſe with confidence by the faith of him*; this is the faith that brings us unto Chriſt, and as S. *Auguſtine* ſaith, *Ille apud Deum plus habet loci, qui plus attulit non argenti ſed fidei*; he ſhall have the beſt reſpect with God, which brings moſt, not of *money*, but of his *faith*; and the reaſon is rendred by S. *Gregory*, *Quia, niſi prius fides teneatur, nullo modo ad ſpiritualem amorem pertingitur*: becauſe it is impoſſible to attaine any ſpirituall love, unleſſe this faith be firſt found; *quia non charitas fidem ſed fides charitatem præcedit*; becauſe faith precedeth charity, and no man can love which doth not believe; ſo you ſee, what it is, to come to Chriſt.

Rom. 8. 38, 39.

Eph. 3. 12.

Aug. l. de ovibus.

2. By what feet we come to Chriſt.

2. We muſt know that we cannot goe to him, *greſſibus corporis, ſed profectibus amoris*, with the feet of our bodies, but by the affections of our ſoule, not by *motion*, but *devotion*, as S. *Gregory* ſaith: for our walk to heaven is our will and deſire; *amando enim Chriſtum, ſtans in terra, in cœlo es; ſin negligis eum, ſtans in eccleſia, deſcendis ad infernum*; for if we love Chriſt, we are in heaven, though we ſtand on earth; but if we neglect him, we goe not to him, but run from him, and deſcend downe to hell, though we ſeeme to reſide in the Church of God: And therefore, as our journey and our walk is ſpirituall, ſo the feet whereon we walke muſt needs be ſpirituall; and as *Hugo Cardinalis* ſaith, theſe feet are *intellectus & affectus*; or, as others think, the love of God and of our neighbours; for if we love God, it cannot be otherwiſe but we have *knowne* him, and will *believe in him*: *Hoc eſt ad Deum tendere, & ad ipſum pertingere, ſemper eum per deſiderium quærere, per cogitationem invenire, & per guſtum tangere*: and therefore this is to tend to God, and to come unto him by our thoughts, and to touch him by our taſt, when in our ſoules we feele, *quam dulcis & ſuavis Dominus*; how ſweet and delectable the Lord is.

Greg. ſup. Ezech. Venite non pedibus, ſed moribus, non corpore, ſed fide, ſiſte eſt ſpirituali acceſſu, quo quis Deo appropinquat. Chryſoſt. Greg. Moral. l. 21. c. 4. Aug. Tom. 8. ſup. Pſal. 95. Ludolph. de vita Chriſti. par. 1. c. 58. Hugo de arca Noe l. 1. c. 4. & Vercell. ſup. Cant. Curramus ad Dominum, non paſſibus corporis, ſed affectibus, deſideriis & ſuſpiriis animæ, & veniamus imprimis vera fide; quia accedens ad Deum, oportet credere eum eſſe. Heb. 11. Bern. Ser. 84 ſup. Cant. Col. 745. b. Aug. Tom. 8. de ſpirit. & litera.

But we ought to have, *pedes lavatos, calciatos, exercitatos*, our feet waſhed, ſhod, exerciſed; for

Our feet muſt be 1. Waſhed.

1. God is of *pure eyes*, therefore no fowle thing ſhall come to God; but the feet that alwaies tread upon the earth, muſt needs be ſometimes defiled with dirt; therefore our Saviour *waſhed his Diſciples feet*; to ſignifie unto us, *Quod impoſſibile eſt hominem verſantem in terra, non habere aliquam inordinationem in ſenſualitate*; that it is impoſſible for a man, while he liveth here on earth, to be free from all inordinate affections; and yet they that come to Chriſt need no more but the waſhing of their *feet*, as our Saviour ſaith, or the putting off of their *ſhoes*, as the Lord ſaith unto *Moſes*; that is, the waſhing of all worldly *thoughts*, and all carnall *affections*, that are in the *ſenſuall* part of man; becauſe the *head* of the ſpirituall man is his *underſtanding*, which is immediately joyned to God, as S. *Auguſtine* ſaith, *Et opera etiam eorum munda ſunt, propter munditiam capitis*, and their works likewiſe are cleane, by reaſon of the cleanneſſe of their head; therefore our *hands* and *heads* need not be waſht; but our

Idem quod ſupra.

Why no part needs waſhing but our feet.

feet,

feet, that is, our *sensuall* desires, or the defects and infirmities of our faith and knowledge must be continually *washed*, in the teares of true repentance; and when we have washed them, we should say with the spouse, *I have washed my feet, how shall I defile them againe?* Cant. 5. 3.

2. Though we should *unshoe* our feet, *i.* pull off the shoes of all carnall desires, yet they should be *shod*, with the *preparation of the Gospell of peace*; they should bee *shod* with good workes, whereof I shall further speake anon. 2. Shod.

3. Because our way to Christ is *farre*, and our life is *short*, and there be many *stops* in this way, to stay and hinder our going to him; therefore we should have our feet well *exercised*, that we dash not the same against the stones; that is, stumble not at the impediments, which Satan layeth to cast us downe; and they should be *agilitate veloces, swift to run the wayes of Gods commandements*; because the feet of the faithfull soule do signifie *virtutem motivam, acute penetrantem & semper tendentem in divina*, saith *Dionysius*: and therefore Theology figureth the *feet* of our intellectuall parts to be *winged*; and the Prophet *David* saith, that God maketh his feet like Hinds feet, which as *Bonaventure* saith, *juga montium ascendentes, quæq; aspera transgreditur*, passing over the clefts and cragged hills, not onely *runneth*, but also *leapeth* over all the stops that are in his wayes; to teach us, how we should behave our selves in our going to Christ; not so slowly, with a snailes pace, like those men that walk, as if they were asleep, or cared not much whether they went forward or backward; this is a *poore* going to Christ, and I feare it will be *late*, I pray God not too late for them, before they come at him; but we should, with the Apostle, *stretch*, and strive, and straine our selves, and *make hast* with the spouse, and with the hinde, leape over all things that hinder us, over our fathers and mothers, if they seek to stop our going to Christ, as S. *Hierom* saith. 3. Exercised. *Axioma Hypocratis, ars longa vita brevis. Bonavent. de 7 itiner. ætern. dist. 4. p. 135. Dionys. de angel. hierar. cap. 15. ante med.* *Bonaven. quo supra* Phil. 3. 13. Cant. 2. 10. *Hieron. ad Helio-dor.*

I should proceed to the points following, but I am staid by an objection, that some subtill Sophists do compose, from this and the like texts of Scripture; for seeing the Lord saith, *Call upon me and I will heare thee, Returne to me, and I will returne to you, Come unto me, and I will ease you*; it is apparent there is some power and ability in us to do these things, els it were in *vaine* to exhort us, if we were altogether impotent, and the promises for obedience were but *mockages*, if in our selves we had no ability to performe it: As if I proposed a great reward, to him that will speedily *run* a race, whom I know cannot *stand* upon his legs, which is but delusion in man, therefore not in God. *Trabit vclenus. Maldonat.* Psal 50 15. Ier. 31. 18.

An objection often made, and often answered; for S. *Hierom* saith unto the Pelagians, that seeing *no man commeth unto Christ, except the Father draw him, sequitur nos natura aversos esse & reluctantes*, and yet Christ doth not accuse the Iewes without cause, when he saith, *Ye will not come unto me that ye might have life; quia illa aversio est ex nobis*, because this frowardnesse and refusall is from our selves; and therefore they are *worthily* reprehended, *quia oblatam gratiam spontanea malicia rejiciunt*, because by a *wilfull* malice they do reject his offered grace; so we have a power to *refuse*, though no ability to *receive* the grace of God; for *we are dead in trespasses and sinnes, and all the cogitations of our hearts are onely evill continually*; therefore, when the Lord saith, *rent your hearts and not your garments, and turne to the Lord your God*, the Prophet answereth, *Convert thou us and we shall be converted*; *Quia Dei est, omne quod possumus, inde vivimus, inde pollemus, inde sumpto & concepto vigore, hic adhuc positi, futurorum indicia prænoscimus*, because all our ability is to be ascribed to the grace of God, that living here on earth, we are enabled to behold the badges of eternall life; as S. *Cyprian* saith; but S. *Augustine* that was inforced, as it were, to duellize with the *Pelagians*, for this very point, is most sufficient to cleare this truth; for he tels us, that our Saviour saith not, *Venite ad me virtute liberi arbitrij, nec dicit Christus, nemo venit ad me, nisi Pater duxerit eum, ac si prædiceret nostram voluntatẽ, sed nisi Pater traxerit eum*; come to me by the power of your free will, neither doth he Ioh. 6. 44. Note this well. Wherein our power standeth. Eph 2 5. Gen 6. 5. Ioel 2 13. Ier. 31. 18. *Cyprian. l. 2. Ep. 2.* *Aug. cont. duas Ep. Pelagian. l. 1. c. 3 & 19.*

ſay, no man commeth unto me unleſſe the Father *leades* him, but unleſſe my Father *drawes* him; and how doth he *draw* us, if we were *willing?* Therefore he draweth us, that we may come, that is, *believe* in him; and faith is not of our ſelves, it is *the gift of God,* ſaith the Apoſtle; and we are drawne after a *wonderfull* manner, by him, that knoweth how to work internally in our hearts, *non ut homines, quod fieri nequit, nolentes & inviti credant, ſed ex nolentibus volentes fiant,* not that unwilling men ſhould believe, which cannot be, but that of unwilling men they ſhould be made moſt willing: and in his 5. *b.* & 8. *c. de prædeſt. Sanct.* he ſaith, *Iubet Chriſtus ut ad ſe veniamus, iubet Deus ut convertamur, & interim ipſius eſt operari tum converſionem, tum velle venire ad ipſum;* Chriſt commandeth us to come unto him, and God biddeth us to turne unto him, and yet it is of him, to work both our *converſion* and alſo our *willingneſſe* to come unto him.

Idem de prædeſt. Sanct. l. 5. c. 8.

Ob. But then you will ſay, why doth he bid us do it, if we have no power to do it?

Sol. S. *Aug.* anſwereth, *In præceptione cognoſcas, quid debeas habere, in correptione, te tuo vitio non habere, in oratione, unde accipias quod vis habere;* in the commandement thou maiſt know, what thou oughteſt to have, in the puniſhment, thou ſhouldeſt know, that it is thine own fault thou haſt it not, and in thy prayer, thou maiſt underſtand from whence thy defects may be ſupplied; and in another place he ſaith, *Iubet Deus quæ non poſſumus, ut noverimus quid ab illo petere debeamus;* God commands us to do the things we cannot performe, to ſhew unto us what we could have done, and what we ſhould now ask and ſeek from him; and therefore theſe precepts do rather manifeſt our *frailties,* than prove our *abilities* to performe them; ſo another ſaith, *Non voluit hic Chriſtus, quid ex ſe poſſit homo, docere; ſed tantum qualiter affectos eſſe oporteat, qui ad ipſum veniunt;* Chriſt doth not hereby teach, what man could do of himſelfe, but how men ſhould be affected and qualified, that do come to him; thus and thus they muſt be; but he muſt make them thus, or they cannot be. And ſo much for the *act,* that we are to do.

Idem de corrept. & grat. c. 3.

Idem de lib. arbit. c. 16.

Marlorat. in h. loc.

2. The termes are twofold.
1. From whence.
2. To whom.

2. The *termini* are { 1. *A quo,* 2. *Ad quem.* } { From whence, To whom. } For

1. We cannot *come* to any place, but we muſt *leave* another place; and therfore, as the children of *Iſrael* were faine to leave *Egypt,* before they could come into the land of *Canaan,* ſo muſt we leave the *world,* and all worldly deſires, before we can come to *Chriſt;* for we cannot carrie the world upon our backs; or if we could, Chriſt would no more agree with it, than the *Arke* of God and the idoll *Dagon.*

2. We are to come, not to *Moſes* nor the Prophets, for they worke *wrath,* they worke death; not to S. *Peter,* nor the Apoſtles, for they are *dead;* not to Saints, nor to Angels, for they *are ignorant of us;* nor to any other creature, which cannot *helpe* us; but to *me,* that am thy *Creatour* and Redeemer; *nam qui alijs ibunt, aquam hauriunt ex ciſternis fractis;* for they that go to any other, do but draw water out of broken ciſternes, ſaith *Toſſanus: i.* ſeeke help where no helpe can be found; And therefore though God uſeth the Miniſtery of *Moſes* and the Prophets, and Chriſt ſendeth forth his *Apoſtles* and Diſciples, to convert the world unto God; yet not any of theſe, that is a faithfull ſervant in Gods houſe, but he will ſend you unto Chriſt, and he will confeſſe with *Iohn Baptiſt, I am not he;* that is, to whom you ſhould go; and with the Apoſtles, *we are but men as you are;* and therefore if you come to *us,* we muſt ſend you back againe to *him,* who is the onely man that can help you; So *Moſes* himſelfe ſaith, *A Prophet ſhall the Lord your God raiſe unto you, like unto me, heare him;* So Chriſt teſtifieth of *Moſes;* for *if ye had believed Moſes, ye had believed me;* becauſe *Moſes* ſent all to him; and ſo did the Prophets, and they that did not ſo, were but *theeves and robbers,* as our Saviour ſaith: And the reaſon is (as S. *Bernard* ſaith) *quia difficilis res eſt, & ſoli virtuti divinæ poſſibilis, ſuſceptum ſemel*

Non opus eſt tibi Patronis apud Deum, inquit, multo diſcurſu, ut blandiare alijs; ſed licet ſolus ſis patroneq; carus & per teipſum Deum preceris, omnino tamen voti compos eris; neq; enim Deus tam facile annuit cum alij pro nobis orant, ut cum ipſimet oramus, etiamſi plurimis plenis malis. Chryſtom. ſ. in hom. de profect. Evang. p. 428 d.

Ideo inexplabile facinus eſt deſerere viventem, ut defunctorum monumenta ſervias, ait Lact. Inſtit. div. l. 2. c. 18. p. 146. & non audiendi Viegas & Coſterus alij, docentes Sanctos defunctos, ut oſtiarios cœli eſſe invocandos. Coſterus in Enchi. de Veneral. Sanct. p. 638. Vieg. in Apoc. p. 459.

ſemel peccati jugum a cervicibus excutere; becauſe it is a very *hard* and difficult thing, poſſible onely to the divine power, to ſhake off the yoke of ſinne from our necks; or, as *Luther* ſaith, *quia peccatum eſt tyrannus potentiſſimus, qui non poteſt vinci & repelli ulla potentia omnium creaturarum, ſive ſint angelicæ ſive humanæ, ſed ſola infinita & ſuperiori potentia filij Dei*; becauſe ſinne is ſuch a powerfull *tyrant*, that it can never be vanquiſhed and repelled by any power of all creatures, whether angelical or humane, but only by the infinite and ſupremeſt power of the Sonne of God. Luther Tom. 1. c. 3. 544.

And therefore we come to the Miniſters of Chriſt, not as to men that can either *eaſe* us of our labours, or *releaſe* us from our burdens, but as to ſuch *guides* and leaders, as he hath appointed, to direct us unto him: For he alone is that heavenly *Phyſitian*, which can heale our dying ſoules, he alone is that *lambe* of God, which taketh away the ſinnes of the world: And therefore I beſeech you all to obey this *venite ad me*, leſt you ſhould ſuffer that *abite a me*, which is the moſt wofull farewell that ever was heard.

So you have heard, what we muſt *doe*, and to whom we muſt *come*, to *Ieſus Chriſt*.

Ob. But where ſhall we *find* him, that we may come unto him?

Sol. I anſwer, where his father and his mother found him, not among their friends and acquaintance, but in the *Temple* among the *Doctors*, in the Church of God, there you may find him; or you may find him in his *Works*, in his *Word*, in his *Sacraments*. For his *workes beare witneſſe of him*, and the *Scriptures teſtifie of him*, and if you will eat his fleſh and drink his blood, *he will dwell in you*, and you ſhall remaine in him for ever. And therefore if you would find your Saviour, meditate on his *workes*, ſearch the *Scriptures*, come often to his *table*; ſo you ſhall *find* him, and he will *eaſe* you. Luke 2.45,46. Iohn 10.25. c.5.39. & c.6.56.

I might here ſet downe the diverſe ſorts of commers unto Chriſt, and their different ends: As ſome came on the feet of their bodies, but that was while he walked here on earth: Others come with their mouthes, when they draw neare to him with their lips, and their hearts are farre from him: And others come with their hearts, when they hunger and thirſt after him, *Pſal.* 42. And ſome came to him as the *lepers*, poore ſinners, to be cleanſed; the *blind*, poore ignorant men, to receive their ſight, and to be inſtructed; the *Phariſees*, proud hypocrites, to tempt him; the *Herodians*, to intrap him; the *Iudaſſes*, falſe traitors, to betray him; the *ſouldiers*, mercileſſe men, to crucifie him; and many more, that do *come* unto him, and *heare* him, and *handle* him, and *eat* him, yet ſo unworthily, that they ſhall receive no *benefit* by him, but the greater condemnation; becauſe they are not, as thoſe gueſts that he inviteth; and eſpecially becauſe they come not to thoſe ends, that he preſcribeth; but they come uncalled, as malicious *enemies*, to ſhew their ſpite unto him, and not as poore diſtreſſed *ſinners* to be eaſed and relieved by him.

But, ſeeing the next Precept directs theſe gueſts, *how* to come, that they may be welcome, or howſoever they come, that they may not be ſent away. Thus much ſhall ſerve for the firſt Precept, whereby all men are invited to come to Chriſt.

The ſecond precept is, *take my yoke upon you*; this is the *method* that I ſate downe in the diviſion of my Text, but I find in my Saviours *order*, of ſetting downe my Text, one of his promiſes inſerted and intervolved betwixt theſe precepts; therefore, leſt I ſhould ſhew my ſelfe too arrogant, if I preferred my owne *method* before his *order*, I muſt now handle his *firſt promiſe, I will eaſe you*: And I think there is great reaſon I ſhould do ſo; *quia non caret myſterio*; becauſe I find a great *myſtery* and much *comfort*, why our Saviour promiſeth *eaſe*, before he enjoyneth us to do any more; for he called them that were *wearied* with their labours, and heavy *laden* under their burdens, and he had given them one commandement already, to ſtep out of their way, and to come to him, which is no ſmall matter to them that are ſo exceedingly burthened: Therefore A myſtery in our Saviours ſetting down theſe words

Why Chriſt inſerteth this promiſe, before he giveth the next precept.

leſt, if he had added precept upon precept, and then burthen upon burthen, they ſhould be wholly *diſcouraged* and tyred, out of his great pittie and compaſſion, he mingleth his promiſes with his precepts, ſaying, if we come unto him, *hee will eaſe us*, and if we take his yoke upon us, *we ſhall find reſt for our ſoules*. So he did with the *Iſraelites*, when he brought them out of the land of *Egypt*, he would not preſently lead them among the *Cananites*, leaſt the finding of ſharp warres, ſo ſuddenly, might cauſe them to returne backe into *Egypt*; and ſo he uſeth all the meanes that may be, to bring us, and to retaine us with himſelfe; never giving *precept* to doe any thing, but withall he joynes his *promiſe*, that he will helpe us, as he doth here, come unto me, and *I will eaſe you*; Touching which, we muſt obſerve;

The firſt promiſe of Chriſt. Two things conſiderable.

1. *What* he promiſeth,
2. *How* he performeth it,

} Two points worth the noting.

1. What hee promiſeth.

1. *Euthymius* ſaith, he promiſeth to free them from ſuch labours; but that is not likely; becauſe the word ſignifieth not a *deliverance* from their labour, but an *aſſiſtance* to helpe them forward; Saint *Auguſtine* ſaith, *quomodo reficit peccatis oneratos, niſi indulgentia peccatorum*, how doth he *eaſe* them that are laden with ſinne, but by *forgiving* all their ſinnes? and ſo *Marlorat* and divers others: but he promiſeth to eaſe, not onely *ſinners* from their ſinnes, but alſo thoſe that *labour* in any other work, and are *laden* with the weight of any other croſſe or calamity; therefore we muſt know that the word ἀναπαύσω, which the vulgar tranſlateth *reficiam*, and *Beza refocillabo*, doth accordingly ſignifie theſe two things,

Aug. de verb. Apoſt. Ser. 34.

1. A *refection*, *quod refertur ad cibum*; which is the feeding of them that are ready to faint.

2. A *refocillation*, *quod refertur ad remedium laſſitudinis*, which is the cooling of them that do melt with heate. And

3. Others ſay the word ſignifieth *eaſe*, and tranquillity, as *Lucian* ſaith, ἐκ χαυμάτε μακρᾶ ἀναπαύομαι; injoying *eaſe*, after tedious ſickneſſe; and *Suidas* ſaith, τὶς εἰς ἀναπαύσας ἐκ κακῶν ἢ πραγμάτων; who would not have *reſt* after a tedious and miſerable imployment? and ſo in holy Writ, this word is uſed by the Septuagint to ſignifie *eaſe* and reſt, as in *Gen.* 5.29. 1 *Chron.* 22.9. and where the Iewes call the day of their deliverance, ἡμέρα ἀναπάυσεως, a day of *reſt* and tranquillitie. So you ſee what our Saviour promiſeth, not to *quit* us from our labour, nor to *free* us from our burthen, for we muſt labour ſtill, and we ſhall not be void of ſin or delivered from the burden of the law, and of the croſſe, while we live here on earth; but to *eaſe* us, to refreſh us, to aſſiſt us; that is, when we are *fainting* in our labours, he *prepares a table for us* and refreſheth us with food, whereby a new we are inabled to worke againe; when we are *hot* and ſweating, under the waight of our labours and the burthen of our ſinnes, then doth he *coole* us, and as the Pſalmiſt ſaith, *he bloweth with his windes and the waters flow*, whereby we may coole our heat and quench our thirſt; and when our mindes are *vexed*, our hearts *troubled*, and our ſoules ready to deſpaire, by reaſon of thoſe more then *Herculean* labours that we muſt *doe*, and thoſe inſupportable burthens that we muſt *beare*, then doth he *quiet* our mindes, pacifie our conſciences, and ſo ſatisfie our hearts, that we doe merrily paſſe throughout all difficulties, and *rejoyce*, with the Apoſtles, *that we are counted worthy to ſuffer theſe things for the name of Chriſt*, and for the aſſured hope of everlaſting life. And this is very much; but then

ἀναπαυσω What it ſignifieth.

Pſal. 23.5.

Pſal. 147.18.

Act. 5.41.

2. How he performeth it.

2. We muſt conſider, *how* can theſe things be, or how doth he performe all theſe things?

Matth. 4.4.

1. A man *lives not by bread onely*, but *by every word that proceedeth out of the mouth of God*; this is that *ſpirituall* food, which refreſheth every faithfull man, and gives life to them that are at the point of death; for if we be oppreſſed with any troubles; this tells us, that, if we call on God, he will either take them *from* us, or give us ſtrength to *beare* them; if we have beene rich and now are poore; this tells us, *the Lord giveth and the Lord taketh away*; therefore we muſt bee

Iob 1.21.

con-

contented becauſe it is the Lords doing; or if we be ſicke, this tells us, it is God *that kills and giues life*, that brings to the grave and raiſeth up againe; and this is a better refection to any ſicke ſoule, then *Iacobs* ſauoury meat was to his father *Iſaac*; and yet this is but the firſt courſe of Gods banquet; for if you come to him, he will give his fleſh to eate, and you ſhall have his *blood* to drinke; for *his fleſh is meat indeed, and his blood is drinke indeed*, and whoſoever eateth thereof ſhall never hunger. Gen.27.4.& 25. Ioh.6.55 v.35.& 51.

2. When we *pant* and ſweat and melt away, with the fervent heate of Gods wrath, that we feele in our ſoules, by reaſon of our ſinnes, then, if we come to Chriſt, the ſpirit of God teſtifieth unto our ſpirits, that Chriſt *was made a curſe for us*, and thereby hath blotted out *the hand-writing of ordinances that was againſt us*, and freed us from the curſe of the law; becauſe there ſhall not come from him *a double tribulation*: and this is the refocillation and cooling of the heat of our afflicted conſciences; but if the heat of *carnall* luſts and the flames of inordinate deſires, doe make us ſweat out the drops of *ſinne*, then, if we come to Chriſt, the ſame ſpirit will blow ſuch gracious blaſts into our hearts, that we ſhall feele the force of that ſaying, *ſufficit tibi gratia mea*, my grace is ſufficient for thee, either to *preſerve* thee from ſinne, or to *forgive* thee all thy ſinne; and what greater eaſe or comfort can there be to any afflicted conſcience? Gal.3.13. Coloſſ.2.14. 2 Cor.12.9.

3. We are not onely thus helped and aſſiſted, but we have alſo reſt and tranquillity, quietneſſe and contentedneſſe, in what ſtate ſoever we be; come life, come death, come what will, or what can come, we know *all doe, and will co-operate together for the beſt, for them that love God* and will come to Ieſus Chriſt; and therefore Saint *Paul*, finding this tranquillity of minde in his troubled ſtate, could ſay, *we are toſſed on every ſide, yet not in diſtreſſe, we are perplexed, yet not in deſpaire, perſecuted, yet not forſaken, caſt downe, yet not caſt away*; for though the world thinks us *infælices*, very unhappy, yet we aſſure our ſelves to be, *infæliciter fælices*, moſt happy in that unhappineſſe; becauſe that, *being juſtified through faith, we have peace with God by Ieſus Chriſt*: and being at peace with God, we care not though we have tribulations in the world; for we know *he hath overcome*, and we ſhall overcome *the world*; ſo nothing in the world can trouble them, that have left the world, and are come to Chriſt. Rom 8.28. 1 Cor.10.13. Rom.5.1. Ioh.16.33.

And therefore I doe wonder, why they that are *wearied* with their labours, and are *laden* under the burden of ſinne and the miſeries of this life, and deſire reſt, will not *come* to Chriſt, that they may be eaſed. *Non fas eſt ut homo qui ſit, mortalemq́, hanc vitam agat, doloris & angoris ſit expers*; it cannot be that a man living on earth, and offending God day by day, ſhould be free from vexation and griefe, as Saint *Chryſoſtome* ſaith: and yet Chriſt ſaith, *come unto me and I will eaſe you*, ô come, and I will helpe you; and we need not doubt of his promiſe, becauſe he is both *able* and *willing*, to helpe them that come unto him; *able*, becauſe he is the Sonne of God, and *all things are delivered into his hands*, all power both in heaven and earth; and *willing*, becauſe he came to ſave that which was loſt, not to judge the world, but *that the world through him might have life*; and his willingneſſe is ſuch and ſo great, *ut plus velit dare quam nos accipere, plus miſereri quam nos a miſeria liberari*; he is more *ready* to give, and to give more then we deſire, and more *willing* to pittie us, then we are deſirous to be pittied, as Saint *Auguſtine* ſaith; and Saint *Baſil* ſaith, *humanus eſt, miniſter paratus eſt, & gratia ejus citra invidiam luculenta eſt, promptitudo ſaltem in te ſit & impedimentum nullum erit*, he is humane and gentle, he is ready to ſerve thee, and his grace without all envie is ready to embrace thee; ſo that if there were a readineſſe in thee, there could be no impediment to hinder thee; And therefore my deere brethren, *moveat nos extrema qua premimur anguſtia, cogat ipſa, cui periculoſe ſubjacemus, neceſſitas; & reſuſcitet nos promptiſſima ſalvatoris in refocillando facilitas*; let our extreame *miſeries* move us, let our *neceſſities* compell us, and let the exceeding great *willingneſſe* of our Saviour to receive us, ſtirre us up to go to Chriſt, that we may be eaſed, helped and relievd. Matth.10.26. Ioh 12 47. *Chryſoſt. in 2. ep. ad Tim. c. 1. ho. 2. to. 4. p. 283. b.* *Aug. de verb. dom. to. 10. ſer. 29. p. 114. d.* *Baſilius in hortat. ad baptiſm. to. 1. conſtone 13 p. 210.* *Dieteric. in feſta. b. Matth. pa 259. & 260.*

And yet for all this, our great *wants* and necessities, our *vexations* and troubles, and all the *miseries* and sorrowes, that we suffer in this wretched life; and the great *love* and mercy of God, to be so *ready* and so willing to *ease* us and relieve us; such is our supine *negligence*, and our obstinate *wilfullnesse*, wrought in us, through the *subtilties* and malice of the divell, that we had rather lie and die in our sinnes, and be *destroyed* for ever with the divell and his angels; then *come* to Christ to be *delivered*, to be *eased* here, and *saved* hereafter, by none other *meanes*, and with no greater *paines*, then by embracing the *love*, and beleeving in the *mercy* of Jesus Christ; which is but a *sweet* and an easie taske; and therefore we ought *continually* to pray to God for *grace*, and the assistance of his holy spirit, that, as he came, to give *sight* unto the blind, to open the *eares* of the deafe, and the *mouthes* of the dumbe, to inable the *lame* to walke, to *loose* them that were in prison, and to give *liberty* unto the captives; so he would be pleased to *illuminate* the eyes of our understanding, that we might see him that is invisible, that he would *perforate* the eares of our soules, that we might heare the sweet voice of Gods spirit, that he would open our *lipps*, that our mouths might set forth his praise, that the *feet* and ancle-bones of our faith might be strengthened, to support us unto Christ, and that the *chaines* of sin and Satan, might be unlinked, and broken all to fitters; that we might *come* to Christ, and *serve* our God with joy and gladnesse: this should be our daily prayer for ever. And so much for the first promise of Christ, I will ease you.

Luk 4 18.

Esay 61.1,2.

The

The ſecond Part.

2. HAving heard the firſt *Precept* of Chriſt, to *come* unto him, and in the necke thereof, a ſpeciall *promiſe*, that he would *eaſe* us; we are now to conſider his ſecond Precept; *take my yoke upon you*; whereupon Saint *Auguſtine* ſaith, *nimis delicatum eſt, quod a nobis requirit Dominus noſter*, it is but a ſmall matter that our Lord requireth of us; *quia non dicit jejunate plus quam poteſtis, & plus quam vires veſtræ ſufferant vigilate*; for he doth not ſay, faſt more then you can, or watch more then you are able, abſtaine from all wine and fleſh, and doe more then your ſtrength will beare; theſe things he requireth not; but he injoyneth this, to take his yoke upon us, *quod omnes homines poſſunt, cum ipſius gratia, ſine grandi labore complere*; which all men, with the helpe of his grace, may eaſily beare without any great labour;

2. *Precept.*

How facile is Chriſt his precept

And yet, (ſaith he) this is the miſery of man, *quod multi duriſſimum & amariſſimum avaritiæ jugum cum multis laboribus volunt ferre, & dulce jugum Chriſti & onus ejus leve diſſimulant humeris ſuis imponere*; that moſt of us had rather beare the moſt *hard* and bitter yoke of covetouſneſſe, and worldly deſires, with great toyle and many labours, then to take up this *ſweet* and eaſie yoke of Chriſt; *malunt cum multis peccatis ſub ſarcina gravi ſuccumbere, quam jugum Chriſti, quod eos poteſt in cœlum elevare, ſuſcipere*; they had rather *ſinke* under the heavie burden of their ſinnes, then take up the *yoke* of Chriſt, which onely can lift them up to heaven.

The folly of men.

Aug. de temp. Ser. 111.

But ſeeing, as the ſame Saint *Auguſtine* ſaith, *omnis homo aut Chriſtum portando erigitur, aut jugum ſeculi ſuſtinendo ad inferiora deprimitur*; every man, by carrying the yoke of Chriſt, ſhall be exalted to heaven, or by ſuſtaining the yoke of this world, ſhall be preſſed downe to hell; Let us, that have any care of our ſalvation, hearken to theſe words of Chriſt, *take my yoke upon you*, wherein we muſt obſerve, { 1. *What* we muſt take, *my yoke*, 2. On *whom* we muſt impoſe it, *upon you*.

Idem de temp. Ser. 110.

Two things obſervable.

1. Take my yoke, { 1. A *yoke*. 2. *My* yoke. } For

1 What we muſt take.

1. He doth not call us to *idleneſſe*, to wantonneſſe, to liberty, but to take a *yoke* upon our necks; for he came not *to deſtroy the law*, nor to ſet us free from the *obedience* of the law, but to deliver us from the *curſe* thereof, and to helpe us to ſupport our yoke; and therefore, thoſe fooliſh *libertines* are deceived that thinke Chriſt, being now come, hath ſo broken the *yoke* of their *oppreſſor* and *the rod of their ſhoulder*, that they may now live as they liſt; for though Chriſt be *the end of the law*, and *we are not under the law but under grace*, yet we muſt not make an end of all obedience, nor offend the law, becauſe we are under grace; but, though we *come* to Chriſt and looke for *eaſe* from Chriſt, yet muſt we take this *yoke* upon us; or we muſt looke for no *eaſe* from him; but then

1. A yoke. Matth. 5. 17.

Libertines how miſtaken.

Eſay 9. 4.

Rom. 10. 4.

Rom. 6. 14.

2. We muſt conſider what *yoke* it is that we muſt take; for we doe reade of divers kinds of yokes, as ſpecially

2. My yoke.

That there are three kindes of yokes.

{ 1. The yoke of *ſinne*, 2. The yoke of the *world*, 3. The yoke of *Chriſt*. } For

1. Yoke of ſin.

1. Saint *Auguſtine* ſaith, the yoke of *Aſſur* are the *ſinnes* and temptations of the divell; and the yoke of *Nebuchadnezzar* may ſignifie that *ſinne*, whereby we doe ſerve the divell, ſaith *Origen*; ſo the firſt yoke, wherein the *Galatians*

Aug. q. in Num. 35 Origen ſup. Matth. hom. 4.

were, was their *idolatry*; and the ſecond yoke was their *judaization*, which was a ſinne like unto their idolatry, as both Saint *Hierom* and *Ambroſe* ſay; and ſo every *ſinne* is a yoke and a heavie yoke too, upon the necks of ſinners; a yoke, though ſweet in the *taking* on, and eaſie in the firſt aſſay, yet very hard to be *ſhaken* off, and very grievous to be *borne*, galling our hearts and vexing our conſciences while we live; *quia juſſiſti Domine, & ita eſt, quod animus inordinatus ſit ſibi ipſi pœna*; for the Lord hath decreed it ſo, and ſo it ſhall be, that a ſinfull ſoule ſhall ever carry his puniſhment upon his backe, and the ſinner can no more promiſe true eaſe unto his owne heart, while the yoke of *ſinne* is upon his necke, then he can preſerve himſelfe from burning, while the *fire* is in his boſome. And therefore, this is not the yoke our Saviour perſwades us to take upon us; for he came from heaven to take this from us; and becauſe he ſaw it was a yoke too heavie for us to beare, he tooke it upon himſelfe, and though he did no ſinne, yet was he *made ſinne for us, that we might be made the righteouſneſſe of God in him.*

Hieron ſup. Eſay 9. & ſup Jer. 29 & ſup Gal 5. & Ambroſ in ep. 20.

2 Cor. 5. 21.

2. There is another yoke, the brood of this, leſſe ſweet, and more rough, yet not ſo dangerous as this; and that is the yoke of the *world*, which is either *minatum* or *illatum*, *internum* or *externum*; For

2. Yoke of the world.

1. All the *afflictions* of this world, ſickneſſe, feare, ſorrow, and other innate *paſſions* of our diſtempered ſoules, and the manifold *paines* and pangs of our fraile bodies, are a heavie *yoke* upon all the ſonnes of *Adam*, as the ſonne of *Syrach* ſaith; a *yoke* that preſſeth us ſore, and which we doe all exceedingly *deteſt*, and yet continually *cheriſh* the tree that beares it for us: this our Saviour bids us not to take upon us; that is, to make afflictions to our ſelves, like the fooliſh prieſts of *Baal*; but, if they be *layd* upon us, we are injoyned patiently to *beare* them, untill the ſame hand takes them off, as laid them there; becauſe, as ſinne is the *impulſive cauſe* of all miſeries, ſo *whoſoever* be the inſtruments, or *howſoever* they be impoſed, God is the *chiefe author* of all afflictions; for as *Iob* ſaith, *Dominus dedit, Dominus abſtulit*, the Lord ſends them, and the Lord removes them; and *there is no evill*, of this nature, *in the citie, which the Lord doth not:* and therefore while any yoke of this kinde is upon our neck, let us know *why* and *who* laid it there, and pray to him to take it from us; and this will teach us patience.

1. Inward afflictions.

Eccleſiaſt. 40. 1.

Afflictions not to be made to our ſelves.

God is the chiefe inflicter of all our afflictions.

Amos 3 6.

2. The rage of *tyrants* and the tyranny of *oppreſſors* is another yoke, that grieves us ſore; ſo *Cicero* calleth the rage and oppreſſion of *Dolabella* and *Marcus Antonius*, *jugum impiorum*; ſo the *interlinial* gloſſe ſaith, *jugum Babilonis in populum Dei, dici poſſunt perſecutiones mundi in bonos*; the perſecutions of the world againſt good men, may be ſaid to be the yoke of the King of *Babylon*; and ſo the manifold *traditions* of the Scribes and Phariſees, were a yoke and a burden that were not eaſie to be borne.

2. Outward perſecutions.

Broaldus in Philip. 11. Ciceron. p. 2322.

Matth. 23. 4.

And beſides theſe, Saint *Gregory* ſaith, the *proſperity* of all worldly confluences is as grievous a yoke as *adverſitie, nam ut adverſa premunt dum formidantur, ita quaſi quodam jugo ſervitutis premunt proſpera, dum appetuntur*; for as adverſity preſſe us downe, while we *feare* them; ſo proſperity is as a yoke of bondage upon our backes, while we *deſire* it; *aſperum quippe jugum & duræ ſervitutis pondus eſt ſub-eſſe temporalibus, ambire terrena, retinere labentia, velle ſtare in non ſtantibus appetere tranſeuntia, ſed cum tranſeuntibus nolle tranſire*; becauſe this is a grievous yoke, and a mighty burden of a hard bondage, to be ſubject unto temporall things, to labour for terreſtriall goods, to hold faſt ſlippery ware, to ſtrive to ſtand on unſtable ground, and to deſire thoſe things that paſſe away, but in no waies to be willing to paſſe with them.

Proſperity.

Gregor. in Iob l. 30 c. 12. p. 778.

3. Yoke of Chriſt.

3. The yoke of *Chriſt* is to be taken up and borne away gladly and cheerefully, by every one that will come to Chriſt; for that is moſt true, which Saint *Bernard* ſaith, *onerat nos Deus cum exonerat*, God doth load us when he doth unload us: and he doth yoke us when he doth unyoke us; *cum exonerat peccato, onerat beneficio*, when he doth unloade us from our ſinnes, he loades us with his bleſſings,

Bernard Ser. 15. in Pſal. Qui habitat. col. 320. b.

bleſſings, and when he takes away the yoke of *worldly* ſervitude, he layeth upon us the yoke of *ſpirituall* obedience; ſo as I ſaid before, here is but a *change* of yokes and not a freedome from all yokes.

But we muſt obſerve that the *yoke* of Chriſt is twofold:

Either { 1. *Obedientiæ*, of obedience; / 2. *Tolerantiæ*, of ſufferance. }

The yoke of Chriſt is twofold.

The firſt is exerciſed *in agendo*, in doing the will of God; the other is practiſed *in patiendo*, in ſuffering for the truth of God; and both theſe yokes, or rather both theſe ends of the yoke of Chriſt, muſt be taken up by every Chriſtian man.

1. The yoke of *obedience* is in reſpect { 1. Of the *Law*. / 2. Of the *Goſpell*. }

1. Of obedience, Twofold.

1. In reſpect of the *Law*, not ſimply, as it was given to the *Iewes*, but in ſome reſpects as it pertaines to us Chriſtians; for the *Law*, as it was given to the Iewes, was rightly termed, *jugum ſervitutis*, a yoke of bondage, *which neither we nor our fathers were able to beare*, and that, as *Alexander Hales* well obſerveth, in ſeven ſpeciall reſpects.

1. In reſpect of the *Law*. Acts 15.10.

Alexander de Hales to.4. de confeſſ.q.18 p.565. The yoke of the law inſupportable in ſeven reſpects.

1. For the *plurality of ceremonies*, which are but a yoke and a burden whenſoever they exceed reaſon and mediocritie; and therefore Chriſt, putting us under his yoke, *Sacramentis numero pauciſſimis, obſervatione facillimis, ſignificatione præſtantiſſimis, ſocietatem novi populi colligavit*; hath knit his people together, with very few Sacraments and moſt eaſie ceremonies. *Aug. ep. 118. ad Ianuar.*

1. Reſpect. *Auguſt. ad Ianuar ep 118.*

2. For the *ſharpeneſſe* and ſeverity of the *puniſhment*; for whoſoever tranſgreſſed *Moſes* law, died without mercy, under the teſtimony of two or three witneſſes, *Heb.* 10.28.

2. Reſpect.

3. For the *obſcurity of the figures* and types, or the literall underſtanding of the law, which did no waies excite and ſtirre up men, to the obedience and fulfilling of the ſame; whereupon Saint *Gregory* ſaith, that *Aaron* and *Hur* were faine to hold up the heavie hands of *Moſes*, and by ſuſtaining them to make them lighter; *quia Mediator Dei & hominum tum igne ſpiritus Sancti veniens mandata legis gravia, quæ, dum carnaliter tenerentur, portari non poterunt, tolerabiliora nobis per ſpiritualem intelligentiam oſtendit*; the Mediator of God and men, comming downe to us with the fire of his holy ſpirit, hath ſhewed how thoſe commandements, that were ſo heavie, as, while they were carnally taken, cold no waies poſſibly be performed, might, by the ſpirituall underſtanding thereof, be made more tollerable and eaſie unto us.

3. Reſpect.

Gregor. in hom. ſuper luc. 7.

4. For the *inefficacie* of that, which ſhould move us to performe them, that is, feare; *quia brevis differentia legis & evangelij, timor & amor*, becauſe the difference of the Law and Goſpell is but very ſhort, feare and love; and *love*, doth moſt effectually move us to any thing, becauſe all things are eaſie to him that loveth, but *feare* doth coldly compell us and ſlowly carry us, to do what we do not love, as Saint *Auguſtine* ſaith.

4. Reſpect.

Degeneres animos arguit timor. Virgil. Æneid. l. 3

5. For the *ſmaleneſſe of the reward*, which, literally underſtood, was but *bonum temporale*, a temporall good, as if *you heare my words, you ſhall eat the good of the land.*

5. Reſpect.

Eſay 1.19.

6. For the *defect thereof*, in yeelding ſtrength to performe the ſame; whereupon the *gloſſe* ſaith, *lex quæ dicitur factorum, imperabat & minabatur, ſed gratiam præſtandi non præſtabat, lex autem fidei opera mandat, & credendo impetrat ut fiant*; the law of workes did *command* and threaten, but gave no *power* to performe it; the law of faith *commands*, and by beleeving, yeelds us *grace* and ability to keepe it; whereupon Saint *Iohn* ſaith, *the law came by Moſes, but grace and truth by Ieſus Chriſt, Iohn* 1.17.

6. Reſpect.

7. For the *bondage* and ſervitude of the law, as the Apoſtle noteth; becauſe theſe are the two Teſtaments, one which begetteth unto bondage, and ſo forth, as you ſee in *Gal.* 4.25.

7. Reſpect. Gal. 4.25.

And Chriſt doth not bid us take the yoke of the *Law* upon us, in theſe reſpects, as it was given to the *Iewes*; but as it is the rule of perfect *obedience*, contained in the Goſpell,

How the law belongeth to the Chriſtians.

Goſpell, and me *aſſiſted* by the graces of Gods Spirit to performe the ſame. Thus we are injoyned to aſſume this yoke, and we ſhall find it very eaſie, as hereafter I ſhall ſhew unto you.

Iugum Chriſti lex evangelica eſt, quia continuing it diſcipulos Chriſti suos ſe. Ianſen ſup. h. loc. Mar. 1. 15. Ioh. 6. 29. Mat 28. 20. Tit. 2. 12.

2. In the reſpect of the *Goſpell*, the evangelicall counſels, and eſpecially *faith* and *repentance*, are the ſumme of that obedience, which he requireth of us; and therefore, if you will take the yoke of Chriſt, you muſt obey the doctrine of Chriſt, *repent* of your ſinnes, *believe* in the Sonne of God, and *do* all *whatſoever he commanded you to do*; and that is, as the Apoſtle ſaith, *to live godly, and righteouſly, and ſoberly in this preſent world.*

2. The yoke of the croſſe. Mat 16. 24. 1 Pet. 2. 21. *Aug. Tom. 8. in Præfat. Pſal. 69. Pag. 742. c.*

3. We muſt take up the yoke of *ſufferance*, that is, as our Saviour ſaith in another place, *take up your croſſe and follow him*; for Chriſt hath ſuffered for us, and *left us an example that we ſhould follow his ſteps*; and therefore there is no ſervant of God without perſecution, as S. *Auguſtine* ſaith; becauſe, as we find it written in the lives of the Fathers, *Deus in cœlis reſidens, non niſi ſchedulas crucis exarat, & unicuiq; ſuam ſchedulam cruce ſua ſignatam, in ſinum ſuum immittit*; God ſitting in the heavens, writeth certaine ſchedules of his croſſe, and then he ſends into every mans boſome his ſheet, marked with his owne croſſe.

What God doth.

Which teacheth us 4 leſſons.

And this ſhould teach us,

1 Leſſon. To prepare our ſelves for afflictions. *Macar. Hom 15. p. 106.* Vide Eccl. 2. 1. &c. *& Aug. in Enar. Pſ. 39. tom. 8. Pag. 361. c. & Chryſ. Hom. 67. ad Pop. Ant. To. 4. P. 604. c.*

1. To prepare our ſelves for tribulations; for if we come to Chriſt, we muſt take his *yoke*, we muſt beare our *croſſe*; and therefore, *Chriſtiana Religionis via eſt, ut ubi eſt Spiritus Sanctus, ibi ſtatim ſequatur perſecutio & conflictus*; the way of Chriſtian Religion is, that whereſoever the Spirit of God is, there preſently perſecutions and conflicts will follow after, ſaith *Macarius*.

2 Leſſon. To beare it patiently. *Aug. in Pſ. 93.*

2. To *beare it patiently*, whatſoever is laid upon us; for though *afflictions ſeeme not joyous for the preſent*, becauſe the croſſe is as a yoke unto our fleſh, and ſomtimes a hard *yoke*, an iron yoke, which the Lord himſelfe layeth upon our neckes; yet afterwards *it yeeldeth forth the moſt excellent fruits of righteouſneſſe, to them that are exerciſed thereby, Hebr.* 12. 11. becauſe as the bullocks are tamed under the yoke, and conſtrained to do their duties, ſo the godly, under the yoke of tribulations, are *kept in*, and kept cloſe, that they wander not out of the way of piety and honeſty; and therefore S. *Auguſtine* ſaith, *Boni laborant, qui flagellantur ut filij, mali exultant, qui damnantur ut alieni*; the good men do labour, and are whipped as Gods children, and the evill men do rejoyce, and are ſuffered, as ſtrangers, to do what they liſt.

3 Leſſon. Not to judge of men according to their outward condition. *Amb. Tom. 1 l. 2. Offic. c. 16. p 11. b. Clem. Alex. l. 2. ſtrom p. 121 d.* The good reſolution of Pompey. *Non me videre ſuperbum proſpera fatarum, nec fracta adverſa debuit. Lucan. Pharſ. Quare neq; hos beatos dixeru ob præſentes delicias, ſed potius deſle ob futura ſupplicia. Chryſ Hom. de Reſur. tom. 5. p. 440. d.*

3. Not to *judge* of men, according to their *outward* ſtate of proſperity or adverſity; for though the world judgeth them *miſerable* that are afflicted, yet queſtionleſſe, they that are preſſed under this yoke ſhall be *bleſſed*; and they that are free from it may *rue* it; *Quia incipit beatitudo judicio divino, ubi arumna æſtimatur humano*; becauſe happineſſe doth there begin in the judgement of God, where it is eſteemed miſery in the judgement of men, as S. *Ambroſe* ſaith: And he is next to God that is full of ſtripes, ſaith *Clemens Alexandrinus*; And therefore, let not the proſperity of the wicked trouble us, ſaith S. *Chryſoſtome*; becauſe as *theeves* and pyrats do for a while enjoy great *delights* and pleaſures, while they inrich themſelves by the ſpoiles of the poore, and make the good mans miſery to be their felicity; but when they are taken and carried before the *Iudge*, and beare the ſentence of their condemnation, they ſhall ſeverely *ſmart* for all their former joyes, and curſe the day wherein they bleſt themſelves in ſinne; even ſo the *worldlings* and the darlings of delight, that do ſwell with *pride*, and oppreſſe the poore, ſhall change their minds and ſigh for *griefe*, that they never bore the yoke of Chriſt, but ran at liberty like wild heyfers, when the Sonne of God ſhall come to judgement, and to caſt all the wicked into flouds of fire; Which ſhewes, that we ſhould rather bewaile them for their *future* puniſhments, than envy at their *preſent* delights.

4 Leſſon. Not to make croſſes to our ſelves.

4. Not to make croſſes for our ſelves, which God layeth not upon us; becauſe this is not the *fruitfull* yoke, but *hypocriticall* yokes of our owne making; and therefore

therefore they are not commanded to be ſupported, nor we are promiſed to be eaſed under them. For

Reaſons of this Leſſon.

1. Reaſon.

1. We are no where *commanded* in the Scripture, either by Chriſt or his Apoſtles, to whip or maſſacre our owne fleſh, or to aſſume any voluntary affliction, as a yoke upon our ſelves; but we are rather *forbidden* to do the ſame, as, *Ye ſhall not cut your owne fleſh*; but you ſhall onely do what I bid you; and our Saviour injoynes us, *to obſerve all things whatſoever he commanded us*, Matth. 28. 20.

Levit. 19. 28. Deut. 14. 1. c. 12. 32.

2. Reaſon.

2, It was *unknowne* to the Chriſtian Church above a thouſand yeares, and condemned as *hereticall*, when it began firſt to be practiſed; for as *Dietericus* hath collected, the firſt whippers of themſelves began in *Italie, in Anno* 1260. and in the yeare 1349. Or, as *Nauclerus* ſaith, 1346. they came into *Germanie*; but their ſect and practice was prohibited by the *Pope*, under the ſentence of excommunication: And *John Gerſon* the learned Chancellour of *Paris*, in the yeare 1415. wrote a ſpeciall tract againſt theſe flagellatours, and therein proveth by many arguments, that this fooliſh ſect is to be whipped out of the Chriſtian world.

Who the firſt whippers of themſelves: *Siffrid. Preſb. lib. 2. epiſt. Naucler. vol. 3. Gen. 45. Trithem. in Chron. anno* 1349. *Gerſon Tract. 2. Oper. Baſil.* 1518.

3. Reaſon.

3. It was firſt invented by the heathens; for the *Lacedemonians* had a feaſt which they called διαμαστιγωσις, the *flagellation*, wherein the noble youths were beaten and whipped, in the ſight of their parents and other friends of theirs, as *Tertullian* ſaith; and this they did in the honour of *Diana Orthya*, as *Plutarch* ſaith; and the ſame cuſtome was practiſed among other nations, as *Polydore Virgill* obſerveth, even among the Iewes themſelves, as you may ſee 2 *Reg.* 18. 28. where the Prieſts of *Baal* did cut their fleſh and launch themſelves, untill their bloud guſhed forth.

Tertull. l. ad Mart. c. 4. 10. 2. *p.* 225. *b. Plutarch de antiq. Laced. inſtit. p.* 1. *Moral. p.* 414. *Polyd. Virg. de inuent. cap.* 6 *p.* 593.

And therefore, it ſhould be farre from *Chriſtians*, which are forbidden *to be companions of them*, or to practice thoſe things, wherein God takes no pleaſure; For this is none of Chriſt his yoke, which he commands us to take up, but a ſuperſtitious yoke of the Divels invention, and as *voluntarily* aſſumed, ſo *fooliſhly* ſuſtained by our ſelves, and therefore rather to be *derided* by all, than *uſed* by any.

2. On whom this yoke muſt be impoſed.

2. Having heard, *what* is the yoke of Chriſt, which we muſt take upon us, we are now to conſider on *whom* we muſt impoſe it; *Upon you*, ſaith our Saviour, not on *others*, but upon your ſelves; for it was the practice of the *Scribes and Phariſees*, to bind *heavy burdens*, and to lay thoſe grievous yokes upon the necks of *others*, but *themſelves touched them not, with the leaſt of their fingers*; ſo others injoyned much, performed nothing, laid the *labour* upon their fellows, and tooke the *praiſe* unto themſelves; and indeed, the paines doth alwaies lie, not upon the *meaneſt* in any reſpect, becauſe they are not able to do it, nor upon the *greateſt*, becauſe they are not willing to undergo it, but upon thoſe of the *middle ranke*, who ſhall have leave to *labour moſt*, both in Church and Commonwealth, but muſt leave the *profit* unto others, who moſt greedily gape after the *kernell*, when theſe men have broken the *ſhell*.

Mat 23. 4.

Who commonly take moſt paines. *Hos ego verſiculos feci, tulit alter honorem,*
Sic vos non vobis vellera fertis oves, &c. Invita Virg.

But our Saviour bids us, not to gather the *fruits*, but to take the *paines*, that we may be worthy of the fruits; and I had rather *do well*, and deſerve what I have not, than to have what I deſerve not; becauſe it is the will of God, that we ſhould *do* what he requireth, and ſubmit our *deſires* to what he giveth; and if we faile of our *deſerts* in this world, yet we may be ſure our *reward is with God*, Eſa. 49. 4. and we ſhall not miſſe to receive it in the world to come.

Deuce ace non poſſunt, ſixe ſink perſolvere nolunt: Omnibus eſt notum, quater tray muſt ſolvere ictum.

And therefore, as our Saviour adviſeth us, ſo I adviſe all men, to take his *yoke* upon them, to obey his *precepts*, and to keep his *commandements*; or if they refuſe the ſame, let them take heed of that, which S. *Gregory* ſaith; *Iurè hominum jura proponuntur contemnentibus jura Dei, & his qui mitia & ſaluhria divinitatis conſilia ſpreverunt, dura & importabilia humanæ ſervitutis onera prædicantur.*

Greg in 1 *Reg. l.* 4. *c.* 1. *p.* 219.

3. Having heard of the *firſt* and *ſecond* precept of Chriſt, we are now come

3. Precept.

unto

unto the *third*, which is the height of all perfection, that can be attained here in this life, *Learne of me that I am meeke and lowly in heart:* Where three things are to be conſidered.

Three things to be conſidered.

1. The injunction, *learne.*
2. The Maſter, of whom we ſhould learne, *of me.*
3. The leſſon, what we ſhould learne, *to be meeke and lowly in heart.*

1. The injunction, to learne.

1. *Cicero* ſaith, *Tantus eſt innatus in omnibus cognitionis amor & ſcientiæ, ut nemo dubitare poſſit, quin ad eas res hominum natura multo emolumento invitata rapiatur*; ſuch and ſo great is the inbred love of *knowledge* in all men, that we need not doubt, but the very *nature* of man, invited by the great gaine thereof, doth moſt greedily thirſt after the ſame; and to confirme the ſame, he ſheweth how little children, *ne verberibus quidem, a contemplandis rebus perquirendisq; deterreantur*; can ſcarce with ſtripes be kept back, from prying and inquiring into things; ſo much they do deſire to learne, and ſo greatly they do rejoyce to know what they learne: and for them that dedicate themſelves to the ſtudy of liberall arts and ſciences, we ſee them ſo farre delighted therewith, that they ſuffer much, even to the loſſe of their *health*, and the neglect of their *domeſtique* affaires, that they may attaine unto the ſame; therefore *Homer* brings in the *Syrenes*, promiſing *knowledge* unto *Vlyſſes*, if he came to them, ſaying,

How all men naturally are deſirous to learne.

Et cum maximè curis & laboribus compenſare eam, quam ex diſcendo capiant, voluptatem. Cicero de fin. l. 5. p. 153.

Doctior ad patrias lapſus perveneris oras;

Thou ſhalt returne more learned than thou cameſt; thinking (as *Cicero* ſaith) that the deſire of *learning* was dearer unto him, than the love of his *countrey*; for ſo we read of *Archimedes*, that while he wrote certaine things more attentively, he perceived not his countrey to be taken by the adverſaries; and to him we may add *Ariſtoxenus*, *Pythagoras*, *Plato*, *Democritus*, and many more, that for the love of learning, wandered to the furtheſt borders of the earth; and they deemed this to be, not only *ſweet* and delightſome, to procure a happy life, but they thought it to be *levamentum miſeriarum*, the greateſt helpe to eaſe all miſeries; and therefore many of them, with *Demetrius Phalerius*, when they were in the power of their enemies, in the hands of tyrants, or when they were in holds or baniſhments, did eaſe their hearts and allay their griefe, with the ſtudy of learning.

Learning, what an excellent thing it is.

Learning allayes all griefe and miſeries.

Cicero de fin. l. 5. p. 155.

And the reaſon hereof is rendred by *Ariſtotle*; becauſe man was created to *underſtand* and *doe*; and *knowledge* muſt go before *action*, as a skilfull guide to direct the ſame; and this cannot be gotten but either by the long law of *experience*, or the painfull path of *learning*; and therefore the *lazie* and ignorant ſay, the ſtudy of learning is too *long* and tedious, an uneaſie journey to paſſe through it; and they that think to *finiſh* it, do often ſtick, as the *Iſraelites* did in the wilderneſſe, in the *middle* way; and they that come to the *end*, have many times ſo confounded themſelves, that inſtead of *tranquillity* of ſoules, they have increaſed the *trouble* of their ſpirits; and, as *Feſtus* ſaid falſly to S. *Paul*, ſo we may truly ſay of many of them, their *too much learning makes them mad.*

Why men are ſo deſirous of learning.
Knowledge, how gotten.
What lazie men do ſay againſt learning.

Acts 26. 24.

But if we conſider the great and many *benefits*, that do ſpring from learning, we ſhall find them fooles that ſay ſo; for *knowledge* differenceth man from beaſts, and no great knowledge can ever be had without learning; I confeſſe nature hath given *wit* to many men; but as the *skilfull* wraſtler doth many times overthrow an unskilfull *giant*, and a weake *fencer*, if he be expert, may ſoone wound ſtrong *Goliah*, that hath nothing to defend himſelfe but his ſtrength: So the *learned* man hath too much advantage, whenſoever he deales with the *illiterate*: And this learning makes us, not only to *excell* others, but alſo to *helpe* others, by making lawes and giving counſels unto them, and eſpecially to make our ſelves moſt *happy*, by directing us, how to lead our lives here in *peace* and tranquillity, preſerving us from all feare and terrour of death, and by making us *famous* hereafter, when we are dead; as the works of many poore *Schollers*, that walked in *oblivion*, while they *lived*, have continued many hundred yeares, to perpetuate their names with glory, and to make them famous for their labours

Saluſt. l. 1. de bello Jug.
Many men witty that are not learned.

The benefits of learning.

S. Auguſtine Biſhop of little Hippo, by his learning, is become farre more famous than Cecilius Biſhop of great Carthage.

to

to poſterities, when many *Kings* and Princes, and the Potentates of this world, that were *terrible* to be heard, and *perſpicuous* to be ſeen, while they *lived*, yet preſently after death, *their memoriall is periſhed with them*; as *Iuſtin* ſaith of all the Monarchs of *Syria*, from *Ninus* to *Sardanapalus*, and, as *Herodotus* ſaith, from to *Candaules*; there was a pretty ſeries of them, but their very names are not ſo much as mentioned, as having done nothing worth the mentioning.

The greateſt men that do no good, do moſt juſtly deſerve to be forgotten.

Therefore *Zeno*, being demanded how a man might become happy, anſwered, if he drew neare and haunted the *dead*; that is, to read their works, and to learne their inſtructions; for they neither *feare* you, nor *flatter* you, whereas the *living ſpeaker* doth often both; and many times, the more pitie, ſpeed well by either.

Dead men the beſt inſtructors.

And it is a wonder to think, how highly *Alexander* and *Iulius Cæſar*, the two greateſt captaines, and two great ſcholers, that flouriſhed in the times of the greateſt learning, among the Greeks and Romans; *Ptolomie Philadelphus*, that gathered into his library five hundred thouſand bookes, and cauſed the 72 Interpreters to tranſlate the Books of the Old Teſtament out of the Hebrew into Greeke; *Xenophon*, that conducted ten thouſand Greeks over the foords of fifty rivers, and through the midſt of an hundred thouſand enemies, from *Perſia* into *Greece*, which is almoſt incredible to be believed; *Archimedes*, *Socrates*, *Plato*, and many others, Kings, Nobles and Philoſophers, did eſteem of learning and of learned men.

How greatly many famous Kings and Emperours did eſteeme of learning and of learned men.

Clitomachus, above forty yeares old, came to *Athens* to learne under *Carneades*, whom he ſucceeded in his ſchoole; *Solon* was wont to ſay, he waxed old as he learned, for he learned to his dying day; *Terentius Varro*, and *M. Portius Cato* did learne the Greek tongue, when they were old men; *Alphonſus* King of *Arragon* was fifty yeares old, when he learned the Latine tongue, and *Marcus Aurelius* diſdained not to learne of *Sextus* the Philoſopher, when he was gray-headed; for the ſtudy of Philoſophy teacheth us (ſaith *Anacharſis* to King *Cræſus*) not to *command*, before we have learned firſt how to *obey*; not to *ſpeake*, but to keepe ſilence, till we underſtand both *what* and *how* to ſpeake; not to *reſiſt* our betters, but to *ſubmit* our ſelves to our equalls; not to get *much*, but to content our ſelves with a *little*; not to *revenge* wrongs, but to *pardon* injuries; not to *take* from others, but to *give* our owne; not to care to be *honoured*, but to labour to be *vertuous*, to *deſpiſe* that which others love, and to *love* that which others do contemne.

Old men diſdaining not to learne.

What things Philoſophy teacheth.

Anacharſis in Epiſt. Cræſo.

And if *Philoſophie* teacheth this, what thinke you of Divinitie? If the Phyſickes bee ſo excellent, O then, how admirable are the Metaphyſickes?

But you muſt know (as one of our owne men very well ſaith) that the thoughts of learning are never taken up with *frivolous* doubts, as, among the Philoſophers, whether *privation* be a principle, whether any thing can be made of *nothing*, whether there can be an *empty* ſpace within the compaſſe of nature, whether the world ſhall have an end, and the like queſtions of our Schoole-men in Divinity, without end, to no end; for true learning troubles not it ſelfe to know either *fruitleſſe* etymologies, or *verball* derivations, or the *diverſities* of lections of depraved manuſcripts, which may ſpend *much* time to *little* purpoſe.

What true learning troubles not it ſelfe about.

And we muſt further underſtand, that learning, for the moſt part, is buſied in the toyleſome ſhop of *action*, and doth but ſeldome refreſh her ſelfe, when ſhe is weary, in the withdrawing chamber of *meditation*, onely to make the eaſier paſſage for the other; for ſhe is full of high built purpoſes, and labours not ſo much to *word* them, as to *worke* them; therefore *Marius* never bluſhed to profeſſe before the Senate; *ſe nunquam græcas literas didiciſſe*, that he never learnt the greeke tongue; becauſe his knowledge was alwaies *operative*, and his heart was never better at eaſe, then when his hands were at moſt labour: And to

Learning buſied about action.

C. Marius unlearned, yet full of operation.

Contemplation what it is.

God would have all men active.

Learning to what it is unlike, and to what it is like. Numb 23.

Matth. 23.4.

Ezek 1.8.

Who is to be accounted the wiſe man.

Suaq; ab alijs benefacta laudari, quam ipſe aliorum narrare cupiebat.

Learning depraved how dangerous.

Corruptio optimorum peſſima.

Learning makes wicked men the more wicked.

Learned hypocriſie preferred before ſimple wiſedome.

Learning and honeſtie how to goe together.

How ſtrictly learned men ought to walke.

Learned men commonly take too much liberty.

ſay the truth, what is *contemplation* but a glorious title, invented onely by baſe lubberds to ſet a faire gloſſe upon their *idle* diſpoſitions; for God would never have breathed an *intellectuall* ſoule into ſuch an *organicall* body, as hath armes, hands, leggs, feet, and the like inſtruments of actions, unleſſe he had meant the mind ſhould exerciſe the body in the *practice* of all vertues: and therefore we find that the *precepts* of true learning, are nothing els but meere *examples*; becauſe ſhe never gives a *principle* to obſerve, but ſhe joynes withall a *preſident* to follow; and it is never like *Balaam* the ſonne of *Beor*, ready to ſay what the *Moabite* ſhall require, nor like the Scribes and Phariſees, that aſpire onely to ſit in *Moſes* chaire, and, ſo they may have the *outward* marks of the Prieſt-hood on their breaſts, and their rochets on their backs, they care not what *impurity* lodgeth in their hearts; and therefore doe lade the necks of other men with inſupportable yokes, but will not touch the ſame with any finger of their owne; but ſhe is like thoſe cherubims of *Ezechiel*, *manus hominum ſubter pennas eorum*, who had the hands of a man, under their glorious wings; that is, the hands of *action* under the wings of *contemplation*, or the hands of *charity* under the wings of *faith*; and ſo wings with hands, and hands not without wings; therefore *Æſcilus* affirmes, ὁ χρήσιμ' ἰδεῖν ἐ χ' ὁ πολλ' ἰδεῖν, σόφος; he alone is to be accounted *wiſe*, whoſe knowledge is more for *profit* then for *ſhow*; and therefore while *Rome* flouriſhed, *optimus quiſq; facere quam dicere malebat*; every good man deemed it better, to have his owne deeds praiſed by others, then to be himſelfe the ſetter forth of other mens praiſe.

But the times were ſoone changed, and then it was ſtrange to ſee, how *learning* bettered the *meanes* of men, but not their *manners*; when they were found ſitting in the wine-ſeller, or piping in a tobacco-ſhop, that ſhould have beene *praying* in the Church, or *pleading* at the barre of juſtice: and it is more ſtrange to ſee, that learning ſhould not onely, not *correct* that which is evill, but alſo *deprave* that which is good; and this is like a dangerous knife in the hands of a mad man, knowledge accompanied with *unjuſtice*, or a lewd man, and yet *learned*; then which, nothing ought to be more *hated*, or more *feared*, eſpecially if that learning be armed with any *power*; becauſe it is impoſſible, without Gods ſpeciall aſſiſtance, for the beſt innocency to eſcape that malice, which *learning* guides, and wants no *ſtrength*, to effect her owne deſires.

And yet, alas, we find many times, the more the pittie, that as *Marius* ſaith, learning doth not alwaies helpe thoſe, that are excellent therein, to the purchaſing of vertue, but doth doth often further wicked mindes, to perpetrate the more odious deeds, when it makes them, *ingenioſos ad malum*, the more able to be more miſchievous; and that which is yet more lamentable, theſe have beene moſt *proſperous* in the world; for who ſeeth not learned hypocriſie, with ſome little appearance of formall civility, to be preferred before *ſimple wiſedome*, that had rather *die*, then not *doe* the precepts of learning? I am ſorry to thinke, and aſhamed to ſpeake, how this world deemes of learning and honeſtie; hoyſing up the ſayles of the *one*, and trampling downe the beauty of the *other* under feet; I confeſſe, *honeſtie* without learning is to be *loved* and pittied; but learning without honeſtie is to be *hated* and ſhunned; and I had rather have *mediocritie* of learning with much honeſtie, then *all* the learning of the world, with no more then a forme of piety.

But you will ſay, may not *learned* men a little take their *liberty*; or muſt they be ſo *preciſe*, as to ſhunne all *pleaſures*? I anſwer with Saint *Bernard*; *quæ in alijs nugæ, in nobis ſunt blaſphemiæ*; what is tollerable in others, may be intollerable in us; therefore I will abſtaine, from what I could *lawfully* doe, leaſt I ſhould *ſeeme* to doe, that which is unlawfull; and I am not afraid to ſay, that all teachers of others ſhould doe the ſame; for, *qui jacet in terra non habet unde cadat*, he that hopes for nothing but *heaven*, needs not feare any thing on earth; and I never preached for preferment, and never will, and I hope never ſhall; but therefore have ever ſpoken the truth *freely*, and where my charge is, ever will;

and I know the honeſt will never be offended, becauſe I ſpeake onely againſt the diſhoneſt.

Yet you muſt know that this *learning*, which wants *vertue*, is onely gotten in the ſchoole of *nature*, not of grace; therefore Chriſt went not to the *Pallaces* of Princes, to the *Synagogues* of the Iewes, to the *Temples* of the Rabbins, or to the *Accademies* of Philoſophers, to chooſe his Diſciples; but as *Elizeus* demanded *emptie* veſſells of the widdow, that he might fill them, ſo Chriſt called them that were *emptie* of riches and void of all *worldly* wiſedome, that he might fill them with *divine* learning, *ut quicquid magnum eſſent aut facerent, ipſe in ijs eſſet & faceret*; that whatſoever great thing they were or did, he himſelfe ſhould be and do the ſame in them, ſaith Saint *Auguſtine*: And therefore he doth not onely ſay, *learne*, which alone, might fill them up with *pride*, or arme them to more *ſinne*; but he addeth alſo, *learne of me, that I am meeke and lowly in heart*. And ſo much for the injunction, *learne*.

Learning mixed with impiety, where gotten.

2 King. 4. 41.

Aug. de civit. Dei l. 18. c. 49.

Vnſanctified learning puffeth up.

2. The *Maſter* of whom we ſhould learne, is, *of me*, that is, not of the *world*, not of the *fleſh*, not of the *divell*, but of *me*, that am the *Sonne* of God, and the *Saviour* of all men. For

2. The maſter of of whom wee ſhould learne. Three ill Schoolemaſters.

1. The *World* is the ſchoole of *vanity*, and we can learne nothing therein to make us happy.

1. The world.

2. The *Fleſh* teacheth nothing but *carnall* concupiſcence, and all other kindes of unlawfull luſts.

2. The fleſh.

3. The *Divell* is the head-maſter of all *wickedneſſe*, the firſt inventor of all *miſchiefe*, the father of all *lies*, and the teacher of *all unrighteouſneſſe*.

3. The divell.

And therefore walke not *in the counſell of the ungodly*, ſtand not *in the way of ſinners*, ſit not *in the ſeat of the ſcornefull*, and have nothing to doe with *the ſtoole of wickedneſſe*; but learne of *Chriſt*, that he is meeke and lowly in heart, and you ſhall find *reſt* unto your ſoules.

Pſal. 1. 1.

And why ſhould we not learne of him? for there bee but three things that commend an excellent teacher.

Three things commend an excellent teacher.

1. The *profoundneſſe* of his underſtanding, that he is apt and able to teach.
2. The *mildeneſſe* of his converſation, that he is willing to teach with all gentleneſſe, all thoſe that come unto him.
3. The *innocencie* of the teachers life, that he is worthy to teach; and all theſe properties are moſt eminently perfect in our Saviour Chriſt. For

1. He is *the wiſedome of God*, and knoweth all things; naturall, morall, theologicall, good, bad, indifferent, paſt, preſent, future, and contingent; things paſt, without *forgetfullneſſe*; things preſent, without *error*; things to come, *preſentially*; and all contingent things moſt *certainely*: he knoweth the *ſecrets* of our hearts, and as the Evangeliſt ſaith, *hee ſeeth our thoughts*: becauſe *all things are preſent unto his eyes*; and therefore no doubt of his *underſtanding*, but he is *able* to teach whatſoever we deſire to learne.

1. Profoundneſſe of underſtanding.

Matth. 9. 4. Heb. 4. 13.

2. For the *mildneſſe* of his converſation, though he be the *Lion* of *Iuda*, to ſubdue his enemies, yet is he the *Lambe* of God among his friends, *meeke and lowly in heart*; and therefore the fitteſt teacher in the world; for we are all like children; *children in underſtanding*, ſaith the Apoſtle; and children are like *Iacobs* ewes, if you drave them hard but *one day*, all the flocke would *tire*, and they would all *die*, ſaith he; and though *Eſau* was the better *hunter* of the two, yet herein we find *Iacob* was the better *ſhepheard*; for they muſt not be *ſpurd* like a horſe, nor *beaten* like young bullocks, nor *poſted* and chaſed on like wilde beaſts; but, as *Moſes* led the children of *Iſrael* through the wilderneſſe, *tanquam oves*, like ſheepe, ſo muſt we leade our children by the hand, *leni ſpiritu & non duro ore*; by all *gentle* meanes, and no rigid waies, if ever we will bring them to any perfection in any learning; *Quia malus interpres rerum metus*, becauſe *feare* is an evill expounder of things; and as *Ovid* ſaith, —*Vires ſubtrahit ipſe timor*, it will ſooner *diſtract* their tender capacities then

2. Mildeneſſe of converſation.

1 Cor. 14. 20.

Too much harſhneſſe very ill in a teacher. Gen. 33. 13.

Claudianus de bello Getico.

Ovid. ep. 3. degenerij animos timor arguit, Virg.

then any waies *quicken* their apprehenſions; but *love*, gentleneſſe, and familiarity, (when their weake conceptions cannot reach unto the height of things, and we deſcend to ſpeake in their language) will make them glad to *learne*, and good to *retaine* what they have learned; The want of which diſcreet carriage, in the teacher, *dulls* many a child, and *ſpoyles* many a ſcholler, to his utter ruine, as you ſee, young plants are ſoone ſpoyl'd by ill handling; Therefore Chriſt comes not, in *thunder*, as his Father did on mount *Sinai*, which ſo *terrified* the Iewes, and ſo amazed their heads, that they *knew* not what they did, nor know not yet to this very day; but he comes *in a ſtill voice* to teach the world, that they might be taught by his heavenly Word; and leſt we ſhould feare his *Majeſty*, he tells us plainely, that he is *meeke* and *lowly in heart*; and ſo in all his converſation he behaved himſelfe ſo *gently* among his Diſciples, ſo *lovingly* calling them, ſo *favourably* bearing with their infirmities, ſo *gracionſly* excuſing them unto their enemies, and ſo *familiarly* eating with publicans and ſinners, that he ſuffered himſelfe to be moſt *unjuſtly* traduced, and very *baſely* ſlandered, rather then the leaſt availeable meanes of our inſtruction ſhould be omitted.

Many maſters ſpoyle their Schollers.

Exod. 19.18.

1 Reg. 19.12.

Marke 1.17.20, & c.2.14. Matth.9.14. Mark.7.5 & c.2. 16.

3. The innocencie of his life. *Boetius de diſciplin Scholar. cap.9.*

3 *Quia nulla res eſt magis nociva Diſcipulo, quam vita contumelioſa magiſtri*; becauſe there can be nothing ſo *hurtfull* to a Scholler, then the *looſe* and laſcivious life of his teacher, as *Boetius* ſaith; for as *Cato* ſaith, *turpe eſt doctori cum culpa redarguit ipſum*; a man cannot well reprove that fault in his Sholler, which his Scholler ſeeth every day to be in himſelfe; therefore Chriſt is of a moſt *immaculate* life, of a moſt *innocent* converſation, and *in his mouth was found no guile*; therefore he muſt needs be a moſt perfect man; for *if any man offend not in word, the ſame is a perfect man*, ſaith the Apoſtle; becauſe ſuch a one is able to bridle the whole body; And ſo you ſee there cannot be a *better* Maſter in the world, a man better qualified under heaven, to teach us, then this good teacher *Ieſus Chriſt*, who ſaith, *learne of me*.

1 Pet 2.22.

Iames 3.2.

3. The leſſon that we ſhould learne twofold.

3. For the *leſſon* which we ſhould learne, it is very large and manifold, even *all that he commands us* in the holy Scripture; for he fullfilled all righteouſneſſe; and in the waies of godlineſſe, we are to imitate him in all that we can; but that *leſſon*, which he ſetteth downe in this place, to bring *reſt* unto our ſoules, is onely twofold, { 1. *Meekeneſſe.* 2. *Lowlineſſe.* }

Mititas converſationis, & humilitas mentis.

Whereof the one pertaines properly unto the *outward* converſation, and the other unto the *inward* affection, *meekeneſſe* to our outward carriage, and *humility* to our inward mind; *& hæc duo bene invicem conveniunt*; and theſe two agree well together, ſaith *Hugo de ſancto Victore*; *quia ſicut mel concordat in confectionibus medicinæ, cum omnibus diverſitatibus ſpecierum, ſic & humilitatis dulcedine condiuntur omnia genera virtutum*; becauſe that, as in the compoſing of a medicine, *honey* doth accord with any ingredient, and with all kinde of ſimples; ſo all kind of vertues are ſeaſoned with the ſweetneſſe of *humilitie*.

Hugo de Sto Victor. de el. anim. l. 3

1. Grace and vertue, that we are to learne, is Meekeneſſe.

French Academ. of meekeneſſe, &c. c.30. p.321.

1. *Meekeneſſe* (as *Plato* ſaith) is a vertue, that belongeth to the *courragious* part of the ſoule; whereby we are *hardly* moved to anger, but doe *appeaſe* thoſe motions and inſtigations, which choller laboureth to raiſe in us: and the *office* or duty of this vertue is, to inable us to *ſupport* and endure patiently thoſe crimes and wrongs that are laid upon us, and not to ſuffer us to be too *haſtily* tranſported and caried away to revenge, or to be too *eaſily* ſtirred up to wrath, but to continue *milde*, gratious and of a ſtayed ſetled mind, whatſoever indignities are done unto us; *& manſuetus eſt, qui nullam amaritudinem ſentit*; and he is a *meeke* man that perceaves no *bitterneſſe* in himſelfe, ſaith the *gloſſe* upon Saint *Matthew*; and ſo *Ariſtotle* defines meekeneſſe to be, *virtus animoſæ partis, qua prædita agre moventur adiram*; a ſpeciall vertue, which preſerveth us from anger, and will not *eaſily* ſuffer us to be moved to choller for any thing, or by any meanes; and this *meekeneſſe* differeth from *patience*, ſaith *Bonaventure*, *quia patientia*

Ariſtot. de virt. & vitij.

Bonavent. in compend. theolog. veritat. to.7.p.767.

patientia eſt, in ſuſtinentia moleſtiarum corporalium, manſuetudo in ſuſtinentia contumeliarum; becauſe *patience* is exerciſed in bearing *corporall* grieſes or bodily paines, and *meekeneſſe* is practiſed, in ſuffering *contumelies* and reproaches; and Saint *Hierom* ſaith, *mitis eſt, quem nec rancor vel ira afficit, ſed omnia æquanimiter ſuſtinet, non irritat nec irritatur, non nocet, nec nocere cogitat*; he is a meeke man, that is neither *malicious* nor angry, that doth neither *provoke* nor is provoked, which hurteth no man, nor thinketh to hurt any man; and the Philoſopher ſaith it is a vertue, *quæ mediocritatem ſervat circa iram*, which doth rightly compoſe the *iraſcible* appetite, *ut in attinentibus ad iram, conſtanter præeligat, quod decet*; that in things moving us to anger, or pertaining unto wrath, it makes us conſtant to chooſe what is decent, and to doe what is fitting, ſaith *Piccolomineus*; and it is ſo excellent a vertue, (ſaith the ſame Author) *ut ratione affinitatis cum humana conditione, quatenus homo a feris ſecernitur, manſuetudo ſummopere commendatur, & præ omnibus aliis principatum obtinet*; that in regard of our *affinity* with humane condition, and the *ſociety* that ought to be among men, as a man is diſcerned and differeth from the irrationall and bruit beaſts, it is commended above *all* other vertues, and it is moſt *chiefly* neceſſary for all humane kinde; and therefore *Caſſiodorus* ſaith, that meeke men are called *manſueti, quaſi manu aſſueti*; ſuch as are accuſtomed to our hands, and are uſed to beare all things *patiently* and quietly, without offering the leaſt injury to any one; and the Schooleman tells us, that meekeneſſe hath three ſpeciall benefits,

That is, 1. *Peace* and ſociety with our neighbour. 2. *Grace* and familiarity with God. 3. A *kingdome* and inheritance in heaven. } For

1. The meeke man knoweth how to be *peaceable* and quiet, even with them that hate peace; for as *wooll*, or any other like ſoft or mollified ſubſtance, laid upon a *ſtone* or any other hard matter, will breake the *violence* of a blow, at leſt ſo much, as that you ſhall heare no *ſound* thereof; ſo a *meeke* man aſſwageth the *violence* of all anger, by oppoſing thereto the *ſoftneſſe* of a gentle anſwer, *quia mollis reſponſio frangit iram*, becauſe, as *Salomon* ſaith, *a ſoft anſwer appeaſeth wrath*; *harſh* words breed hatred, and a *gentle* tongne bri gs peace.

2. *Humilium & manſuetorum ſemper tibi placuit deprecatio*; as the *vulgar* hath it; *God reſpecteth the prayer of the humble* and of the meeke, as *Judith* ſaith; and the Prophet *David* ſheweth, what great things the Lord doth for them that are meeke; for he ſaith, *the meeke ſhall eat and be ſatisfied*; and againe, *the meeke will he guide in judgement*, and *the meeke will hee teach his way*; and againe he ſaith, *the earth feared and was ſtill, when God aroſe to judgement, to ſave all the meeke of the earth*; *Sela*; as if he ſhould ſay, *marke* this, and *praiſe* God for this, that he will ſave all the *meeke* of the earth; and againe, he ſaith, *the Lord lifteth up the meeke*; and againe, *hee will beautifie the meeke with ſalvation*; and the Prophet *Eſay* ſaith, that Chriſt ſhould come to preach good tidings *to the meeke*; ſo great an account doth the Lord make of them that are *meeke*; and therefore it is ſaid of *Moſes*, in reſpect of his great familiarity with God, that *the Lord talked with him face to face, as one friend talketh with another*, and the reaſon ſeemes to be, becauſe he was the *meekeſt* man upon the earth; for, as that is noted for the *greateſt honour*, that was don him, ſo this is ſet downe for the *greateſt elogie* of praiſe, that was given him.

3. The Prophet *David* ſaith, *the meeke ſpirited, ſhall inherit the land*; and our Saviour confirmeth the ſame; and Saint *Auguſtine* tells us, we muſt underſtand it of *the land of the living*, that is, the kingdome of heaven; becauſe they are *poſſeſſed* of God, and they doe poſſeſſe their owne hearts, by the bridling and ſubduing of their owne affections; when as the *unmeeke* are poſſeſſed of anger, luſt, hatred and the reſt of their wild and unbridled paſſions. And truly *nature* it ſelfe teacheth meekeneſſe; *quia homo eſt animal natura man-*

How meekeneſſe differeth from patience.

Hieron. gloſſ. ſuper Mat. c 5.

Ariſtot. Ethic. l. 4. c. 5.

Piccolom. de virtus moral. grad. 4. p. 327.

The excellencie of meekneſſe.

Licet ſingulæ virtutes aliqua ratione principatum obtinent. Vide Piccol. grad. 4. p. 379.

Caſſiod. in Pſal. 36

Bonavent. de manſuet.

Three ſpeciall benefits of meekneſſe.

1. Benefit.

Ira contentioſa, melius ſolvitur blandis verbis & benignitate, quam repugnando. Cicero. Pro. 15. 1.

2 Benefit. Iudith 9. 11.

How highly the Lord eſteemeth of meeke men. Pſal. 22. 26.

Pſal. 25. 9. Pſal. 76. 9. Pſal. 147. 6.

Pſal. 149. 4.

Eſay 61. 1.

Numb. 12. 3.

Why the Lord was ſo familiar with *Moſes*.

3. Benefit. Pſal. 37. 11. Matth. 5. 5. *Aug. de ſalut. doctum c. 10. 10. 4. Nullius erit Dei poſſeſſio niſi eius, quam ipſe prius poſſideris.*

Nature it ſelfe teacheth man meekeneſſe.

manſuetum; becauſe a man is a living creature, that is, or ſhould be, *naturally* meeke, ſaith the Philoſopher; *& ut crudelitas leonem ita mititas hominem decet*; and as *cruelty* is the property of a Lion, or a Wolfe, or a Tyger, ſo *meekeneſſe* is moſt proper and moſt comely for every man, that would retaine in him the nature and propriety of a man; and therefore he that is not *meeke*, but hath loſt the habit of this vertue, is indeed rather a *beaſt* then a man, being but a man in *ſhape*, that hath the *conditions* of a beaſt; and thoſe inward beaſtly qualities doe *often times*, by Gods judgements, ſo *metamorphoſe* and exchange theſe ill natured men, that in their very *ſhapes* and formes, they beare ſome *reſemblances* of thoſe bruit creatures, whoſe brutiſh qualities and conditions they doe imitate; and therefore *Bonaventure* ſaith, that, *in omni animalis ſpecie, figura corporis exterioris, ſignum eſt naturæ interioris*, in all kindes of living creatures, the *ſhape* and figure of the outward body, is a manifeſt *ſigne* and demonſtration of the inward nature; as you may gueſſe at the qualities of dogs, tygers, lions, and the like, by their faces; ſo a man that hath a *comely* grace, *ſweet* countenance, *ſoft* fleſh, *ſmooth* haire, *amiable* eyes, and the like parts, hath the tokens of *meekeneſſe*, affability and humanity, which attract *love* from thoſe that ſee him, though they have no *cauſe* to uſe him; but they that are of *dogged* lookes, *crabbed* faces, *harſh* and haughty carriages, *exuerunt humanam formam, & induerunt furiam*; they have put off all humane ſhapes, and as the Pſalmiſt ſaith, *they may be compared to the beaſts that periſh.*

An unmeek man, that hath loſt the habit of meekeneſſe, is rather a beaſt then a man.

How God doth oftentimes moſt juſtly ſhew in our faces the conditions of our ſoules.

Quem vocant alia vultum rigidumq; trucemq;.
Ovid. in epiſt. Phæd. Hypolito.

Pſal. 49. 20.

It is recorded of *Philip*, King of *Macedon*, that it was told him, how *Nicanor* did openly raile againſt his Majeſty, and his Counſellors perſwaded him to put him to *death*, for ſuch great abuſe; the King anſwered, that he would firſt *inquire*, and conſider whether the fault came not from himſelfe, and he deſerved to be ſo ill ſpoken of, or not; and when he underſtood, that this *Nicanor* was but a *poore* needy fellow, that had done the King *good* ſervice, and yet was *unrequited* for his paines, which was the cauſe of his juſt complaints, King *Philip* ſent him a rich preſent; whereupon *Nicanor* went up and downe, of *purpoſe*, to extoll the *praiſes* and the vertues of this King; and the King hearing of it, ſaid unto his Counſellors, now I ſee that I am a *better* Phyſitian to heale backebiting then you are, and you may ſee that it is in my *power*, to cauſe either good or evill to be ſpoken of me.

A rare example of King *Philips* meekeneſſe.

Cicero, ſpeaking of *Pompey* the great, ſaith, *ita faciles aditus ad eum privatorum, ita liberæ querimoniæ de aliorum injurijs eſſe dicuntur, ut is, qui dignitate Principibus excellit, facilitate par infimis eſſe videatur*; he did ſo *freely* admit all *private* men to come unto him, and ſo *mildly* heard the complaints of all that were injured, that he, which excelled the very Princes in *dignity*, made himſelfe familiar with the meaneſt by his *facility*; and a little after he ſaith, *humanitate jam tanta eſt, ut difficile dictu ſit, utrum hoſtes virtutem ejus pugnantes timuerint, an manſuetudinem victi dilexerint*; he was of ſuch *great* humanity, that it could *hardly* be determined, whether his enemies fighting, did more *feare* his man-hood, or vanquiſhed, did *love* his meekeneſſe; an excellent commendation of a man, ignorant of Chriſtian religion; And yet *Cicero* requireth ſuch vertues in all great men, *quia non verè victor eſt, qui iracundiæ victam flagitanti frænum neſcit imponere*; he cannot be truly ſaid to be a *conqueror*, which knoweth not how to bridle his owne anger.

The great praiſe of *Pompey* for his humanity.

Cicero in orat. pro L. Manilio p. 345.

But *Philip* or *Pompey* is no more than the *ſhadow* of vertue, and their beſt vertue or meekneſſe is but the ſhadow of meekneſſe; nay *Gideon*, that by his *mildneſſe*, did prevaile againſt the *Ephraemites*; *Abigail*, that by her *ſubmiſſiveneſſe*, did allay the fury of *David*; *David*, that by the ſame vertue did paciſie the rage of *Saul*; and *Moſes* himſelfe, that was the meekeſt man upon earth; were but the *ſmoake* of this fire, and the *ſhadow* of the ſhadow of the meekneſſe of *Chriſt*; for *when he was reviled, he reviled not againe, but as a lambe before his ſhearer was dumbe, ſo opened he not his mouth*, before the *Iewes*, before *Pilate*, when the falſe witneſſes laid to his charge the *things that he never knew*; ſo when

No meekeneſſe like the meekeneſſe of Chriſt. Iudg. 8. 2.

1 Sam. 25. 33. Num. 12. 3.

1 Pet. 2. 23.

Iohn 8. 48.

when he came to *Hieruſalem*, he came not, as he was the *King of glory*, but as the *child of humility*, without pompe, *meekely* ſitting upon an aſſe; a *faire* beaſt for the Sonne of God to ride upon; but the *beſt* that could be for him to ſhew his *meekneſſe* and humility. Matth. 26. 33. Luke 23. 29. Zach. 9. 9.

And therefore we are exhorted, to follow his *example*, and to walke in his *ſteps, with all meekneſſe*; to *follow meekneſſe*, 1 *Tim.* 6. 11. *Coloſſ.* 3. 12. *To ſhew meekneſſe, Titus* 3. 2. *To be of one mind*, indued with *brotherly charity, mercifull, gentle, not rendring evill for evill, or railing for railing, but contrariwiſe bleſſing, knowing that we are thereunto called, that we ſhould inherit a bleſſing*, 1 *Pet.* 3. 8, 9. And, as much as lieth in us, to live *peaceably* with all men, *not revenging our ſelves, but to give place unto wrath*. 1 Pet. 2. 21. Eph. 4. 2. Rom. 12. 10. 19.

But you muſt obſerve that our *meekneſſe* ought to be threefold. *Geminian. de exemplis, l. 2. c. 31. p. 38.* Our meekneſſe ought to bee threefold.

1. *In appetitu*, in our deſires.
2. *In actu*, in our actions.
3. *In auditu*, in our countenance, when we heare any thing that is told us.

1. The firſt tels us, that we ſhould not ſo much as *deſire* any revenge on them, that have wronged us; and therefore Chriſt did *pray* for them that did *perſecute* him, ſaying, *Father forgive them, for they know not what they do:* And the ſonne of *Syrach* ſaith, *My ſonne, keepe thy ſoule in meekneſſe*; and this *meekneſſe* is like the *Moone*, which doth temper the heat of the Sun in theſe inferiour things. 1. In deſire. Eccleſ. 10.

2. The ſecond teacheth us, to *do* all things *mildly* and gently, and not *furiouſly* and haſtily, without judgement or diſcretion; and therefore the ſonne of *Syrach* ſaith, *My ſonne, performe thy worke with meekneſſe*: and *this meekneſſe* is like the face of *Saturne*, whoſe motion is not ſwift, nor impetuous, but moſt even, and ſlow, and plaine. 2. In our actions.

3. The third ſheweth, that we ſhould never waxe angry, when we *heare* any ill of our ſelves, eſpecially if the ſame be truth; but, as *Antigonus* hearing certaine of his ſouldiers ſpeaking ill of him, hard by his tent, ſhewed himſelfe unto them, that thought not he was ſo neare, and ſaid no more, but, *could you not go further off to traduce me?* So ſhould we give place to *any wrongs*, and eſpecially to *all truths*; And therefore the ſonne of *Syrach* ſaith, *Eſto manſuetus ad audiendum verbum Dei*, we ſhould hearken to the Word of God *with all meekneſſe*, and not to be *teaſty* and froward, when we are reproved; and this *meekneſſe* is like the face of *Iupiter*, which, as the *Aſtrologians* ſay, is ever moſt certaine in his ſignifications, and doth ſignifie *wiſdome* and reaſon, which will never contradict the truth. 3. In the hearing of things told us. Eccl. 5. 13. *Secundum vulg. editionem.*

So, with our Saviour Chriſt, we ſhould ſhew meekneſſe, in *heart*, in *word*, in *worke*, in all that we do, even then, when we are moſt traduced and injured; or otherwiſe, he cannot be ſaid to be a *meeke* man, that is quiet, when he is no wayes wronged. For as that tree cannot be ſaid to be *immoveable*, which is toſſed with no wind, or that wood cannot be ſaid to be *incombuſtible*, which is touched with no fire; ſo that man cannot be ſaid to be *patient* or meeke, which is no wayes affected with any injury, as S. *Bernard* ſpeaketh; but he that is truly meeke, doth neither feare the *tongues* of ſlanderers, nor the *injuries* of oppreſſors; and therefore the *meeke* man is compared unto *Mallowes*, becauſe that, as the juyce of Mallowes mixed with oyle, is of ſo great vertue, that whoſoever is annointed therewith, is ſaid to be ſafe from the ſtinging of Bees, Spiders and Scorpions, as *Plinie* reporteth; ſo *meekneſſe*, which is as facile a vertue, as Mallowes is a ſoft herbe, mingled with the oyle of *devotion*, doth ſo ſtrengthen that heart, which is indued therewith, as that neither the ſtings of *detractors*, nor the poyſon of *impoſters*, nor the malice of the moſt *deadly enemies*, can terrifie and provoke the ſame to ſinne; for this is the genuine note of charity, that *it is kinde, and envieth not, vaunteth not it ſelfe, is not puffed up, doth not behave it ſelfe unſeemely, ſeeketh not her owne, is not eaſily provoked, thinketh no evill*; A man, no wayes wronged, cannot be ſaid to be meek or patient. *Gemin. de exemp. l. 3. c. 36 p. 172.* Meek men, like to what. 1 Cor. 13. 4, 5.

and we may rightly ſay of this vertue, that, *eſt fœlix animorum reconciliatrix, eſt beata fœlicitatis comparatrix,* it is the reconciler of diſagreeing minds, when *a ſoft anſwer appeaſeth wrath*; as *Iacob* by his meeknes did aſſwage the anger of his brother; *Gideon, the Ephraimites*; *Abigall, David*; and *David, Saul*, and it is the procurer of true felicity, becauſe meek men are acceptable unto all men; and therefore Chriſt pronounceth them bleſſed; and *Iuvencus*, upon his words, ſaith,

Fœlices mites, quos manſuetudo coronat,
Quorum debetur juri pulcherrima tellus.

Prov. 15. 1. Gen 33. 10; Iudg 8. 2. 1 Sam. 25. 33.

But here you muſt further note, that as we ought to retaine *mildneſſe*, and to expreſſe *meekneſſe* in our *minds*, in our *words*, and in our *workes*, ſo we muſt have reſpect to many *circumſtances* about the ſame: as,

Quia nos ferrum ignitum aqua immerſum, non citò calorem amittit, quam ita longanimem mentem incidens iracundia. Chryſ. hom. 19. ad Pop. Antioch. Tom. 4. p. 482. Iuvencus hiſt. Evang. l. 1. in Bibl. patr. Tom. 8. pag. 110. E.

1. The *cauſes*, that we be not moved about every triſle, *de lana caprina*, and barke, with the dogs, at the Moone ſhining in the water; *Neq; enim iraſcendum eſt propter res leves, quæ nullius ſunt pretij, neq; ob res incertas, quarum alia, ac putamus, conditio eſſe poteſt, neq; ob ea, quæ immutare non poſſumus*; for we ſhould not ſhew our ſelves angry for every *light* thing, of ſmall moment, nor for *uncertaine* things, which may be otherwiſe than we thinke; nor yet for ſuch things as cannot be otherwiſe than they are, ſaith *Seneca*: But if the cauſe be *juſt*, and the matter *waighty*, as the *honour* of God, the *defence* of my countrey, the *benefit* of the common-wealth, the *reputation* of my parents, wife, or children, or the like; then, by the example of Chriſt againſt the Prieſts, *Matth.* 21. 13. Of *Elias* againſt the *Baalites*, 1 *Reg.* 18. 40. and of *Moſes*, the meekeſt man on earth, excepting Chriſt, againſt the Egyptian, and againſt the worſhippers of the golden Calf; we ſhould not be *meek*, nor mute herein; but, though without *reproach*, or railing termes, yet with *good* diſcretion and *great* courage, we ought to ſhew our diſpleaſure, and, as *Salomon* ſaith, *to anſwer a foole according to his folly, leſt he ſhould ſeeme wiſe in his owne conceipt.*

Circumſtances about meeknesse 1. In reſpect of the cauſes. *Seneca de ira, c. 12. & c. 16.*

Mat 21. 13. 1 Reg 18. 40. Exod 2. 11. When we ought to be angry.

Pro. 26. 5.

2. The *perſons*, that *great* men ſhould not be too harſh and haſty with *poore* men, and ſuch as are of low condition, and of mean eſtate; for ſo *Ariſtotle* teacheth *Alexander*, ſaying, *Excandeſcentia & ira non in inferiores aut pares, ſed in ſuperiores & potentiores exiſtere ſolet*; men ought not to be offended and angry with their *inferiours* or equalls, but with their *ſuperiours*, and thoſe that are more powerfull than themſelves; neither ought men to ſhew themſelves angry with the *bruit* beaſts, or *inanimate* things, as *Herodotus* writes of the King of *Perſia*; nor with *dead* men, as *Cambiſes* did, and *Achilles* is reported to have done with *Hector*,

2. In reſpect of the perſons. Great mens faults, to be furious againſt their inferiours. *Ælian de var. hiſt. l. 12. c. 54. p. 339. Herodot. l. 4. Idem l. 3. Hic lacer admiſſos terruit Hector equos. Ovid. Epiſt. 1*

Ter circum Iliacos raptaverat Hectora muros.

Nor yet with *fooles* and jeſters, which have the *impudency*, and do take the *liberty*, to do, and ſay, and ſweare what they liſt, of whom they liſt; for *he that teacheth a foole, is as one that glueth a potſheard together, and as he that awaketh one from a ſound ſleepe*; he may take a *great* deale of paines to *ſmall* purpoſe; and therefore S. *Paul* ſaith, *ye ſuffer fooles gladly*: and he that reaſoneth with an *impudent* jeſter, or a *fowle-mouth'd* rayler, ſhall be made to bluſh, when he gets the beſt; and therefore, as no *wiſe* man will ſtrive with a *mad* dog, but rather get him out of his way, and let him run foaming where he liſteth; ſo no *diſcreet* man will deſcend to ſuch a duell, *in quo victus victore ſuperior*, wherein the conqueror ſhall be the loſer, as *Demoſthenes* ſpeaketh; but he will rather ſay, with *Ariſtippus*, to ſuch a libertine, *penes te eſt male dicere, penes me eſt bene audire*; it is in thy power *to ſay all words that may hurt*, & it is my part to heare thee, and to ſay nothing; *Quia æquo animo audienda impiorum, & imperitorum convitia, & ad honeſta vadenti contemnendus eſt ipſe contemptus*; becauſe the reproachfull *railing* ſpeeches of *wicked* men, are with ſilence to be paſſed over, and the *contempts* that ſuch men offer us, are to be contemned of them, that deſire to continue honeſt, ſaith *Seneca*.

Ecclesiaſtic. 22. 7.

2 Cor. 11. 19.

Maximus Ser. 101 de Calumn. in Append. Bib. ss pat. pag. 1144

Seneca Ep. 76.

3. The *time*, that we be not ſuddenly moved to anger, *ne præcipitanter, & ὀξυπαθῶς, res agatur*, that we do not *preſently* with S. *Peter* the Apoſtle, and with

3. In reſpect of the time. Not to be ſuddenly angry.

with *Claudius* the Emperor, haſten unto our ſwords: becauſe, as *Hipol:* ſaith, *criminoſa ſemper eſt celeritas*, this *haſt* is alwaies evill; and therefore *Statius* ſaith,

——*Ne frena animo permitte calenti;*
Da ſpatium tenuemq; moram; male cuncta miniſtrat
Impetus —— And *Athenedorus* the Philoſopher, among other precepts of good note, gave this counſell to *Auguſtus Cæſar*, that when he perceived himſelfe *angry*, he ſhould neither *ſay* nor *doe* any thing, till he had repeated the 24. letters of the greeke alphabet; becauſe that little *ſtay* would hinder much the heat and violence of this anger, as *Fulgoſus* ſaith: ſo we ſhould not be *ſuddenly* angry; or if we be ſoone moved, that we doe not *eaſily* looſen the raynes to our paſſions, and give way to our unbridled affections, when we are about *ſerious* conſultations of weighty affaires, among the wiſeſt men, in publique meetings; or if we be overtaken with any *exceſſe* of anger, or any other perturbation of the minde, that we doe preſently *ſuppreſſe* it, and ſuffer it not to be cheriſhed, leaſt it prove *a roote of bitterneſſe* and produce the fruits of hatred,

(Et, licet ad tempus bilem ſibi concoquat atram,
Non tamen ira animo excedat, niſi pœna ſequatur:)

as it did in *Simeon* and *Levi*, *Abſolon*, *Nicocreon* and others, whoſe *raſh* and ſudden anger could not be *quenched*, untill it was *extinguiſhed* in the blood of thoſe they *hated*; and therefore, the Apoſtle adviſeth us, that we ſhould not ſuffer *the ſunne to goe downe upon our wrath*, leaſt this worke of *darkeneſſe* getting once out of the *light*, ſhould prove the more *fierce* and cruell, when it hath the clouds to ſhelter it; and the Heathen man could ſay,

Immortalem iram fovere minimè mortales decet;

it was very unfit that *mortall* men ſhould beare *immortall* hatred; as the Embaſſadors of *Hetruria* did well alleadge unto the *Romanes*.

4. The *manner*, that we exceed not the juſt *meaſure*, by ſhewing either too *little* or too *much* anger for any thing; for though, in a *generous* mind, nothing is more laudable then *lenitie*, nothing more commendable then *clemencie*, as *Cicero* ſaith, yet if *meekeneſſe* in a governour ſwarveth from the rule of *juſtice*, then *Plutarch* will tell us, that, *Principis erga ſceleratos lenitas, eſt in bonos crudelitas*; the *mildneſſe* of a Prince towards *wicked* men, is *miſery* and cruelty to *good* men; *quis enim adverſus improbos, iram cohibere poſſet*; for who would not be angry and angry againe againſt prophane and leaud perſons? ſaith *Seneca*: certainely, he is not a *man* that cannot be angry; and therefore, when *Archidamidas* heard *Charilaus* bragging that he had alwaies carried himſelfe *alike* meeke and gentle towards *all* men, he anſwered, that this was, *ſceleratos ad maleficia armare*, to arme wicked men to evill deeds; ſo the *Princes* of the people ſinned, *Numb.*25.4. So the *Benjamites*, *Judges* 20.13. So the *Corinthians*, 1 *Cor.*5.1. So old *Heli*, 1 *Sam.*4.10. and ſo many more do offend, not a *little*, in this point; to uſe too much *lenitie*, when they ſhould be *angry*. And yet as Saint *Bernard* ſaith, *ſicut non iraſci ubi iraſcendum eſt, peccatum eſt; ita plus iraſci quam iraſcendum eſt, peccatum peccato addere eſt*; as it is a ſinne, not to be angry, when we *ſhould* be angry, ſo to be *more* angry then we ſhould be, is to add ſinne upon ſinne; and therefore *Seneca* ſaith, *crudeles ſunt qui puniendi cauſam habent, modum non habent*; they are *cruell* men, which can find *cauſe* to puniſh, but can obſerve no *meaſure* in their puniſhment; and the Philoſopher tells us, that the *baſer* minds and worſer ſort of men, are moſt *revengefull* and more cruell in their anger then any other; becauſe, as the Poet ſaith,

Et faciles motus mens generoſa capit;

the generous mind is ſoone appeaſed, as we ſee in *David*, 1 *Sam.*23.29. and in the Emperour *Theodoſius*, as *Nicephorus* witneſſeth, and in many others.

2. The other leſſon, that we ſhould learne from Chriſt is, ταπείνωσις, *humility*; a vertue not knowne unto the *Gentiles*, taught onely by *Chriſt* and his followers; *& eſt prima Chriſtianorum virtus*, and it is the *firſt* vertue of Chriſtians, as Saint

Suetan l.5.c.34. Hipol. de Marſ.

Statius Thebaid. l.10.p.465.

Lycoſth. in Apoth. ex Plutarch. Fulgoſ.l.7.c.2. p.243.

Our paſſions to be bridled.

Heb.12.15.

Gen.34.13. 2 Sam.13.22. *Laertius l.9.*

Epheſ.4.26.

Dionyſ. Halycar. antiq Rom.l.5.

4. In reſpect of the manner.

Cicer: de offic.l.1.

Wicked men ought not to be ſpared.

Seneca de ira l.3.

Plutarch in Lacon. morał.p.1.p.385.

Bernard ad Guid. ep.69.pag.819.c.

The women are ever the moſt cruell.

Cicero ad Attic.l.1 ep.14. Ovid.triſt. l.3. Eleg.5. Niceph.hiſt.ecl. l.12.c.43.

2. Leſſon is humility.

Saint *Auguſtine* ſaith; it is the *mother* and miſtreſſe of all vertues, as Saint *Gregory* ſaith; and there is nothing that maketh a man ſo *acceptable* to God and men, as to be, *vitæ merito magnus & humilitate infimus*, as Saint *Hierom* ſaith; great in *merit* and little by *humility*; therfore Chriſt himſelfe, as he was of the *higheſt* merit, ſo he was of the *loweſt* humility; for *he being in the forme of God, and knowing it to be no robbery to be equall with God,* yet *did he make himſelfe of no reputation and tooke upon him the forme of a ſervant,* and was obedient, not onely to his *heavenly* Father, to whom the Apoſtle tels us, *he was obedient unto death, even the death of the Croſſe*; chooſing rather to looſe his *life*, then that he would looſe his *obedience*; and this he did, not onely to God his Father, but alſo to his *putative* or reputed Father, as Saint *Luke* teſtifieth; and afterwards to his owne ſervants, he ſhewed ſuch an example of *humility*, as never man did the like, when he tooke a baſon of water and *waſhed his Diſciples feet, and wiped them with the towell that he was girt withall*; and in all his *life*, in all his *actions*, in all his *words*, he ſhewed himſelfe the *rareſt* patterne of the *trueſt* humility, that ever was practiſed upon the face of the earth. Whereupon Saint *Auguſtine* breaketh forth into this exclamation, ſaying, *ô homo, vide quid pro te factus eſt Deus, & quid pro te fecit Deus, & doctrinam tantæ humilitatis agnoſce*; ô man behold and conſider what God is *made* for thee, and think alſo what he *did* for thee, and then for ever acknowledge the doctrine of ſuch great humility.

Aug. epiſt. 56. ad Dioſcor. to. 2. pag. 262. Gregor. expoſ. moral. l. 23. c. 7. tom. 1. pag. 776 e.

Phil. 2. 5.

Ioh. 13. 5.

Aug. de Agone Chriſtiano. c. 11. tom. 3. pag. 767.

And therefore, ſeeing Chriſt commandeth us to *learne* none other leſſon, than what himſelfe had learned, and ſo perfectly *practiſed* before us, we ought to be the more willing to learne the ſame.

And that you may the better underſtand the *extent* and excellencie of this vertue, I will ſet you downe,

Two things to be conſidered.

1. The *degrees* thereof,
2. The *benefits* of it,

and then I hope, I ſhall the ſooner perſwade all men to the *practiſe* of it.

1. The degrees of humility.

1. For the *degrees* of humility, the gloſſe maketh three, *Anſelmus* ſeven, and Saint *Bernard* twelve.

Gloſſa ſup. Matth 3. Admonendi ſum ſubditi, ne plus quã expedit ſint ſubiecti, ne cum ſtudeas plus quam neceſſe eſt hominibus ſubijci, compellantur vitia eorum venerari. Gregor. & habetur 2. q. 7. admonendi.

1. The three *degrees* of humility, which the *gloſſe* nameth, are theſe.
   1. *Sufficient*, to ſubmit himſelfe to his ſuperiour, and not to preferre himſelfe above his equall.
   2. *Abounding*, to ſubmit himſelfe to his equall, and not to preferre himſelfe above his inferiour.
   3. *Perfect*, to ſubmit himſelfe to his inferiour, Wherein is contained all righteouſneſſe, which our Saviour did, when he was contented to be baptized by *Iohn* in water, though he was able to baptize him with the Holy Ghoſt and with fire, and when he waſhed his Diſciples feet, which were not worthy to untie the latchet of his ſhooes.

Anſelmus in lib. de ſimilitud.

2. The *ſeven degrees* of humility, which *Anſelmus* nameth, are theſe.

1. To *acknowledge* our ſelves vile and contemptible; } which pertaine } to the *opinion*
2. Not to *grieve* at this, that we are ſo. } which pertaine } to the *opinion*
3. To *confeſſe* it to be ſo. } which pertaine } to the *manifeſtation* } of our abaſement
4. To *perſwade* others to beleeve that we are ſo. } which pertaine } to the *manifeſtation* } of our abaſement
5. Patiently to *ſuffer* theſe things, and the like, to be ſaid of us. } which pertaine } to the *deſire* } of our abaſement
6. To ſuffer our ſelves to be *contemptibly* handled. } which pertaine } to the *deſire* } of our abaſement
7. To *love* to be ſo uſed. } which pertaine } to the *deſire* } of our abaſement

And truly theſe are great ſignes and undeniable arguments of great humilitie.

3. The 12. *degrees* of humility, which Saint *Bernard*, ſetteth downe are theſe, whereof

Saint *Bernards* 12. degrees of humility.

- Some of them doe pertaine
  - To the exterior *ſignes*; whereof ſome doe conſiſt
    - In outward *geſture*, as
      1. To *manifeſt* our humility of heart by the parts of our body, as the caſting of our eyes and lookes unto the ground.
      2. That we be not ready and prone to any uncivill or unſeemely laughter.
    - In our *words*, as
      3. That we ſpeake *few* words, and thoſe words *diſcreetly*, and not with any clamorous noyſe.
      4. That we be *ſilent*, unleſſe we ſee great cauſe to the contrary, till we be *asked* the queſtion & requeſted to ſpeak.
    - In our *converſation*, as
      5. To doe according to the *ſtricteſt* rules and lawes of that place wherein we live.
  - To our *reputation*, when we acknowledge our own defect; in which reſpect we ought
    6. To beleeve and profeſſe our ſelves *worſe* and viler then all other men.
    7. To beleeve and confeſſe our ſelves *unworthy* of any good, and unprofitable for any thing.
    8. To acknowledge and to confeſſe our *ſinnes* at all times.
  - To our *deſire* and appetite, which ought to be bridled, that it ſhould not *immoderately* aime at high things for our own advancement, but
    9. That in *hard* and difficult things, we doe imbrace *patience* for our obedience.
    10. That with our obedience, we doe *ſubmit* our ſelves to our ſuperiours.
    11. That we neither *delight* nor *deſire* to fullfill our owne proper will.
  - To the *root* and reverence that is due to God
    12. That we ſhould *feare* God, and bee mindfull of all the things that he commandeth us.

To which 12 *degrees* of humility, he oppoſeth theſe 12. ſpeciall *vices*, which are moſt odious both in the ſight of God and all good men.

12. Vices contrary to the 12. degrees of humility.

1. *Curioſity*, by which a man doth *unmannerly* looke, and moſt *rudely* peepe and prie into every place. 1. Curioſity.

2. A kinde of *ſimple* mirth and fooliſh laughter, whereof the Poet ſaith 2. Simple mirth.

Per multum riſum poteris cognoſcere ſtultum.

3. A *levitie* or lightneſſe of minde, whereby a man doth carrie himſelfe moſt proudly in his ſpeeches, when as *Horace* ſaith, 3. Levitie of mind

Proijcit ampullas & ſeſquipedalia verba.

4. A *bragging* and boaſting of our owne worth, when indeed it is worthleſſe. 4. Boaſting.

5. *Singularity*, whereby we would be accounted *purer* and more holy then all others. 5. Singularity.

6. *Arrogancie*, whereby we would *preferre* our ſelves before others. 6. Arrogancie.

7. *Preſumption*, whereby we thinke our ſelves ſufficient, to doe *greater* matters then we are able to do. 7. Preſumption.

8. A *defence* and juſtification of our ſelves, in our owne ſins. 8. Defence of our ſins.

9. A

9. Diſſembling confeſſion.

9. A *diſſembling* and an hypocriticall confeſſion of our ſinnes, whereby we are loath to undergoe any *puniſhment* or penance for thoſe ſinnes, which we have ſo *cunningly* and cavertly confeſſed.

10. Rebellion to our ſuperiours.

10. *Rebellion* againſt our ſuperiours and betters.

11. Liberty of will.

11. *Liberty* and freedome of will, whereby we deſire to doe whatſoever *pleaſeth* our owne ſelves.

12. Cuſtome of ſinning.

12. *Cuſtome* of ſinning, which doth bring with it a *contempt* of God and all godlineſſe.

So you ſee *humility* is a very *large* and beautifull tree, that hath many *faire* boughes and farre ſpreading branches, which do roote out and exclude many ugly vices, from the ground of that heart, wherein this vertue hath planted it ſelfe.

Two ſpeciall kinds of humility.

But, as the whole man, though conſiſting of *many* members, yet is divided into *two* parts, that is, the *body* and the *ſoule*, ſo, though this grace of *humility* may be manifold, in many reſpects, yet my Text intimates no more then theſe two kinds of humility.

{1. *Outward* of the body, / 2. *Inward* of the heart.} For

1. Outward humility. *Hieron. ad Celantiam. ſ. 14.50 1. p. 112. D.* Pſal. 55 22. Outward humility deceives many.

1. There is an *outward* humility, which indeed is nothing els but *hypocriſie*, and a ſhadow of humility, as Saint *Hierom* calls it; and this is ſhewed either, *geſtu corporis*, by the geſture of the body, as bowing of knees, uncovering of the head, and the like teſtimonies of our humble reſpect and ſubmiſſion to any one; *aut fracta voce verborum*, or els by a low ſubmiſſive ſpeech, uttering forth words *ſmoother then oyle*, when many times *ſwords* are in their hearts; this *outward* humility deceives the world, and when it is deſtitute of the *inward*, it is ſo farre from being a *commendable* vertue, that it is a vice moſt *intollerable* in the ſight of God; and therefore Saint *Hierom* adviſeth us to follow that humilitie, *quæ puro cordis affectu exprimatur*, which can be *ſhewed* by the pure affection of the heart, and not that, which the world ſheweth, *figmentis verbis, & ſimulatis geſtibus*, with feigned words and diſſembling geſtures; *quia dejectio corporis & exaltatio cordis, abhominatio eſt apud Deum*; becauſe the caſting downe of our eyes unto the ground, and the ſpeaking of low *termes*, when we have haughty *hearts*, and ſwelling thoughts lifted up to heaven, (as the Phariſee that kneeled downe in *humility*, but with a *proud* heart thanked God for his piety, that he was *holyer* then all other men) this is *abhomination* unto the Lord.

Idem ibid.

Outward humility without the inward is an abomination to God. Luk. 18 11.

Hieron. in epiſt 27.

Moſt men aime at this humility and why.

And yet, *multi humilitatis umbram, pauci veritatem ſectantur*; Saint *Hierom* tells us, that many men, the moſt part of this world, doe follow after this vaine *ſhadow* of falſe humility, and never looke after that *true* vertue, which is moſt acceptable in the ſight of God; and the reaſon is, becauſe they would *deceive* the world, which cannot enter into our hearts, and be *accounted* courteous among men, by which meanes they gaine *profit* by the one, and get *reputation* by the other; but they never looke unto the humility of the *heart*; and therefore, as *deceitfull* hypocriſie, and diſſembling courteſie *lifts* them up in the world; ſo God, for want of the *other*, and for the ſwelling pride of their elated hearts, doth throw them *downe* unto the ground, yea many times in the ſight of the ſonnes men; as you may often ſee men, by their *flattery* and fained humility, raiſed up from the dunghill, to be the companions of Princes, and yet within a while, for their *inſolency*, and unparaled pride, whoſe property is indeed *to forget God that made them*, and to deſpiſe thoſe men that raiſed them, to be *diveſted* from their dignities, and *degraded* of thoſe honours, which they deſerved not; becauſe *God reſiſteth the proud, and giveth grace unto the lowly.* And therefore

Flattering humility raiſeth many.

Pſal. 106 13. 21.

Proud and inſolent men degraded. Iames 4. 6.

2. Inward humility

2. Chriſt biddeth us to be *lowly in heart*, which is the *onely* humility that pleaſeth God; for though I denie not, but a man may have an *humble* heart under a *velvet* gowne, and a lowly minde in a rich attyre, if his *meanes* affoord, and his *place* requires the ſame, and God diſlikes it not: yet a man may goe in *ragges*,

Outward greatnes may have inward humility.

or

or be clothed with ſackcloth, and be ſtill of a *proud* heart and a haughty ſpirit: and this is the *worſe* pride in the world, and the baſeſt, to have a *proud* heart and a *beggars* purſe; but God doth well, to give the *curſt* cow *ſhort* hornes; els, what would theſe men doe, or, whether would their pride tranſport them, whether would it metamorphoſe them, if their *outward* ſtates were anſwerable to their *inward* thoughts? you ſee, theſe *high* ſpirits have undonne many *great* men, and would undoe more, if more of them were great; becauſe their hearts are too *big* for their bodies, and their thoughts too *high* for their eſtates; therefore our leſſon is to be *lowly in heart*, and if that be right, we can eaſily guide all the reſt.

Plus animum deposuisse quam cultum, & difficilius arrogantiâ quam auro caremus. Hieron. ep. 90.

The worſt pride in the world.

And yet, *videas hodie*, you ſee, ſaith *Dietericus*, a great ſort of men, not onely in the *politique* ſociety of civill converſation, but alſo in the Eccleſiaſticall Hierarchie, of the *holy* Fathers of the *Romane* Church, which doe walke in the *outward* humility and ſeeming religion of Angels, faſt often, and are ſad, and doe make cleane the *outſide* of the platter; ſeeme poore and to contemne the world, goe bare and afflict their bodies; and yet the *juſt* God, which ſearcheth the hearts and raines, knoweth them to be full of all *iniquity* and foule hypocriſie, like thoſe *whited ſepulchers*, which are faire *without*, but *within* full of dead mens skulls.

Dietericus in feſto die. Mathiæ Apoſt. p. 376. Coloſ. 2. 18. Matth. 6. 16. Chap. 23. 25. Pſal. 7. 10. Ier. 11. 20. Matth. 23. 27.

But, as we may ſay to theſe with our Saviour Chriſt, *thou blind Phariſee, cleanſe firſt that which is within the cup and platter, that the outſide of them may be cleane alſo*; ſo we may ſay to thoſe that are *great* men, and are placed in the *higheſt* degree of honour and dignity, that they ſhould not forget to be *lowly in heart*; for, as it is no great matter to be humble in an abject ſtate, ſo it is a rare vertue ſaith Saint *Beanard, humilem eſſe in honoribus*, to be humble in our honours; and therefore the ſonne of *Syrach* ſaith, *the greater thou art, the more humble thy ſelfe, and thou ſhalt find favour before the Lord*; and I would all *great* men would follow this counſell; and it would bring them *more* honour then all the honour of their greatneſſe; for, as a certaine man, ſeeing *Favonius*, a great *Romane*, when there were no ſervants nigh, to ſerve *Pompey* in all things, even to the waſhing of his feet, cited that greeke verſe,

Matth 23. 28.

That great men ought to be humble.

Bern hom. 4. ſuper. miſſus eſt. p. 32. c.

Eccleſiaſt. 3. 18. Humility the greateſt honour of the greateſt men.

ὦ πῶς τοῖσι γενναίοισιν ὡς ἄπαν καλόν;

Eraſm. in Apoth. l. 6. ex Plut. p. 523.

ô how well doth any thing become a Nobleman; ſo farre better may I ſay, ô how well doth *humility* become the *greateſt* Nobleman in the world! for as the bough, which is moſt *laden* with fruit, doth moſt *bend* towards the earth, and ſo the full eare of corne in like manner, but the *empty* ones hold up their heads on high, ſo the more *knowledge* or good breeding, and eſpecially the more *grace* any man hath, the more *humble* will that man ſhew himſelfe in all his actions; and therefore when *Nathan* pronounced the bleſſings, which God promiſed unto *David*, the good King demands the queſtion, *quis ego ſum*, who am I, ô Lord God, and what is my houſe that thou haſt brought me hitherto? So Saint *Paul* calleth himſelfe *the leaſt of the Apoſtles*, and *not worthy to bee called an Apoſtle*: So *Bias, Thales, Socrates*, and the other wiſe men of *Greece*, refuſed to be called *wiſe* men, and ſent the golden trevet, that was to be given to the *wiſeſt* man, from one to another, till *Socrates* ſent it to *Apollo*, as to the *wiſeſt* in all Greece; ſo great was the *modeſtie* of theſe Heathen men, ſo farre beyond the *humility* of many that profeſſe themſelves Chriſtian men.

Sicut in ſegete ſpicarum vacua attollantur, gravida & feraces inclinant; ita quo quis ſapientior, eo magis ſe demittit & ſuſtinet. Lipſius.

2 Sam 7. 18.

1 Cor. 15. 8, 9.

Laert. de vit. Philoſ. l. 1. p. 57. Doctior eſt qui, quod novit, abſcondit, quam qui quod noſcit patefacit: inquit. Ariſt.

But you muſt obſerve, that this *inward* humility of the heart conſiſteth principally in in theſe two things.

The inward humility conſiſteth in two things.

1. Acknowledging our owne *miſeries*.
2. Denying our owne *excellencies*.

Confeſſing what we are, and *not aſſuming* to our ſelves to be what we are not. For

1. To acknowledge our owne miſeries.

1. *Laudabilior eſt animus, cui nota eſt infirmitas propria, quam qui, ea non reſpecta, mœnia mundi, vias ſyderum, fundamenta terrarum & faſtigia cœlorum ſcrutatur*; that man is more to be commended, that knoweth his owne *infirmities*

Aug. in præmio l. 9 de Trinitat.

Multi multa ſciunt, & ſeipſos neſciunt, cui non ſumma Philoſophia ſit cognitio ſui. *Hugo de anima l. 1*

and underſtandeth his owne *wants* and miſeries, then he that knoweth it not, and can ſearch into the *ſecrets* of nature, the *pollicies* of States, the *influences* of planets, the *foundations* of the earth, the *height* of heaven, and all other like things whatſoever; and the reaſon is rendred by the Apoſtle, *quia ſcientia inflat*, becauſe this *knowledge puffeth up*, and filleth our hearts with *pride*, but the knowledge of our owne *miſeries* teacheth us true humility; for if we did conſider what we *are*, duſt and aſhes; and what we *want*, ten thouſand times more then we have; we ſhould find *nothing* in our ſelves, that ſhould or could make us proud; and therefore *Caſſiodorus* ſaith, that, *magnus aſcenſus ad Deum eſt cognitio infirmitatis*; it is a great ſtep to God, to know the *infirmity* of man, and for every one to apply the ſame unto himſelfe; but commonly we never thinke of our *beginning*, we never dreame of what we *want*; but we doe alwaies looke upon our owne *worth*, and we had rather admire our owne *goodneſſe*, and adore our owne *vertues*, how little ſo ever they be, then once caſt our thoughts upon our *ſinnes*: and therefore

Si enim cogitas quantum tibi deeſt, ingemiſces: Aug. ſup. Mat. Ser 59.

Caſſiodor. ſuper Pſal.

2. To denie our own excellencies. Matth. 16. 24.

2. We ought to denie our owne *excellencies*, and *to denie our ſelves*, as our Saviour ſaith, that is, to denie, not onely, *quod per vetuſtatem fuimus*, all the *evill* things, which by nature we have in us, but alſo all the *good* things, that we love and admire in our ſelves; as our *wealth*, our *wit*, our *vertues*; which, with thoſe Iewes that *ſpread their garments in the way*, we muſt throw downe at Chriſt his feet; for, as many men are proud of their *wealth*, their honours, and their greatneſſe, ſo as many are, like *Diogenes*, proud of their *humility*; yea Saint *Bernard* tells us it is, *rara avis in terris, aut ſanctitatem non perdere, aut humilitatem ſanctimonia non excludere*; a hard matter, either to retaine our *holineſſe*, or with our holineſſe to retaine *humility*; becauſe this *ſlie* ſerpent will ſlip in through every hole, and labour to corrupt every man; and when he ſeeth, we will *abſtaine* from *evill*, and are reſolved to follow holineſſe, then will he ſtrive to make us *proud* of our *holineſſe*, and to thinke our ſelves with the Phariſee, *better* then all others; and if he can doe this, to make us *proud* of our *piety*, then he cares not how holy we be, the holyer the *better*, ſo it makes us the *prouder*: and therefore Saint *Bernard* ſaith, that, *recta facere & inutilem ſe reputare, apud paucos invenitur*; few men are found to doe *well*, and yet to thinke themſelves *unprofitable*. But *faſtus ineſt doctis ſequiturq́, ſuperbia ſanctos*: this pride is a very *ſawcie* fellow, that will intrude himſelfe into all Societies, and he will goe with the *Courtier* into the Kings *Chamber*, with the Lady into her cloſet, with the *Saint* into the *Church*, and ſometimes with the *Preacher* into the *Pulpit*; and therefore if we would be *humble*, we muſt denie all the *good* that is in our ſelves: and then, *ſicut ſpecies aromaticæ, cum in pulverem rediguntur, vehementer redolent; ita hominis bona, cum per humilitatem fuerint comminuta, Deo ſunt gratiora*; as ſweet ſpices *pounded* to *duſt*, ſmell the ſweeter; ſo the good workes of any man, *leſſened* by *humility*, are the greater, and the more acceptable in the ſight of God.

Not to be proud of our holineſſe, a hard matter.

Luk. 18. 11.

Bernard ep ad Eugenium.

Pride what a ſaucie companion it is, to goe every where and with every one.

Guliel. perald. in ſumma vit. l. 1.

2. Having ſeene the *degrees* and the kinds of humility, we are now to ſpeake of the excellencie, benefits, or goodneſſe thereof; and to that end I wil as briefly as I can ſet you downe.

2. Of the excellencie of humility.

Foure points handled.

1. What the Scriptures ſay of humility.

1. What the *Scripture* ſaith of it.
2. What the *Fathers* write of it.
3. To what *things* it is aſſimilated.
4. How it is *Charactered*.

1. The *Scripture* is moſt plentifull in the praiſe, and expreſſing the commodities of humility; and I can give you but a taſt thereof. The Prophet *David* ſaith, as the vulgar reads it, *reſpicit Dominus in orationem humilium & non ſpernit preces eorum*; the Lord reſpecteth the prayer of the *humble* and deſpiſeth not their deſire; and the ſonne of *Syrach* ſaith, *the prayer of the humble pierceth the clouds, and till it come nigh he will not be comforted, and will not depart till the moſt high*

Pſal. 101 17.

Eccleſ. 35. 17.

high ſhall behold to judge righteouſly; and what greater happineſſe canſt thou deſire, then to have God to heare thy *prayers*, and to grant thee thy *deſires?* yet thou ſeeſt the prayer of an *humble* man will effect all this; againe, the Prophet *David* ſaith, *Who is like unto the Lord our God, qui reſpicit humilia*, which regardeth *low* things, as the vulgar hath it; and the bleſſed Virgin ſaith, *hee puſteth downe the mighty from their ſeates, and exalteth the humble and meeke.* Saint *Iames* ſaith, *humble your ſelves in the ſight of the Lord, and hee will exalt you*; and our Saviour ſaith, *hee that humbleth himſelfe ſhall be exalted*; and this is that, which every man *aimeth* at, and *laboureth* for, *to be exalted*; and therefore why will you not learne *humility*, which is the *onely* way, if you will beleeve truth it ſelfe, to that exaltation? and you may ſee it exemplified in Chriſt, which *humbled* himſelfe more then *any*, and therefore God *exalted* him above *all* things; and to be briefe, wiſe *Salomon* ſaith, *it is better to bee of an humble ſpirit with the lowly, then to divide the ſpoyle with the proud*; and to ſhew you why it is better to be ſo, he ſaith in another place, that *a mans pride ſhall bring him low, but honour ſhall uphold the humble in ſpirit*; and the Prophet *Eſay* ſaith, that *the high and loftie one, which inhabiteth eternity, whoſe name is holy, dwelleth with him that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite one*; and what greater benefit would any man deſire then to be *upheld* in honour, and to have God to be his *companion*, to dwell with him and to comfort him? and therefore why will we not labour for humility?

Humility procures us our deſires. Pſal. 113. 5. Luk. 1. 52. Iames 4. 10. Matth. 23. 12. Luk. 14. 11. Humility brings us to honour. Pro. 16. 19. Prov. 29. 23. God dwelleth with the humble. Eſay 57. 15.

2. The *Fathers* uſe all their art, and ſtrive for words to perſwade all men to humility; Saint *Auguſtine* breaketh forth to this exclamation, with the *admiration* of humility, ſaying, *ô Sancta venerabilisq́ humilitas! tu Dei filium deſcendere feciſti in uterum Sanctæ Mariæ Virginis, &c.* ô holy and reverend *humility*, thou haſt made the Sonne of God to *deſcend* into the wombe of the bleſſed Virgin *Mary*; thou madeſt him to be inwrapped in vile *ragges*, that we might be cloathed with the *ornaments* of vertues; thou haſt *circumciſed* him in our fleſh, that he might circumciſe us in ſpirit; thou haſt *whipped* and ſcourged him in his body, that he might free us from the whip and ſcourge of ſin; thou haſt crowned him with *thornes*, that he might crowne us with roſes; thou haſt made him *weake* and feeble, which is the Phyſitian of all men, and able to heale all things with his onely word, that he might heale us from all our infirmities; Saint *Gregory* calleth humility, *mater & magiſtra omnium virtutum*; the mother and miſtreſſe of all vertues; Saint *Bernard* ſaith, it is a tower and defence for all graces. Saint *Ambroſe* ſaith, it is as the head, *quæ totum velut noſtrorum actuum fovet corpus*, which doth cheriſh and give life, as it were, unto the *whole* body of all our actions; and he demands, *an quicquam tam pretioſum quam humilitas*, whether any thing can be *more* pretious then humility? and Saint *Hierom* ſaith, *nihil eſt quod nos ita Deo & hominibus gratos faciat, quam ſi vitæ merito magni, ſed humilitate infimi ſumus*; there is nothing in the world, that makes us more *gratefull* both to God and men, then to be *greateſt* in merit and *leaſt* in humility, to deſerve *beſt*, and yet thinke our ſelves the *meaneſt*. Saint *Bernard* ſaith, that, *virtutum ſtabile fundamentum eſt humilitas, quæ ſi omittitur, virtutum congregatio non niſi ruina eſt*; humility is the firme and ſure *foundation* of all vertues; and if this be loſt, all the reſt is but as a confuſed heape of fruitleſſe ſtones; and Saint *Gregory* hath a ſaying to the ſame purpoſe, that he, which gathereth together *vertues* without *humility*, is like unto him, *qui in ventum pulverem portat*, which carrieth duſt againſt the winde. And therefore who would not ſtudie to bee *humble*, eſpecially, if he would conſider that, *tanto erit apud Deum pretioſior quanto fuerit in oculis ſuis deſpectior*; he ſhall be ever eſteemed ſo much the more *pretious* in the ſight of GOD as he is the more *humble* in his owne eyes, as *Iſidorus* ſpeaketh? ſo I might fill my papers to a large booke, if I would but a little follow the Fathers, in their ample prayſes of this moſt excellent vertue. But

2. What the Fathers write of humility. What humility made the Sonne of God to do. *Aug. in ſerm. de ſuperbia.* What humility is. *Gregor. l. 23. cap. 7. expoſ. moral. to. 1. pag. 776. c. Bern. ep. 42. p. 799. & Ambroſ ſer. 20. ſer. 118. to. 4 p. 745.* *Hierom. ep. 14 ad Celantium. to. 1. p. 112. d.* *Bernard. de conſid. ad Eugen. l. 5.* *Gregor. in expoſ. Pſal. 3. pœnitent.* *Iſidor. in Synonym.*

3. To what things humility is compared. *Genuin. l. 5. c. 61. p. 359.*

3. The things to which *humility* is compared, doe add much unto the luſter of it; For

1. To a Doe, and why. *Ideo de Damula, quaſi de manu effugiens Iſidor. l. Etymol.*

1. *Geminianus* compares an *humble* man unto a wilde *Doe*, which is a *weake* and fearefull creature, not knowing how to ſave her ſelfe, but by her *flight*, and the ſwiftneſſe of her leggs, and chooſeth to live in *mountainous* and woodie places, and eareth the *beſt ſmelling* graſſe, and tops of boughs, and when ſhe is wounded, ſhe will eat old crooked branches and dragon wort, and ſo ſhake the weapon out of her body, and the *ſerpents* cannot abide her, nor endure to come neere her breath; So the *humble* man is alwaies *fearefull* of offending God, counts himſelfe *weake* and unable to doe any good, and knowes not how to defend himſelfe but by the *agility* of his *obedience*, by the *flight* of ſinne, by *ſhunning* pride, and ſo to eſcape the perſecuting hand of the divels temptation; and this man loves the high mountaines of *contemplation*, the woods of *ſolitude*, and to feed upon the ſweeteſt *examples* of the Saints; and being wounded with ſinne, as with the dart of the divell, he eats dragon woort, that is *repentance*, and ſo he pulleth out the *ſting* of ſinne out of his heart; and therefore the infernall ſerpent, that old red dragon, the *divell*, cannot abide an *humble* man, he cannot endure his voluntary dejection; that is a kinde of death to him.

The divell dares not come neere an humble man.

Pride & humility. *Non bene conveniunt, nec in una ſede morantur. Idem l. 4. c. 37. p. 221.*

2. To the Eagles eye, and why. The Eagles eye little and quick ſighted; the Ravens eye big and weake.

2. Humility is compared unto the *Eagles eye*, which as *Avicenna* ſaith, is very *little*, and yet very *ſharpe* and ſtrong, to looke upon the light and radiant beames of the Sunne; and the eye of the *night-raven* is very *large*, but yet very *weake*, and very unable to behold the weakeſt rayes of the light; ſo the *minde* of man is the eye of the ſoule, and this, by how much the *leſſer* it is by humility, by ſo much the *ſharper* it is to perceive the truth of God; but if it ſwelleth *bigg* with pride, by ſo much the *duller* it is, to underſtand the myſteries of our faith; and therefore our Saviour ſaith, *thou haſt hidden theſe things from the wiſe and prudent, & revelaſti ea parvulis*, and haſt revealed them to *little* ones; *i.* not to the *great* and high-minded men of this world, whoſe *mindes* and ſpirits are as high as their places; but to the *poore*, meeke and humble men; men of *low* degree, and of meane places, *poore Prieſts*,* and no better; theſe brought the *greateſt* light unto the Church.

Matth. 11. 25.

To whom God revealeth his myſteries.

* *Iudicio mundi.*

Idem l. 2. c. 15. p. 130.

3. To the Celidonian ſtone, and why. Two kindes of the Celidonian ſtone, and the properties of either.

3. Humility is likened to the *Celidonian* ſtone, which is taken out of the belly of a ſwallow, and is but very little in *ſubſtance* and ill favoured; yet of exceeding rare *vertues*, farre beyond the vertues of moſt other ſtones; for that ſtone, being of two kinds, either *ruddie* or *blacke*; the *ruddie* ſtone is very effectuall againſt *lunacie*, *madneſſe*, and againſt all *inveterate* diſeaſes; and the *blacke* ſtone is profitable againſt all hurtfull *humours* and *fevers*, and being waſhed in water doth much helpe the *eye-ſight*; ſo the *ruddy* ſtone doth repreſent the humility of the *wiſe* men, whereof *Salomon* ſaith, *where there is humility there is wiſedome*; and *Ptolomæus* was wont to ſay, that among all *wiſe* men, *ille ſapientior eſt qui humilior exiſtit*, he is the *wiſeſt* man that ſheweth himſelfe the *humbleſt* man; for this *humility* ſerveth againſt the lunatique paſſion, that is, againſt the *mutability* of folly; becauſe that, as *ſimplicity* and follie makes the minde of man *variable* and unſtable, like the Moone, ſo *wiſedome* maketh a man *firme* and conſtant in his courſes, like the Sunne; and this availeth againſt the fury of *anger*, and the *inveterate* malice and hatred of malevolent men, when a man doth *wiſely* anſwer, and with an *humble* reſpect ſeeme to give place unto their fury: and the *blacke* ſtone doth ſignifie the humility of *repentant* ſinners; becauſe this vertue doth purge all hurtfull *affections*, cooleth the fevers, that is, the *heat* of fleſh and blood, and expelleth the miſt of *pride* from the eyes of our underſtanding.

Pro. 16. The humbleſt man is the wiſeſt man.

Wiſedome is conſtant.

Humility is apt for repentance, but pride cannot eaſily repent.

Idem l. 3. c. 29. p. 168.

4. To the aſh tree, and why.

4. Humility is likened to an *aſh* tree, which groweth in *rough* places, and is of ſuch *vertue*, that the *ſerpents* cannot endure his morning or his evening *ſhadow*, but if you kindle a fire betwixt them and the ſhadow of the aſh, they will rather runne into the *fire* then into the *ſhadow* of it; ſo humility commonly groweth

in

in *adverſity* and troubles, *quia tribulatio via eſt ad humilitatem*; becauſe tribulation is the way to humility, as Saint *Bernard* ſaith; and ſo *tribulation* and dejection are called *humiliation*; and the divell that old Serpent doth ſo much hate the *morning* ſhaddow, that is, humility in *proſperity*, when the Sunne riſeth upon us, and the *evening* ſhaddow, that is, humility in *adverſity*, when the ſunne goeth from us, that he had rather *burne* in the eternall flames of hell fire, then lay hold upon any *humility*; and therefore the divell ſaid unto *Macharius*, that he could not *ſurpaſſe* him, in any thing in the world ſo much, as in this one virtue of *humility*, which he could not have by any meanes, he being *the Prince or King over all the ſonnes of pride*.

Ideo ſi lucem appetis humilitatis, viam non refugias humiliationis. Bernard in quad. epiſt.

The ſhaddow of the aſh tree, what vertue it hath.

5. And laſtly, *Humility* is likened to a *valley*, and that, as we find, in theſe five ſpeciall reſpects.

Iob 41.34.

5. To a vallie in five reſpects. *Peral. l. 1. c. 36. p. 48*

1. As the valley is moſt *waterie*, becauſe it is depreſſed betwixt two *mountaines*, from whence the waters runne downe into the bottome; ſo the humble ſoule, that declines it ſelfe betwixt the two mountaines of pride, (that is, firſt to be puffed up by reaſon of our *naturall gifts*, and ſecondly, to be as haughty for our *temporall fortunes*) ſhall be filled with the *waters* of *grace*, which deſcend into the *valley* of humility; and therefore the Scripture ſaith, that *God giveth grace unto the lowly*; and as the vallies are full of *waters*, ſo the humble men are full of *teares*.

1. Reſpect, waterie. The two mountaines of pride what they are.

Pro. 3. 34. *Aſcenſiones in corde ſuo diſpoſuit in valle lachrymarum. Pſal. 83.*

2. The vallie is the moſt *fruitfull* of any place, and by reaſon of the plenty of *moiſture*, it bringeth foorth herbes, flowers, fruits, and all kind of greene things, more abundantly then any other ground whatſoever; whereupon the Pſalmiſt ſaith, *the vallies ſhall ſtand thicke with corne*; even ſo, the *humble* ſoule doth abound in the *fruits* of Gods ſpirit, and in the *flowers* of all good workes; the proud heart ſcornes to doe good, but the humble man is full of goodneſſe.

2. Reſpect, fruitfull.

Pſal. 65. 14.

The proud heart is ever barren.

3. The vallies are *ſhalowie* places, becauſe of the *mountaines* and hills that are round about them, and doe cauſe theſe *ſhaddowes* to light upon the *lower* places; ſo the ſhaddowes of the mountaines, that is, the *examples* of the Saints, Patriarchs and Prophets, are alwaies to be ſeene imitated and followed in the lives of thoſe that are *humble*; whoſe chiefeſt care is, not to doe what *themſelves* like beſt, but what they like beſt in the *Saints* of God; and therefore the Lord ſaith, that his people *ſhould flie to the vallie of his mountaines*, that is, to the *ſhaddowes* of the Saints, not their *ſhrines*, but their *examples*, and their virtues, to imitate them in all their lives.

3. Reſpect, ſhaddowie.

The examples of the Saints like the ſhaddowes of the mountaines.

Zach. 14. 5. The examples and not the ſhrines of the Saints to be viſited.

4. The vallies are *hotter* then the hills; becauſe the meeting of the Sunne-beames, being there multiplied and detained, ſo that they can dilate themſelves no further, do make the heate farre *greater* then it can be upon the mountaines; whereby it comes to paſſe, that the ſnow is ſooner diſſolved and melted in the *vallies*, then it is upon the *hills* and higher places; ſo the Sunne-beames of Gods grace, and divine conſolations, (whereby the minds of men are inflamed with the love of God, and all good things, and the cold of ſloth, malice, hatred, and all other ſinnes, are diſſolved,) are multiplied in the *vallies* of the *humble* mindes, farre more then in the *high* hills of *proud* hearts, where the heat of *grace* is the leſſer and the cold of *envie* the greater.

4. Reſpect, hotter then the hills, and why.

The heat of grace is in the heart of the humble.

5. The vallies and the inhabitants thereof are *quieter*, and ſafer from all dangers, then thoſe that are placed upon the hills and mountaines; where the winds are moſt *robuſtious*, and as the Poet ſaith,

Feriuntq; ſummos fulmina montes,

the thunders threaten to *batter* them downe; ſo the *humble* men and thoſe of low degree, are in a *ſafer* ſtate and doe lead a farre more *quiet* life then thoſe men, that live in *honour*, and doe ſtand upon the *higheſt* ſteps of the ladder of promotion; becauſe as the Poet ſaith

Magna repentè ruunt, ſumma cadunt ſubitò.

high things have *great* falls, and the *greateſt* things doe fall moſt *ſpeedily*; but

5. Reſpect, quiet and ſafe.

Horatius Carm.

The higheſt things are in the greateſt danger.

Horatius 3. Carm. 4

Poore men need not feare the frownes of fortune. *Ovid. triſt. l. 3. Eleg. 4.* *To quem formida nimium ſublimia ſemper.*

Qui jacet in terrâ non habet unde cadat

he that walkes on the *ground* need not much feare to fall, his danger cannot be great; and as *Ovid* ſaith,

Sic cadit, ut tacta ſurgere poſſit humo;

his fall is *ſuch*, that he can *eaſily* riſe againe; and therefore he gives this counſell unto his friend, that he ſhould alwaies ſhunne too *high* places, and thinke himſelfe never a whit the more unfortunate; for *qui procul a Iove, procul a fulmine*, the *further* we are from the fire, the *leſſe* we need feare to be burnt; and as *Seneca* ſaith, ſo many men have found it very true;

Quo fortuna altius
Evexit, levavit humanas opes,
Hoc ſe ſupprimere magis felicem docet;

the *higher* we are, the more *carefull* we ought to looke unto our ſelves.

4. The character of an humble man.

4. The *character* of an humble man is, that he is none of the beſt friend, a *ſweet* foe to himſelfe; for, though he hath not *wholly* renounced himſelfe, yet no man deemes him of *leſſe* worth, then he eſteemes himſelfe; and that not *ignorantly*, careleſly, or unwittingly, but with a *facile* and a voluntary contempt; that which he doth wiſely *admire* in any other, he doth ingeniouſly *contemne* the ſame thing, and not without good cauſe, in himſelfe; the onely *object* of his conſideration is, his owne manifold *infirmitie*, and the multiplicity of his neighbours *vertue*; he is alwaies ready to aſcribe and render all *honour* unto another, but to *refuſe* the ſame, being offered unto himſelfe; he accepteth *praiſe* and complements with a certaine naturall ſimplicity of heart; he is farre from *maligning* thoſe, that doe unworthily ſit in the ſeates of the higheſt honour, or *rejoycing*, that any man ſhould be dejected, though deſervedly, from his former felicitie; but, leſſoning his owne *worth*, he doth, with a ſincere minde, caſt himſelfe at their footſtoole, which were deprived from their dignities; and being contented with the *ſmale* value of his owne *great* worth, he doth highly extoll the benignity and courteſies of his neighbour; he is the chiefeſt preacher and proclaimer of his owne *tennity*, he doth alwaies confeſſe his owne *demerits*; when he is honourably received in any place, he is overwhelmed with *baſhfullneſſe*, and when he is *praiſed* of the beſt men, he *bluſheth* and ſeemes, as if he were wronged; being neglected, he is *quiet*, and inquires rather into the *cauſe* of his contempt, that he may amend it and *remove* it from himſelfe, then any waies to *blame* the judgement of their good will, that beare him none; his gate, veſture, countenance, and all his actions doe yeeld no ſent of any *affected* humility; becauſe this *externall* dejection is nothing els but a ſlender *ſhaddow* of his internall abaſement; his *words* are few and ſweet, never imperious, never prophane, never critique: becauſe he never impoſeth the ſtampe of *unfaithfullneſſe* upon any man but himſelfe. When he comes to the celeſtiall throne of Gods preſence, he is ſo *amazed* with the moſt admirable brightneſſe of the divine Majeſty, that in his owne eyes, hee ſeemes to himſelfe to bee *nothing* els but the ſhaddow of the ſhaddow of death; being *ſought* for to undergoe thoſe publique offices of honour and ſervice, that have more need of his *helpe*, then hee hath either of their *glory* or *gaine*, and from that deere contented ſolitude, which he had choſen unto himſelfe, being drawne foorth into the light, hee deſpiſeth the *ſtages* of all vulgar aſſemblies, and diſcharging his *duty* with great ſincerity, hee is never leſſe *alone*, then when he is alone, never more *buſie*, then when he is thought to have nothing to doe; and never *better* imployed, then when all others thinke he hath no imployment, alwaies envying his owne *worth*, and hating nothing more then *applauſe*; beſides, hee is moſt *mindefull* of any good turne received, and aſcribeth all benefits onely to the *good will* of the giver; and not any thing at all unto his owne *deſerts*; hee obſerves another mans *uprightneſſe*, and approoving the ſame with all praiſe, hee doth ſecretly reſolve to imploy his beſt endeavours to *imitate* the ſame, which

which hee dares not hope that hee ſhall ever come neere it; beeing *contented* with his owne meane *condition*, and fainting under the burthen of his owne *miſeries*, hee doth moſt patiently ſubmit himſelfe unto the *providence* of God, ſeeing farre greater calamities *due* to his ſinnes, which yet are not impoſed upon him, but lie by, as brands that are unkindled, and himſelfe that *deſerved* no ſuch favour, to bee *exempted* from thoſe croſſes, and to be *inriched* with no ſmall gifts of God; he walketh alwaies, as on thornes, *ſlowly*, and with a fearefull paſe, and when hee *erreth* never ſo little, he doth freely *ſubmit* himſelfe and all his words and workes, to a higher and a juſter cenſure then his owne; Moreover this man may rightly bee compared to a low *valley*, well ſet with trees, and well watered, a goodly *field*, which the proud men *tread* upon, but in which are layne hid ſuch *treaſures*, as doe farre ſurpaſſe all the goodly things of this world, and to a moſt pretious *pearle* ſet in a wedge of lead; and to be briefe, this man is called, ἱερουλακεῖον Θεοῦ; the holy houſe or private cloſet of God.

And therefore if you deſire any *ſociety* with God, you muſt learne *to bee meeke and lowly in heart*: and ſeeing by the conſideration of the *premiſes*, wee are given to underſtand the excellencie of this grace of *humility*, we ought above all things, to pray to God for it *heere*, that it may bring us to heaven *hereafter*; for, as *Peraldus* ſaith, the kingdome of heaven is prepared for the *humble* in a threefold reſpect;

Peraldus in ſum. tom. 1 par. 3. p. 368.

1. Of *capacity*, becauſe that, in this life, the *humble* man is capable of *grace*, as Saint *Iames* ſheweth; which the heart, ſwollen with *pride*, cannot be; therefore in the life to come, he ſhall be capable of glory.

Iames 3.

2. Of *fidelity*, becauſe they have beene *faithfull* in a little, *quum de multa gloria Domini ſui, etſi non exeunte de illis, tamen tranſeunte per illos, nihil manibus ſuis adherere contigerit*; when, of all the goods of their Lord, which paſſed through their hands, yet not one jot did cleave unto their fingers, therefore they ſhall be made rulers over much.

Bernard. ſup. cant.

3. Of *viciſſitude*, becauſe humility receiveth God into our hearts, therefore we ſhall be received into the kingdome of God.

But heere you muſt obſerve, that, as there is a *true* humility, which is ſo *acceptable* unto God, and thus *profitable* unto man; ſo there is a *falſe* humility, which is as *acceptable* unto the divell, as it is *pernitious* unto the owners; for as the ſonne of *Syrach* ſaith, *there is a wicked man, qui nequiter humiliat ſe*, ſaith the *vulgar* latine, *that hangeth downe his head ſadly, but inwardly he is full of deceits*; and theſe *humble* hypocrites doe this, either

Humility twofold

Eccleſ. 19. 26.

False humility twofold.

1. To do *evill* unto others, or
2. To do *good*, as they thinke, unto themſelves.

1. Of the firſt ſort of humble men are ſuch, as the Prophet *David* ſpeaketh of, *which fall downe and humble themſelves, that the Congregation of the poore may fall into the hands of their Captaines*; this is a *fox-like* humility; to bee very honeſt and to pay moſt juſtly, at the very day without fraud, the *ſmale* ſummes, that hee borroweth, or is truſted for; that by this meanes hee may creepe into your good opinion, and perſwade your very thoughts to beleeve him undoubtedly honeſt, and ſo, getting the *greater* ſums, which hee aimeth at, hee may breake and deceive you, for that which is worth his labour. Thus many dealt honeſtly with the *Fathers*, till they were made Guardians of their *children*, and then they have utterly ſpoyled and robbed the poore Orphanes; they ſing with the *Syrens*, to allure us unto them, and then they deſtroy us, when they have apprehended us.

1. Sort.

Pſal. 10. 10.

How cunningly men lay their plots, that they may deceive, and continue honeſt for a time, that they may be falſe for ever.

2. Of the ſecond ſort of humble men are ſuch, as, with the *Frier* (which covered his table with a *net*, till his *humility* raiſed him to bee an *Abbat*, thence to be a *Cardinall*, then unto the *Pope*-dome, and then hee bad his man take away the net, becauſe now hee had caught the fiſh,) will diſſemble *virtue* for their owne *ends*, and practice *godlineſſe* onely for their

2. Sort.

Hinc dicitur: hanu yw adnabod oddiwrthu, na dyn.

gaine; for wee finde many men humble, and many good, till they come to high places, and attaine unto eminent dignities; and then, *Magiſtratus indicat virum*; their *places* ſhew what they *are*, or rather what they *were*, meere diſſemblers and hypocrites, till they came to thoſe places; for *if you aske the daies of old*, they will tell you, how *humble* was *Saul* while he ſought his fathers aſſes, and how dutifull was *Tiberius* untill he came unto the Empire? the like we read of *Nero*, whoſe *nonage* was not ſo bad, and his firſt *Quinquennium*, might well be *tolerated*; but, as the Beares whelpe groweth worſe and worſe, ſo theſe men, having got their ends, did ſoone put off their vizarads, and they that ſeemed *Lambes*, did ſhew themſelves *Tygers*; and as *ever*, ſo *now*, we have inough of ſuch brood, that can diſſemble any vertue, that they may get what they deſire; This is no *humility*, no grace, no goodneſſe; And therefore not the *leſſon*, which Chriſt *teacheth*, but the *vice* and ſinne which the divell *practiſeth*, and perſwadeth all the ſonnes of pride to imitate the ſame. And ſo much for the *third* Precept, which is the *laſt*, that is heere commanded.

The

The third Part.

2. HAaving ſpoken of all the *three* precepts heere expreſſed, and of the *firſt* promiſe interſerted after the firſt precept; we are now to ſpeake of the *ſecond* promiſe of Chriſt, and *you ſhall finde reſt for your ſoules:* A *great* bleſſing and the *chiefeſt* happineſſe that we can deſire; *quia omne laborans requie indiget*; becauſe every thing that *laboureth* needeth *reſt*; ſaith the Philoſopher; *& requies neceſſariò eſt delectabilis, quia eſt medicina triſtitiæ, quæ conſiſtit in labore*, and this *reſt* muſt needs be very *ſweet* and pleaſant, becauſe it is the medicine and the onely remedy of that ſadneſſe and wearineſſe, which we have by labour, ſaith *Ariſtotle*; and indeed reſt is, *finis & perfectio motus*, the very *end* and perfection of all motion, the very *ſcope* that all things doe aime at; and the reaſon why we labour and take paines, and *riſe up early and goe late to bed, and eat the bread of carefullneſſe*, and doe all that we can doe, in our youth, and ſtrength, and all our time, *dum vires annig; ſinunt*, is, that we may at laſt attaine unto that *reſt*, which is the ſweet fruit of all our labours; for reſt is to be conſidered, as it hath reſpect to motion two waies; {1. *Privatively.* 2. *Relatively.*}

2. *Promiſe.*

Omnia quæ fiunt, anſtinxit in hæc duo, motum atq; quietem, atq; in terra cæiroq; locata eſt ipſa quies; poſſedit cætera motus. Palingen. in aquar. p. 326.

Ariſtot. polit. l. 8. Ipſa quies animum reficit, revocatq; vigorem.

The excellencie of reſt.

Idem quo ſupra Poet. l. 8.

Scaliger exercit. 62.

Pſal. 127. 2.

Reſt is the onely thing that all men aime at.

Reſt conſidered two waies.

1. Reſt is the *Privation* of the motion of that thing, which hath an *aptitude* of nature, or a naturall fitneſſe to receive motion; as, while any *frigid* thing or cold ſubſtance, which is able and fit to be made hot, where and when it may be heated, is not made *hot*, it is ſaid to *reſt*, untill it be heated; and ſo reſt is the *privation* of the ſubſequent motion, as *Ariſtotle* ſaith; and not the perfection of motion; but

1. Privatively,

Ariſtot phiſic. 5. c. 6. te. 53.

2. *Quando mobile formam ſuam acquiſivit, in ea, tanquam in ſtatu ſuo, quieſcit*, when the thing *moveable*, hath attained unto his *forme*, then it reſteth it ſelfe therein, as in his owne proper ſtate and place; and thus reſt is *relatively* oppoſed unto motion, *& eſt perfectio motus præcedentis, & nobilior eſt motu*, and it is farre more noble, and more excellent then motion, as *Scaliger* ſaith.

2. Relatively.

And therefore our Saviour Chriſt, calling unto himſelfe all thoſe that *laboured* and were heavie *laden* and wearied, under the weight and burden of their paines and labours, could not poſſibly promiſe them any better, ſweeter, and more acceptable thing, then *reſt*.

But here the Queſtion may be demanded *how* our Saviour doth *performe* this promiſe; for when we conſider thoſe men, which with a *feareleſſe* necke, doe undergoe the yoke of Chriſt, and do take theſe fardles of *meekeneſſe* and *humility* upon their ſhoulders, to be ſo exerciſed and toſſed, *tantis & tam multis difficultatibus hujus ſæculi*, with ſuch, ſo many, and ſo great difficulties of this world, that they ſeeme to bee called, not from labour unto *reſt*, but rather from reſt unto *labour*; how ſhall wee thinke that hee doth performe his promiſe?

How Chriſt performeth his promiſe

Aug. de tempore Ser. 48. & eadem verba repetit de verbis Dominis. ſer. 10. to. 10.

And to make this more plaine unto you, as he called thoſe that were *idle* and at eaſe, that they might *labour* and take paines in his vineyard, ſo it ſeemes, he that ſaith, come ye that *labour* that ye may *reſt*, meanes rather, *venite qui vacatis ut laboretis*, come ye that are at *eaſe* and do live at reſt, that ye may *labour*; for to take the *yoke* of Chriſt upon us is nothing els (as Saint *Auguſtine* ſaith) then *to live godly in Chriſt Ieſus*; and you know what the Apoſtle ſaith, *they that*

Matth. 20. 3.

Aug. quo ſupra.

2 Tim. 3. 12.

2 Cor 6. 4. 5.

The ſufferings of them that came to Chriſt. *Auguſt. ibid.*

Matth. 16. 24. Luk. 14 26.

Matth. 10. 24. 25.

Matth. 10. 16. 22.

Vide Dion. ric. in feſto S. Stephan. Proto-Mart. p. 92. & 95. 96. 98.
Act 9. 25.
2 Cor. 11. 32. 33.
Act. 16. 39. c. 17. 10 c. 18. 12. c. 22. 22. & 23. 10.
2 Cor. 11. 24.

Egeſip. de excid. Hieroſ. l. 3. c. 2. p. 297.

Act 7. 59.
2 Cor. 11. 25.
Mar. 6. 27.
Act. 12 2.

Epiphan. l. 3. hereſ. 78. n. 2. p. 500.

1. Perſecution. 66. *Vide Niceph. l. 3. c. 22. & c. 23. & Corn. Tacit. l. 15. p. 195.*
2. Perſecution. 97. *Niceph. l. 3 c. 11.*
3 Perſecution. *Tertul. de præſcript. c. 36. p. 399. n. 1.*

4. Perſecution. 120. 139. *Vide Centur. Magdeburg l. 2. c. 3. & Euſeb. l. 4. cap. 3.*

5. Perſecution. 205. *Cent. Magd. l. 3. c. 3 & Tertull. apol. c. 40. p. 82.*

6. Perſecution.

that will live godly in Chriſt Ieſus ſhall ſuffer perſecution; and they muſt approove themſelves *in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, & cætera, quæ numerari quidem pericula poſſunt, ſed tolerari, niſi Spiritu Sancto adjuvante, non poſſunt*, and the reſt of the like dangers, which may be *numbered*, but not *ſuffered*, without an eſpeciall aſſiſtance of the Spirit of God; and our Saviour Chriſt tells us as much, that if we will be his Diſciples, we *muſt take up our Croſſe and follow him*, we muſt forſake *Father and Mother, wife and children*, and all, yea, and our *owne ſelves and follow him*; and what ſhall we *have* for following him? even as he had before us; for *the ſervant hath no reaſon to expect, to ſpeed better then his maſter*; and how ſped he for all his paines? mocked, ſcourged, ſlandered, crucified; ſo ſhall we; *you ſhall be hated of all men for my names ſake*; and if this were all, to undergoe trifles, *Amarillidis iras*, the height of all hatred, we would not much care: but ſome of you ſhall be *perſecuted* from citty to citty; ſo was Saint *Paul* in *Damaſcus*, where he was faine to be let downe through a window in a basket, to eſcape the hands of *Aretas* the governour; and afterward, at *Philippi*, at *Theſſalonica*, at *Corinth*, and at *Hieruſalem*; ſome of you they ſhall *ſcourge* in their Synagogues, ſo were the Apoſtles, *Acts* 5. 40. and ſo was Saint *Paul*, who, of the Iewes *five times received forty ſtripes ſave one*, and was *thrice beaten with rods*; ſome of you they ſhall *crucifie*, ſo was *Simon* the Apoſtle, as *Egeſyppus* ſaith, crucified by *Attilus* preſident of *Hieruſalem*, upon the falſe accuſation of the Iewes; and ſo they ſay *Peter* was at *Rome* crucified with his feet upward; ſome of you they ſhall *ſtone*; ſo was Saint *Steven*, the Proto-Martyr, and ſo was Saint *Paul*, *Acts* 14. 18. and ſome of you they ſhall *kill*; ſo was *Iohn Baptiſt*, ſo was *Iames* the brother of *Iohn*, ſo was *Iames* the leſſe, throwne downe from the pinnacle of the temple, and afterwards, when they ſaw he was not quite killed with his fall, they *ſtoned* him with ſtones and knockt him on the head with a fullers club; as *Epiphanius* writeth; and ſo were many more, at all times, eſpecially under the ten firſt *great* and cruell perſecutions; whereof the

1. Was under *Nero*, that monſter of men, who was the death of his *Mother*, of his *Maſter*, of his *Friends*, and of the *Chriſtians* without mercy, and almoſt beyond faith, that any man ſhould or could be ſo ſavage againſt men.

2. Was under *Domitian*, the twelfth Emperour, who killed *Timothy*, *Oneſimus*, and *Dionyſius* the *Areopagite*, and made moſt cruell edicts againſt all Chriſtians.

3. Was under *Trajane*, the fourteenth Emperor, who killed *Simeon*, the ſon of *Cleophas*, ſecond Biſhop of *Hieruſalem*, *Ignatius* Biſhop of *Antioch*, *Phocas* Biſhop of *Pontus*, and many more, whom hee cauſeleſly crowned with Martyrdome.

4. Was under *Ælius Hadrianus*, *Marcus Antoninus pius*, *Marcus Antonius verus*, the fifteenth, ſixteenth, and ſeventeenth Emperors, who killed *Alexander* Biſhop of *Rome*, and *Hermes*, and his wife and children, and all his family, and in all 1250. which he burned in a fiery furnace; *Zeno*, with 10203. others, *Euſtochius*, *Eleutherius*, *Fauſtina*, *Iobita*, *Sophia*, *Sabina*, *Photinus* Biſhop of *Lions*, with 49. more; *Ptolomeus*, *Lycius*, & *Felicitas* with his ſeven ſonnes; *Polycarpus*, *Iuſtin Martyr*, *Irenæus*, *Attalus*, *Publius* Biſhop of *Athens*, *Maturus*, *Sanctus*, *Alexander*, *Blandina*, and many more.

5. Was under *Septimius Severus*, the three and twentieth Emperour, which was a ſharpe and a cruell man, and put to death, *Leonides* the Father of *Origen*, *Alexander* Biſhop of *Hieruſalem*, *Narciſſus*, *Iulius*, *Euſebius*, *Tiburtius*, *Valerianus*, *Perpetua*, *Felicitas*, and many more.

6. Was under *Maximinus*, the one and thirty Emperor, which was a moſt barbarous wretch, in body, minde and manners, and he, beſides *Pamphilus* and *Maximus*, *multa millia Chriſtianorum miſerè trucidavit*, did moſt miſerably kill many thouſands more.

7. Was

7. Was under *Decius* the thirty ninth Emperour, who though he raigned but one yeere, yet was he the death of *Fubianus* Biſhop of *Rome*, *Laurentius*, *Babilus* Biſhop of *Antioch*, *Macarius*, *Alexander*, *Epimachus*, *Cornelius* Biſhop of *Rome*, *Apollonia*, *Theodora*, *Anatholia* and *Ruffina*; and what if he had raigned many yeeres, what *Maſſacres* would this wretch have made, what Chriſtian blood would he have ſpilt?

7. Perſecution.

Euſebius eccleſ. hiſt. l. 6. c. 38. & 40.

8. Was under *Valerianus* the fortieth Emperour, who killed *Cornelius* Biſhop of *Rome*, and *Cyprian* Biſhop of *Carthage*, and commanded many Chriſtians to be *flead* alive, ſo that many men for feare thereof, did *flie* and hide themſelves in deſart places, as Saint *Hierom* teſtifieth.

8. Perſecution.

Hieron. in vita Pauli eremitæ ep. 5. p. 237. to. 1.

9. Was under *Diocleſian* and *Maximianus* the fifty ſeven and fifty eighth Emperour, of whom *Severus Sulpitius* ſaith, that in their times, a moſt *grievous* bitter perſecution was raiſed up for ten whole yeeres together, in which time, the people of God were ſo deſtroyed, that *omnis ferè ſacro martyrum cruore orbis infectus eſt*, all the world well-nigh was infected and defiled with the ſacred blood of the holy Martyrs; and *Cedrenus* ſetteth downe the *cauſe* of this perſecution to be, that an *Oracle* had ſpoken it, that if *all* the Chriſtians were *rooted* out of this world, the Romane Empire ſhould then flouriſh with all happineſſe; whereupon they did ſo promiſcuouſly rage againſt all ſorts of Chriſtians, that within the ſpace of one moneth, there were above ſeventeene thouſand crowned with martyrdome; the holy *Bible* was forbidden to be uſed, and commanded to be burned in the open ſtreets of *Nicomedia*; and the temples of the Chriſtians were throwne downe, and ſubverted quite from the foundations.

9. Perſecution.

Sulpit. hiſt. Sacr. l. 2. in Biblioth. patr. to. 2. p. 288.

Philip. Melanch. Chron. l. 3.
A falſe Oracle.

Euſeb. eccleſ. hiſt. l. 8. c. 3. & 9.

The Bible forbidden to be uſed.

10. Was under *Julian* the Apoſtata, the ſeventy third Emperour, which among other his baſe and cruell practiſes, compelled certaine holy Virgins to be diſrobed of their ſacred veſtures, and to ſtand naked in the midſt of the people, as a ſpectacle to be gazed upon, and to yeeld themſelves unto the luſt of every one that would abuſe them; *pro cujuſq; libidine, contumelia ſic affectas, ab inferioribus partibus tonderi, ac diſcindi juſſit, ſuperficiemq; vulneris, porcorum alimento conſueto, hordeo vel ſimili conſperſam, ſuibus, horrendum dictu, devorandas objecit*; and beſides all this, he martyred *Gregory*, *Alexandrinus*, *Euſebius*, *Nectarius*, *Zeno*, *Baſilius*, and *Anciranus*, he delivered *Macedius*, *Theodoretus* and *Tatianus* to be burned, and he ſuffered the Iewes to erect their *Temple* and to build them *Synagogues*, onely for a contempt and ſcorne unto the Chriſtians.

10 Perſecution.

Virgins moſt barbarouſly handled.

Niceph. l. 10. c. 9. p. 479.
A moſt inhumane dealing, unfit to be ſpoken of.
Tripart hiſt. l. 6. c. 43.

And to theſe I might add, the perſecution of *Valens*, the *Arrian* Emperour, and the *Arrian* Biſhops, that were no leſſe cruell, no leſſe *bloody*, but more *crafty*, then the heathen Tyrants; and the perſecution of the *Vandales*, under *Genſericus* and *Honorius*; and of *Mahomet*, that began under *Heraclius*, and doth continue to this very day; and above all, I might inlarge my ſelfe with the perſecution of *Antichriſt*, which began under *Boniface* the third Biſhop of *Rome*, and ever ſince, hath made that *Babylonian* Harlot drunken with the innocent *blood* of the holy Saints, which are condemned to the *ſword*, to the *fire*, to the *gallowes*, becauſe they are *Lutherans*, *Calviniſts*, *Hugonites*, Proteſtants; even as *Attalus* was led about *Lyons*, with the cauſe of his condemnation inſcribed upon a tablet, *hic eſt Attalus Chriſtianus*, becauſe he was a Chriſtian; and I might produce *France*, *Spayne*, *Italy*, *Germany*, *Belgia*, and our owne Iſland, *England*, for witneſſes of theſe bloody tragedies; for *Meteranus* tells us, that during the life of *Charles* the fift, there were no leſſe then fifty thouſand men put to death in *Belgia*, for the onely fault of *Hereſie*, falſly imputed unto them; and while Duke *Albane* was preſident of the low countries, which was but ſix yeeres, there were about eighteene thouſand men and women, privately and publiquely put to death; In *France*, within the ſpace of two and twenty yeeres, beginning at the yeere 1564. the ſtories of thoſe times doe relate a hundred and forty thouſand *Chriſtians* to be conſumed, with the whirwinds of warre and other puniſhments; above ten thouſand thereof were moſt mi-

Vide concionem meam, ſuper Luk. 12. 49.

Victor de perſec. Vandalica l. 2.

Tripartit. hiſt. l. 3. c. 2.

Niceph. l. 14. c. 39. p. 192.

Meteranus deſcrip. belli Belgici. l. 2. fol. 28.

Idem l. 4.

The great ſlaughter of Chriſtians.

miſerably maſſacred in *Paris* and other places of *France*, upon the 24. of *Auguſt in Anno* 1572. at the time of the ſolemnization of the royall wedding: and, that which is moſt admirable, *Antonius Ciccarella* in the life of *Gregory* the thirteenth doth report, that the Embaſſador of the *French* King ſhould ſay unto the Pope, that in foureteene yeeres, after the death of the *Admirall*, ſeventy thouſand *Heretiques* were put to death, *in gratiam Pontificis*, for the *Popes* ſake; a ſtrange thing, ſo ſtrange, that we may ſay the prediction of *Iſidorus Hiſpalenſis* is now fulfilled to a haire, that in the time of *Antichriſt*, the divell ſhall rage and perſecute the *Saints* of Chriſt more then ever he did before; *quia, ſi ligatus tanta facere potuit, quanta ſolutus faciet?* becauſe heretofore he was *bound*, as the Scripture teſtifieth; and if he was able to doe ſo much miſchiefe, as we read of in Eccleſiaſticall ſtories, while he was *bound*, how much (thinke you) is he able to doe now being *looſe?* So you ſee, to *come* to Chriſt is, to come to *ſhame*, loſſe, death.

Simon Stenius in Apolog. Iacobi Greiſeri de vita Ign. Loiol. l. 2. c. 6.

Chriſtoph. Beſold. in ſig. temp. c. diſſert. 1. p. 2.

Iſidor. de ſummo bono l. 1. c. 28. p. 334.

And beſides all this, which perhaps you will ſay happened to ſome, but not to all, ſeeing *reſt* is contrary to *motion*, therefore there muſt needs be ſo many *kinds* of the one as of the other; and therefore, as *motion*, ſo *reſt* muſt be in

Reſt in a foure-fold reſpect.

reſpect { 1. Of the *ſubſtance* { 3. Of the *quality* } As
2. Of the *quantity* { 4. Of the *place*. }

1. That there be neither an intire *generation* nor *corruption* of the *ſubſtance*.

1. Reſpect.

2. That it be made neither *greater* nor *leſſer* in quantity.

2. Reſpect.

3. That it receive none other accidentall *forme* then what it hath, as for *cold* water not to be made *hot*, *white* not to be died *blacke*, and that which is *ſoft*, not to be made *hard*, and the like.

3. Reſpect.

4. That it be not *remooved* and transferred to any other *place*, then that wherein it was.

4. Reſpect.

The Chriſtians enjoy no kind of reſt. Iob 14.

And in all theſe reſpects, we find our *comming* to Chriſt brings no *reſt* unto us; for you ſee how the Chriſtian, of all men, is a man of *ſhort* time and is *full* of miſery, never *continuing* in one *ſtate*, never remaining in one *place*; but he is *toſſed* and tumbled from poſt to piller, now *rich*, to morrow *poore*, now in *credit*, anon in *ſhame*, to day *alive*, and the ſame day, perhaps, moſt *cruelly* put to a ſhamefull *death*; And therefore where is the *reſt* that our Saviour promiſeth to *all* thoſe that come unto him, when we ſee not any of thoſe to enjoy it?

Soluſio obiect.

To this I *anſwer*, firſt, with Saint *Auguſtine*, that to all them which come to Chriſt, the *ſpirit* of Chriſt is given, *qui in exterioris hominis corruptione, interiorem renovat de die in diem*, which in the corruption of the *outward* man, doth renue the *inward* man from day to day; *& guſtata requie ſpirituali, in affluentia deliciarum Dei, in ſpe beatitudinis futuræ, omnia præſentia aſpera delinit, & omnia gravia relevat*; and this ſpirit, having given us a taſte of the *ſpirituall* reſt, in the abundance of thoſe delights, which we have in God, and in the hope which we conceive of everlaſting happineſſe, doth *ſweeten* all the ſower and ſharpe things of this world, and *lighteneth* all thoſe things that are heavie; and therefore the Saints of God, doe count all things ſweet, all things light, when they conſider and ſee, *quanto pretio temporalium emenda ſit futura vita; non pati æternos labores impiorum, & ſine ulla ſolicitudine perfrui æterna felicitate juſtorum*; with how *little* price and ſmall worth of temporall things, they may purchaſe *eternall* life, whereby they ſhall eſcape to ſuffer the eternall *paines* and puniſhments of the wicked, and without any great care or labour, they ſhall enjoy the everlaſting *felicity* of the Saints; and we ſee ſicke men will ſuffer themſelves to be *lanced* and ſeared, to avoid the *little* paine of a ſhort and miſerable life; Souldiers will endure a *long* and deſperate warfare, he will hazard his *life* and limbes, for a little *wealth* and a little *honour* of leſſe worth; the Merchant will ſaile over ſeas and travell all lands, to find and fetch home his *commodities*, to get a little *gaine*, and the Hunters care not what paines they take to catch a poore *hare*, whoſe taking is farre ſweeter unto them, then the taſte thereof is to the

Aug. de verb. Dom. ſer. 10. 10. 10.

Idem ibid.

What ſtrange labours men will undergo, & what great things they will ſuffer, for what they love.

the palate of the eater; for whatſoever men *love* to doe, they never thinke *much* to doe it; *ſed quæ dura ſunt nolentibus mitèſcunt amantibus*, but thoſe things that are hard, to them that are *unwilling*, are ſweet and eaſie to thoſe that *love* them; and ſo whatſoever the Saints doe ſuffer, they count it no paine, and what labour ſo ever they take, they count it reſt.

2. I ſay that there is { 1. A phiſicall / 3. A metaphiſicall } reſt; or that I may anſwer with a diſtinction of *Bonaventure*, I ſay that there is a fourefold reſt.

{ 1. A *diabolicall* reſt. / 2. An *angelicall* reſt. } { 3. A *divine* reſt. / 4. A *humane* reſt. }

2 *Solutio.* That there is a fourefold reſt. *Bonavent. in Sabbatho Sanctio ſer. 1 & 2.*

1. The Prophet *Eſay*, ſpeaking of the flie of *Egypt*, and the bee of the *Aſſyrians*, ſaith, *they ſhall* reſt *in deſolate valleys, and in the hollow* places * *of the rocks, & in omnibus frutetis*, ſaith the *vulgar*; upon all *thornes*, ſaith our engliſh; *& univerſis foraminibus*, and upon all buſhes; or all holes, as the *vulgar* hath it; to ſhew unto us, *where* and in *what* places the divell principally hath his reſt; that is;

1. A diabolicall reſt.

* *In torrentibus vallium.* *In cavernis petrarum.*

Eſay 7.19. In whom the divell ſets up his reſt.

1. *In torrentibus vallium*; in the floods of the vallies; that is, in *voluptuous* and carnall men; becauſe all *pleaſure* is like a *torrent* or land-flood, *qui citò creſcit & citò tranſit*, which is ſoone *up* and ſoone *downe*, quickly come and quickly gone, ſo is all the pleaſure of ſinne; *momentaneum quod delectat, æternum quod cruciat*; a momentary delight and an eternall ſting; the pleaſure is *gone* aſſoone as ever the ſinne is *done*, but the ſting of ſinne will remaine for ever.

1. In carnall men.

Why pleaſure is like a torrent.

2. *In cavernis petrarum*, in the hollow places of the rockes; that is, in the ſecret corners of *hard* and obſtinate hearts, that will neither *feare* nor *yeeld* at the thunders of Gods judgements.

2. In obſtinate men.

3. *In frutetis*, in thornes and briers; that is, in ſuch places as *ſeeme* pleaſant and fruitfull, but indeed have nothing beſides the *ſhew* of vertues, and the outward face of painted holineſſe.

3. In hypocrites.

4. *In foraminibus*, in holes; that is, in all lurking and *ſecret* places, where ſinne may be *unſeene*, and the ſinner may offend without feare; becauſe *he that doth evill hateth the light*, as our Saviour ſaith; *leſt his deeds ſhould be reproved*; And

4. In all ſly and ſecret ſinners. Ioh. 3.20.

Theſe are the places that the divell *loves*, and in theſe places hee doth take his *reſt*; and whereſoever he is not *reſiſted*, there he *reſteth*; and as it is ſaid of *Moab*, *requievit in fecibus ſuis*, that he *reſted* upon his *dregs*; ſo will the divell reſt upon the *dregs* of ſinne, in what heart ſoever he finds them ſetled; this is his *reſt*, here will he *dwell*: and therefore if we would not have the divell to *reſt* in our *ſoules*, let not ſin raigne in our *bodies*.

The divell will reſt in every one that will not reſiſt him. Ier. 48, 11.

2. The *angelicall* reſt is that ſweet *content* and acquieſſencie, which they take in the *glory* of God, and their owne *happineſſe*, by the *fruition* of the eternall beatitude, and viſion of the God-head, and the further *multiplication* or more apparent *manifeſtation* of the ſame glory, by the *converſion* of poore wretched ſinners, and the *reunition* of thoſe ſoules to God, which had *relapſed* and diſunited themſelves from him by their *ſinnes* and tranſgreſſions.

2. Angelicall reſt

3. For the *divine* reſt, that is, the reſt of God, we find the ſame to bee threefold.

3. The divine reſt, threefold.

{ 1. *In complacentia operum*, I will not ſay in the good liking, but in the *finiſhing* of his *workes*. / 2. *In perſona Chriſti*, in our Saviour Chriſt. / 3. *In obedientia Sanctorum*, in the *obedience* of his Saints. }

1. It is ſaid that *God reſted the ſeventh day, and hallowed it*; whereupon Saint *Auguſtine* ſaith, that *ipſe nec cum creavit defeſſus, nec cum ceſſavit refectus eſt*, he was neither *wearied* when he created, nor was *refreſhed* when hee ceaſed, and in no day, nor worke, is it ſaid, that he *ſanctified* it, but onely that day, in which he is ſaid to reſt; to ſhew unto us, that with him, *qui nihil in ope-*

1. In the accompliſhment of his workes.

Aug. de Geneſ. ad lit. l. 4. c. 12.

The reſt of God, and the ſanctifying of the day of his reſt, expounded by Saint *Auguſtine.*

re ſuo laborat, which takes no *paines* in his labour and hath no *labour* in his works, *plus quies quam operatio valet*, his *reſt* is more availeable and more acceptable with him then his worke; *quia vitium eſt noſtris operibus delectari*, becauſe it is a fault to be delighted with our own works, therefore I would not ſay, the *reſt* of God was in the *good liking*, but in the *full finiſhing* of his workes; *quia Deus non in operibus, ſed poſt facta opera, in ſeipſo dicitur requieſcere*; becauſe God is not ſaid to *reſt*, or to take his eaſe and content *in* his workes, but *after* he had done his workes, he is ſaid to reſt *in himſelfe*, that is, to enjoy that reſt, *a qua nunquam receſſit*; which he never *miſt*, and which could not be *loſt*, no not for a moment, from him; therefore he ſanctified, *non diem operis, ſed quietis*, not the day of his *worke*, which began in time, and was finiſhed in time, but the day of his *reſt*, which was from eternall, and will bee to all eternity.

Idem quo ſupra. What the former doctrine ſhould teach us. *Quia non ei opera ſua, ſed ipſe ſibi bonus eſt, quo beatus eſt. Idem ibid.*

And this ſhould teach us, ſaith Saint *Auguſtine*, that if we would be like to God, to doe as he doth, we ſhould *reſt* from our *owne* workes in our ſelves, and ceaſing to follow our owne *deſires*, or to take delight in any thing that we doe, we ſhould place our reſt, *in bono incommutabili*, in the *unchangeable* good, which he onely is to us that made us; *& hac erit ſumma minimeq; ſuperba ſed verè pia requies noſtra*; and this our *reſt* will be a moſt *happy*, a moſt glorious and a moſt truly pious reſt; when, as he reſted from all his workes, becauſe his works doe no *good* unto him, but he is good unto himſelfe, whereby he is alſo bleſſed; ſo we doe hope to reſt, not onely from our *owne* workes, but alſo from *his* workes, to have our whole reſt in nothing but in *him* alone; and we doe deſire this very thing; that, after we have done his workes, which we acknowledge rather to be *his* workes in us, then *ours*, he would reſt *in us* and prepare a reſt for us *in him*; becauſe that although it is much for us to have our being *from* him, yet this is farre greater to have our reſt *in* him.

Not to delight in our own works. *Quæ agnoſcimus potius illius eſſe, quam noſtra.*

Magnum eſt ab illo extitiſſe, ſed manus eſt in illo requieviſſe. Idem ibid.

2. In our Saviour Chriſt.

2. God is ſaid to reſt in the *perſon* of Chriſt, and that three waies,

1. Reſpect. Iohn 1:14. Eccleſ. 24. 8.

1. *In ventre virginali*, in the *wombe* of the bleſſed Virgin, When *the Word was made fleſh*, whereof *Wiſedome* ſpeaketh, *qui creavit me requievit in tabernaculo meo*, as the *vulgar* reads it, he that hath *created* me, that is, in reſpect of his Man-hood, *reſted* in my tabernacle, and ſaid, *let thy dwelling be in Iacob, and thine inheritance in Iſrael*; even as Saint *Iohn* ſaith, *hee dwelt among us and we ſaw his glory, as the glory of the onely begotten of the Father, full of grace and truth.*

Iohn 1. 14.

2. Reſpect. Eſay 11. 2. & c. 61. 1.

2. *In virtute ſpirituali*, in reſpect of the fullneſſe of *ſpirituall* graces, wherewith he was indued, whereof the Prophet ſaith, that *the ſpirit of the Lord ſhall reſt upon him*; *the ſpirit of wiſedome and underſtanding, the ſpirit of counſell and might, the ſpirit of knowledge and of the feare of the Lord.*

3. Reſpect. Pſal. 4. 8.

3. *In morte triumphali*, in his triumphant *death*, whereof the Pſalmiſt ſaith, *I will lay me downe in peace and take my reſt*; and *Iacob* propheſying of his *death*, ſaith that, *requieſcens, accubuiſti ut Leo*; reſting himſelfe, he couched as a *Lyon*, and as an old Lyon, *who ſhall rouze him up?* and the Philoſophers ſay, that the Lyons *whelpe*, when it comes firſt into the light, ſleepes three *daies* and three *nights*, and then he is rouzed up by the *roaring* of the old Lyon; ſo was Chriſt raiſed from the dead, by the *power* and the vertue of his Father.

Gen 49 9. The Lyons whelp how long he ſleepeth, and how rouzed.

And as God reſted in *Chriſt*, chiefly in reſpect of his Incarnation, Sanctification, and Paſſion, ſo in all other reſpects, and at all other times, from the firſt *moment* of his conception, to remaine with him *hypoſtatically*, in the unity of his perſon, unto all *eternity*, he doth reſt in him for ever and ever; for *this is my beloved Sonne*, ſaith the Father, *in quo acquieſco*, in whom I doe *reſt*, and in that reſt, am *well* pleaſed for ever.

Mat 3 17.

3. In the obedience of his ſervants. Pſal. 132. 14, 15.

3. God reſteth in the obedience of his ſervants, whereof the Pſalmiſt ſaith, *the Lord hath choſen Sion*, that is, the Congregation of the faithfull, *to be an habitation for himſelfe, he hath longed for her*, and ſaid, *this ſhall be my reſt for ever, here will I dwell, for I have a delight therein*; ſo God *reſteth* in a *devout* ſoule, and

and an *upright* man is a *temple* for the Holy Ghost to *dwell* in; and as Saint *Augustine* saith, *Spiritus Sancti requies in nobis est, & requies nostra in ipso*, he takes up his *rest* in us, and our rest is in him; even as the *divell* resteth in the heart of a *wicked* man, so doth *God* rest, in the heart of the *godly*.

4. For the *humane* rest we find the same to be threefold.

1. *Corporalis*, of the *body*, in our beds.
2. *Mentalis*, of the *soule*, in our bodies.
3. *Æternalis*, of *body* and *soule* in heaven.

For

4 Humane rest threefold.

1. *Nocturna quies recreat sensus*; the night rest doth recreate not onely our bodies, but also our *senses*, saith Saint *Bernard*; *& hic quietis gustus suavis*, and this rest is very sweet; and for the recreation of our wearied bodies, *requies & ludus videntur esse necessaria*; rest and play seeme necessary, as *Aristotle* saith; and the reason is, as the Philosopher speaketh, *quia nemo laborem continenter subit*, because no man is able to undergoe *labour* and paines *continually*; for this doth exceed all *humane* strength, to indure an *everlasting* labour; and therefore our Saviour, considering the *necessity* of this rest, and the *insufficiency* of his Disciples to withstand the same, when they were wearied with *watchings* and overcharged with *sorrowes*, he saith, *dormite jam & requiescite*, sleepe on now and take your rest; *& Cn: Aufidius*, as *Cicero* sets it downe, was wont to say, that we should thinke sleepe to be given unto us against nature, if it did not bring *rest* and helpe, as a certaine medicine of our labour, unto our bodies; because it deprives us of our *sences* and takes away all *action* from us; and therefore if nature did not require *rest*, or if it could obtaine the same by any other way, we might very well be suffered to want the same; for we see how nature sheweth this in all men, that the *minde* desireth alwaies to be in *action*, to doe something, and cannot, by any meanes, abide *everlasting rest*, or indure a perpetuall cessation of all exercise; and so children and infants, cannot sit *still* and be idle, but they must be *medling* and doing some toy or other; and this desire of *doing* something, doth still wax stronger and stronger, together with their age and strength; and therefore, we would not desire *Endymions* sleepe, if wee might injoy it never so sweetely; or if such a thing did happen unto us, we should thinke it to be no otherwise then *death* it selfe; and so it appeareth that we are *borne* to doe, and are *brought* into the world to be in *action*; and this sleepe or rest is given unto us, for the *strengthening* of our wearied bodies, and the recovering of that decayed strength, which our bodies loose by the continuance of labour; and to this end, that wise *Romane* saith,

1. Corporall.

Bernard super Cant. ser. 19.

Arist. Eth. l. 4. c. 15

Idem Eth. l. 10. c. 4. Omnia necesse est, vel vi, vel natura quiescere. Aristot. de cælo. l. 3. c. 2. Somnium nobis, quis requietem corporibus, & medicinam quandam laboris afferret, contra naturam pusaremus datum. &c.

Sleepe what it doth to us.

Children how they desire to be alwaies in action.

Cicero de finibus bonorum. l. 3. p. 154.

Sleepe why given to us.

Interpone tuis interdum gaudia curis;
Ut quemvis animus possit tolerare laborem;

Cato dist.

because *labour* and paines-taking doth *tyre* and weary both the body and minde; and therfore they must have certaine kindes of *refreshings*, that they may be able to continue; and to that end, God hath given us *the night to rest*, as he hath appointed *the day for us to labour in*; and they doe exceedingly offend against the order of divine institution, that *use* to sit up *all* or *most* part of the night, and *sleepe* all or the major part of the day, in which respect the Prophet denounceth a woe to them, *that make day night and night day*; which point I might prosecute more at large, but I will proceed.

The night is for our sleepe, and the day to labour.

2. The *rest* of the *soule* is, when our consciences are quieted from the *sting* of sinne, and our hearts satisfied with the *love* of God; and of this rest the Scripture saith, *revertetur Iacob, & requiescet, & cunctis affluet bonis, & non erit quem formidet*; *Iacob* shall returne and rest, and shall abound in all good things, and he shall be in feare of none; wherein we finde three speciall conditions of this rest.

2. The rest of the soule.

Three conditions of this internall rest.

1. *Repentance* in the conversion, for he shall *returne* and rest; so no *rest* without *returning*; because, a wicked man can have no rest; and *There is no peace unto the wicked saith my God*; but their consciences are like *Scorpions* that doe bite them, sting them, and torment them night and day; and therefore Saint

1. Repentance for sin.

Esay 48. 22.

A ſinner continuing ſinne can have no reſt.

Nightingale how it ſleepeth.

Pſal. 116. 7.

2. Conſolation in God.
Love is our life.
Aug. de ſubſtantia dilectionis. c. 6. p. 237.
Quies anima eſt mera quadam & ſuavis tranquillitas, per infuſam nobis ex frequentia orationis dulcedinem, concreata: ſolis valde ſpiritualibus experientia hujus quietis conceditur; quibus & datur etiam ipſas ſuperceleſtias ſubſtantias contemplando tranſcendere; ſuper ignota enim bonitas, ipſis familiaria, ſeipſam eis immittit, & ipſi tota virtute dilato ſinu Sancti deſiderij, potentur ſuſcipiunt beatas immiſſiones, animalibus præſumptuoſis omnino incognitas; ſic igitur puris Sanctorum contemplativorum animabus tam inſueto nutrimento ditiſſimè adimplet, ſplendeſcit ipſarum ratio, dulceſcit conſupiſcentia, hilareſcit iraſcibilis, ex dilectione quorum non ambigimus deificam illam quietem emanare. Bonavent. de ſep. grad. contemplat. c. 7. p. 97.

3. Conſtancie in temptation.
Revel. 2. 10.

Rom. 8. 38, 39.
Habet & in hac vita requiem ſuam anima, qua de morte infidelitatis exempta eſt, & non ab operibus juſtitiæ, ſed ab iniquitatis ſe abſtinet actione ut vivens Deo & mortua mundo, in humilitate & manſuetudinis placita tranquillitate requieſcat. Aug. in ſent. 10. 3. p. 235. b.

Auguſtine ſaith, *juſſiſti Domine, & ita eſt, quod animus inordinatus ſit ſibi ipſi pœna*; thou haſt appointed it, Lord, and it is ſo, that every *wicked* mind or *inordinate* ſoule ſhould be a plague and a puniſhment unto himſelfe; and this *ſting* of conſcience makes every wicked man to ſleep like the *Nightingale*, which, they ſay, ſleepeth alwaies with a pricke or thorne before her breaſt; and therefore the Prophet *David* knowing this, that an evill conſcience ſhould have no reſt, and could have no peace, ſo long as it continued evill; he ſaith, *returne unto thy reſt ô my ſoule*; returne from ſin, and then thou ſhalt finde reſt.

2. Abundance of *conſolation*; for he ſhall abound in all good; in the *love* of God, and of all godlineſſe, which is the *true* reſt, and the greateſt contentment in the world; *quia vita cordis amor eſt*; becauſe *love* is the very *life* of the heart; and therefore it is impoſſible that the heart ſhould be without love, if the ſame deſire to live; therefore of neceſſity, it muſt either love it *ſelfe*, or ſome *other* thing from it ſelfe; but becauſe it cannot find a *perfect* good in it ſelfe, the love thereof could not be *happie*, if it ſhould love *it ſelfe*; therefore, if our heart deſireth to love *happily*, it muſt of neceſſity enquire for ſome *other* thing, that it may love beſides it ſelfe; and if it ſhall begin to love any *imperfect* thing without it ſelfe, then truly it doth nothing els but *irritate* and provoke its love, but not exclude its owne miſery, which by this meanes it augmenteth and not diminiſheth; and therefore it is impoſſible that our heart ſhould ever love happily, untill it ſhould *convert* it ſelfe, by the deſire of its love, unto the one onely chiefeſt good; and becauſe God *alone* is the one onely chiefeſt good, therefore he doth *onely* love happily, which doth onely love God, *& tanto felicius amat, quanto amplius*, and by how much the *more* he loveth him, by ſo much the *happier* is his love, and he the happier by his love; and therefore this is the *true* reſt of our heart, when by the deſire thereof, it doth *faſten* it ſelfe, and cleave in the *love* of God, deſiring *nothing* els beſides, but delighting it ſelfe *wholly*, with a certaine kinde of happy ſecurity, in that thing, which it holdeth; for the faire *beauty* of all viſible things doth *betray* our ſences and deceive our ſoules, which are filled with deluſions, and are made thereby unquiet and full of griefe, when they doe moſt *vainely* deſire, to hold thoſe things, of which indeed themſelves are held; but that is the *true light*, which ſheweth all theſe things not to be true; and by *that* light, the ſoule of man is called to reſt, that is, by not loving thoſe things, which, without great *labour*, cannot be loved; becauſe thus, he ſhall *rule* over all theſe things, he ſhall *hold* them, and not be held of them, he ſhall *poſſeſſe* them and not be poſſeſſed of them, and, being ſubject to *this* yoke, he ſhall have all *other* things ſubject unto him; but moſt *miſerable* are the friends of this world; becauſe they refuſe to be the Lords of it, which they might be, if they deſired to be the ſonnes of God, and are ſo afraid to be ſeparated from the embracements of this world, *ut nihil eis ſit laborioſius quam non laborare*, that nothing is more laborious unto them, then not to labour; *Aug. de vera religione, cap.* 35.

3. *Conſtancie* in temptation; for *there ſhall bee none that hee ſhould feare*; when we repoſe our truſt in God, and looke for helpe from God, we need not feare what man can doe *unto* us, nor what the gates of hell can doe *againſt* us, but, as the Scripture ſaith, *feare none of thoſe things that thou ſhalt ſuffer*; ſo they that are *come* to Chriſt, and doe *beleeve* in Chriſt, doe feare *nothing*; neither *life* nor *death*, nor *Angels*, nor *principalities*, nor *powers*, nor *things preſent*, nor *things to come*, nor *height*, nor *depth*, nor *any other creature ſhall be able to ſeparate them, from the love of God, which is in Chriſt Ieſus.*

And this is the *reſt* of the ſoule in this life; when our conſciences are *cleanſed* from all ſinnes, through the *death* and paſſion of Ieſus Chriſt, according to that ſaying of the Apoſtle, *Being juſtified by faith, we have peace with God, Rom.* 5. 1. and when our hearts have abandoned all the *vanities* of this world, and doe reſt our ſelves wholly ſatisfied with the *love*, and delight that we take, in God

God alone; and then we feare no *dangers*, but are moſt readily willing to undergoe any *thing*, that ſhall betyde us, for the teſtimony of Chriſt and the profeſſion of our faith.

And this is the *reſt*, that our Saviour promiſeth to them that take his yoke upon them; not a reſt from *labour*; for we are all borne unto it, nor a diſcharge from our *duties*; for *it becommeth us to fulfill all righteouſneſſe*, nor an exemption from the *Croſſe*; for we muſt be ready *to denie our ſelves*, and to lay downe our *lives* for the truth; but a reſt unto our *ſoules* through Ieſus Chriſt, even as he ſaith himſelfe, *in the world you ſhall have tribulation, but in me you ſhall have peace*, and you may be of good cheere, becauſe *I have overcome the world*.

Mat.3.15.

Luk.9.23. Mat.16.24. Mar.8.34. Ioh.16.33.

And this is the *greateſt* happineſſe of Gods Saints, that whatſoever ſtorme falls upon their *outward* man, ſhame, loſſe, baniſhment, perſecution or death it ſelfe, yet ſtill their *inward* man, their heart, their ſoule, their conſcience is *quiet* and calme, and full of all tranquillity, *ſleeping* with Chriſt in the ſterne of the ſhip, when the ſame is toſſed with the moſt tempeſtuous *waves*; and I had rather have, if it pleaſed God, *a quiet ſoule* in a troubled and *tormented body*, then a *diſtracted* and a wounded minde in the *ſoundeſt* body; for *the ſpirit of man will beare his infirmities, but a wounded ſpirit who can beare?* and therefore ô ſweet Chriſt, doe what thou wilt unto my *body*, ſo thou wilt give reſt unto my *ſoule*.

The reſt of the ſoule how farre more excellent then the reſt of the body.

Pro.18.14.

3. The *eternall* reſt is, when both body and ſoule ſhall be delivered from all *miſeries*, and ſhall reſt in *peace* with God for evermore; of which the Prophet *Eſay* ſpeaketh, *And my people ſhall dwell in a peaceable habitation and in ſure dwellings, and in quiet reſting places*; and this is the *chiefeſt* of all reſts, a reſt that paſſeth all *underſtanding*, and a reſt that doth onely make us *happy*. And ſo much for the *promiſe* of our Saviour Chriſt.

3. The eternall reſt.

Eſay 32.18. & c.58 v.11.

Iam animus pleno convivio non ſatiatus, ſed parvo interim guſtu refectus, donec veneri quod perfectum eſt. Rupert. in Mat. c.11.p.111.

3. The *laſt* thing in this part of Scripture is, the *proofe* of the reaſon, that proveth, *why* we ſhould come to Chriſt, and both take his *yoke* upon us, and alſo *learne* of him to be *meeke* and *lowly* in heart; or the reaſon, proving *why* we ſhall finde *reſt* unto our ſoules, is, becauſe his *yoke is eaſie, and his burthen light*: and by theſe two words {1. *Yoke.* 2. *Burthen.*} I doe underſtand two things: {1. *Faith.* 2. *Obedience.*} For

3. The reaſon of the precept or of the promiſe, or both.

Two things required of us.

1. As the *yoke* tyeth and coupleth the oxen together, ſo *faith* uniteth us to Chriſt; and this *yoke* is *eaſie*, ſaith Chriſt, onely *believe* and thou ſhalt be ſaved, and if you compare the yoke of the *Iewes*, which tyed them to God, and *this* yoke of *Chriſtians*, which uniteth us to Chriſt, then will it appeare more plainely to be a very *ſweet* and an eaſie yoke; for the yoke of the Iewes was, their threefold law, {1. *Morall.* 2. *Iudiciall.* 3. *Ceremoniall.*} A yoke indeed, *which neither our fathers nor we were able to beare*, as Saint *Peter* teſtifieth; and therefore as the people through their *diſobedience*, did altogether *breake thai yoke* and *burſt theſe bonds*, as the Prophet *Ieremy* complaineth of them; ſo Chriſt, in *mercy*, did breake this *yoke* of their burthen, and the *ſtaffe* of their ſhoulder, and the *rod* of their oppreſſor, as in the day of *Midian*; but the yoke that Chriſt *gave us* in ſtead of this *other*, is the *ſingle* and the ſimple law of faith, to *believe* that *through the grace of the Lord Ieſus Chriſt, we ſhall be ſaved even as they*; and therefore a moſt ſweet and an eaſie yoke; to receive, *without* labour, the fruits that others *laboured* for, even as the children of *Iſrael* inherited the lands of the heathen, and *tooke the labours of the people in poſſeſſion*, houſes that they *builded not*, and gardens, orchards, and vineyards that they *planted not*, ſo ſhall we reape all the *fruits* of Chriſt his paines, and of all his merits, if we will but lay hold upon the ſame by *faith*.

1. To take his yoke; and what is meant by his yoke.

The yoke of the Iewes what it was.

Act.15.10.

Ieremy 5.5.

The yoke that Chriſt brake. Eſay 9.4. *vide* c.10.27.

Act.15.11. The yoke that Chriſt layeth upon us.

Pſal.105.43.

2. As his *yoke* is eaſie, ſo his *burden* is light; where firſt of all, before I ſhew the *lightneſſe* of his burthen, you muſt obſerve, that as hee did not *unlooſe* us from the former yoke, to let us runne free, and runne away from him, *like a wilde aſſe to the wilderneſſe*, without any tie, but he would lay *another* yoke, though farre eaſier, upon our necks, to tie us ſtill unto himſelfe; ſo heere he doth not *exempt* us from all *obedience*; but as he doth moſt *mercifully take away our heavie* burthens, under which we were even ready to *ſinke* downe to hell; ſo he doth moſt *juſtly* impoſe upon us *light* and eaſie burdens, with which we may freely flie up to heaven; and therefore in his laſt farewell, he chargeth his Apoſtles to teach us, *to obſerve all things whatſoever he commanded us*: and you ſhall find that he commanded *little leſſe* then his Father, and his Father, at firſt ſight, did not ſeeme to command them, ſo *ſtrict* as he doth; and yet his *burthen* is but *light*, if we compare the ſame with all other burthens of the world.

2 To take his burthen upon us: and what is meant by his burthen.

Onus & in bonam & in malam partem accipi poteſt, hoc eſt, & in his qui peccatis gravibus opprimuntur, ut Pſal. 37. & in illis qui virtutum levia onera ſuſtentant, ut hic Mat. 11. 29. Hieron.

Matth. 28. 20.

I will diſtinguiſh them into theſe foure heads.

All ſorts of burthens diſtinguiſhed into foure heads.

1. The burthen of the ſonnes of *Adam*.
2. The burthen of the ſinnes of *Adam*.
3. The burthen of the law of God.
4. The burthen of the puniſhment of God.

} Foure heavie burthens.

1. The burthen of the *ſonnes* of *Adam*, that lieth ſo heavie upon every ſhoulder, is the inſupportable *griefe*, and the unexpreſſible *miſeries* of every man, even from our cradles unto our grave; Saint *Auguſtine* ſaith, *Quis non exhorreat & mori eligat, ſi ei proponatur, aut mors perpetienda, aut infantia?* who would not tremble, and chooſe rather to *die*, if it were propoſed unto him, whether he would undergoe death, or paſſe over *infancie* againe? and therefore the Poet ſaith,

1. *The burthen of the ſonnes of Adam.*

Aug. de civit. Dei. l. 22. c. 24.

Quæ lucis miſeris tam dira cupido?

Optimum eſt non naſci, & proximè eſt quam citò mori.

he knoweth not, why men ſhould deſire to *live*, or what pleaſure they have to enjoy this *light*; for we reade of none, but onely one, that is *Zoroaſtres*, that was ſaid to *laugh* when he was borne, *nec ei boni aliquid monſtroſus ille riſus portendit*, and that monſtrous laughter did foreſhew no *good* unto him, it was no preſage of any *happineſſe*; for he is ſaid to be the inventor of the *Magique* arts, a great *Aſtronomer* and a great Magitian, and yet all his Magique could not profit him, to preſerve him to injoy the vaine felicity of this ſhort life againſt his foes: and therefore *Tullie* ſaith, that nature, rather like a ſtep-dame then a mother, brought man into this life, with a *naked*, fraile and feeble body, and with a minde, *anxio ad moleſtias, humili ad timores, molli ad labores, & prono ad libidines*, troubled with *griefes*, trembling with *feares*, unapt to *labour*, prone to *luſt*, and blinde to *underſtand* the cauſe, almoſt of any thing, that he ſeeth: and Saint *Auguſtine* ſaith, behold, how the *miſeries* of humane kinde doe *incompaſſe* the ſences round about, thou art a man, thinke nothing that belongs to man ſtrange from thy ſelfe, and in thoſe things which *thou* doſt not ſuffer, partake in the ſufferings of *others*; and although thou doſt *abound* with never ſo great earthly felicities, yet there is *no day*, that paſſeth over thy head, without inteſtine warres, eſpecially if thou doſt indeavour to accompliſh that, which thou doſt profeſſe; and becauſe there be ſome things, which now perhaps thou canſt not ſo well *remember* in thy *ſelfe*, therefore thou maiſt do well to *obſerve* the ſame in little *children*, how many dangers and how great evills they doe ſuffer? in what, and with what vanities, vexations, errors, and feares they doe grow and are bred to mens eſtate; and when they are growne *great*, able to ſerve God, then looke how, *tentat error ut decipiat, tentat labor aut dolor ut frangat, tentat libido ut accendat, tentat meror ut ſternat, tentat typhus ut extollat*; error tempteth us, that it may *deceive* us; labour and griefe tempteth us, that they may *breake* us, luſt tempteth us, that it may *inflame* us, ſadneſſe and diſcontent tempteth us, that it may *deject* our mindes and caſt us downe, pride and ambition tempteth us, that it may *lift* us up to breake our necks; becauſe, as the Poet ſaith,

In quo tamen ineſſet tanquam obrutus quidam divinus ignis ingenij & mentis; rem vidit cauſam neſcivit. Aug. cont. Pelag. l. 4. c. 13 p. 266.

The great miſeries of mankinde.

No day without miſeries.

The many evills that children ſuffer.

Manifold temptations.

Sequitur

Sequitur ſuperbos ultor a tergo Deus;

And this palpable evidence of theſe *inſufferable* miſeries, hath compelled many of the heathen *Philoſophers*, which neither knew nor believed any thing of the ſinne of the firſt *Adam*, to ſay, that for ſome hainous *evils*, committed and received in former time, in the firſt ages of this world, we are borne liable to ſo many *puniſhments*, which for thoſe evils, they knew not what, we do and muſt ſuffer, and have our ſoules tyed to corruptible bodies, to be plagued with that puniſhment, wherewith the *Hetrurians* uſed to afflict and impoſe upon thoſe *robbers*, that they tooke, to couple them alive with dead bodies till they died.

Senec. Here fur. Act. 3.

What ſome Philoſophers thought of our miſeries.

Aug. com. in Gen. l. 4. c. 10.

An Hetrurian puniſhment.

This is a *miſerable* caſe, a *heavy* yoke, and a lamentable life, to be neceſſitated to undergo ſuch inevitable miſeries; and yet *Cicero* is deceived, becauſe *nature* cannot be blamed, and we can faſten, not the leaſt fault, on *God*, but upon our *ſelves*, and that firſt root, our *firſt* parent, *in* whom we were all included, and have all ſinned, and *from* whom we derive thoſe corruptions both of body and ſoule, which do moſt juſtly deſerve all thoſe miſeries to be impoſed upon us.

Neither God nor nature to be blamed for our miſeries.

2. *Onera quæ vnusquiſq; ſua portat peccata ſunt*, the *burdens* which every one doth beare, are his owne *ſinnes*, ſaith S. *Auguſtine*. With theſe we are *burdened* and laden, and that which is more miſerable, we do *tie* theſe pernicious burdens upon our ſhoulders; yea, and that which is yet more miſerable, and moſt lamentable, we deſire *more burdens* to be added, and never ſeeke to have thoſe, that preſſe us, to be taken from us; whereupon it happeneth, in a ſhort ſpace, not one of us is able to expreſſe the *multiplicity* and variety of theſe burdens, as the ſame S. *Auguſtine* ſpeaketh; S. *Bernard in cœna Domini in fine de unlecim oneribus*, out of the Prophet *Eſay*, collecteth eleven ſpeciall burdens; that is,

2. The burden of the ſins of Adam.

Onera addi primus, non deponi.

Quis brevi tempore poteſt multiplicitatem & varietatem harum diſſerere ſarcinarum? Aug. de verb. Apoſt.

11. Speciall burdens.

1. The burden of *Babylon*, *Eſa.* 13. 1. that is, of the luſts and deſires of this world; *Sic cor Iudæ oneraverunt avaritiæ, Phariſæorum invidia, Pilati ſtultitia*; ſo *covetouſneſſe* burdened the heart of *Iudas*; *envy*, the *Phariſees*; and *folly*, *Pilate*; to feare man more than God, to preferre *Cæſar* before his *Saviour*: and of *covetouſneſſe* S. *Auguſtine* demaunds the queſtion; *nonne gravis eſt avaritia?* Whether it be not a very *heavy* burden, when it ſtirreth us up from ſleep, and ſomtimes ſuffereth us not to ſleep at all; and perhaps (ſaith he) thou haſt the burden of *ſloth* and idleneſſe with this of covetouſneſſe; and if ſo, then theſe two moſt wicked *diſagreeing* burdens do preſſe thee, and teare thee all to pieces; becauſe they give *contrary* commands, when ſloth bids thee *ſleepe*, and covetouſneſſe cals upon thee to *riſe*; ſloth bids thee not to indure the *cold* and *wet*, and covetouſneſſe chargeth thee to undergo the *dangers* both of ſeas and tempeſts; and truly *envy* is as heavy a burden as any; it vexeth the very *heart* of man, and makes him ſweat the drops of *bitter* words, and deviſe the plots of malicious *revenge*, and it ſuffereth the owner to reſt neither day nor night.

1. Of Babylon. that is, the world.

Aug. de verb. Apoſt. Ser. 24.

The burden of covetouſneſſe.

The burden of envy.

2. Is the burden of the *Philiſtines*, that is, of them that fall downe under the weight of pride; *Philiſtim* ſignifying *falling*, and Satan by his *pride* fell downe from heaven; becauſe *pride* is of ſuch a *weight*, as is able to preſſe downe any ſoule to hell; the pride of a *feather*, or ſuch another toy, that ſeemes ſo *light*, being oftentimes heavier than a *talent* of lead; therefore this muſt needs be a heavy burden.

2. Of the Philiſtins.

The heavineſſe of the pride of a feather.

3. Is the burden of *Moab*, *Eſa.* 15. 1. that is, of too much care for our *children*, and for the neceſſities of this world; *quia Moab de patre dicitur*, becauſe *Moab* ſignifieth of the father, to ſhew, that the *care* of fathers, eſpecially when it exceedeth reaſon and religion, is a mighty *burden*, that preſſeth downe many a loving father into hell, to raiſe up his wicked ſonne on earth.

3. Of Moab. Not to be too carefull for our children.

4. Is the burden of *Damaſcus*, *Eſa.* 17. 1. that is, of thoſe that follow the ſteps of their predeceſſours; becauſe *Damaſcus* ſignifieth *fundens ſanguinem*, the ſpreading of our *corruption*, *which*, *like ſowre grapes*, *will ſet thoſe childrens*

4. Of Damaſcus.

That we ought not to imitate the corruptions of our anceſtours.

teeth on edge, that will *imitate* and follow thoſe innate vices, which they have traduced from their parents; and therefore, *ille verè Damaſcenus, proprium fundens ſanguinem, qui innatæ corruptioni conſentit*, he is truly of *Damaſcus*, powring out his owne bloud, which doth follow his owne *naturall* corruption, and thereby give an ill example unto all his children, unto all his family; and yet this naturall corruption, this inbred bloud, is no ſmall burden, nor eaſily removed from our ſhoulders.

5 Of the deſart of the ſea. Not to follow the multitude.

5. Is the burden of *the deſart of the ſea*, which S. *Bernard* interpreteth to be *multitudinem reproborum*, the multitude of wicked men, that are a heavy burden unto us, both in corrupting us by their evill *examples*, and oppreſſing us, by the *cruelty* of their converſations.

6. Of Egypt. The burden of ignorance.

6. Is the burden of *Egypt*, that is, of *ignorance*, which is a very *heavy* and a very troubleſome burden, not onely to thoſe that are *ignorant* themſelves, but alſo to all them that are in their *company*; becauſe nothing is more tedious to a *wiſe* man, than the *company* of a foole, and no burthen heavier to a *knowing* man, than an *ignorant* fellow, who himſelfe will ſoone perceive the heavineſſe of his burden, when he begins to underſtand his owne ignorance.

7. Of Duma. The burden of ſilence.

7. Is the burden of *Duma*, that is, of *ſilence*, which proceedeth from *ſhame*, when we ſhould confeſſe our ſinnes; or from *unthankefulneſſe*, when we ſhould praiſe our God; and in both reſpects, it is a heavy burden upon the ſonnes of men.

8. Of Arabia. The burden of the feare of death.

8. Is the burden of *Arabia*, which is interpreted to ſignifie *veſperum*, or *finem diei*, the end of the day; and that is, the feare of *death*, which in the *end* of our life, ſeemes very *terrible* to many men, eſpecially unto thoſe that have led a diſſolute life.

9. Of the valley of the viſion. The burden of deſperation.

9. Is the burden of the *valley of the viſion*, that is, of an *abject* deſperation, and a deſperate contemplation of our ſinnes; when as now, upon our death-beds, we do as much feare the *juſt* and terrible judgements of the great God, as before we did preſume upon the *goodneſſe* of his mercy, which being abuſed by our corruption, doth bring us into the depth of deadly deſperation.

10. Of Tyrus. The burden of the bitterneſſe of a dying ſinner.

10. Is the burden of *Tyrus*, that is, *anguſtiæ*, of the *griefe* and anguiſh that now falls upon the wretched ſoule, *in amaritudine pœnitentiæ*, who in the bitterneſſe of his repentance, for the many evils that he committed, will begin to *curſe* the day of his birth, and all the time of his life, for the feare that he conceiveth of this terrible death.

11. Of the beaſts of the South The burden of the temptations of Satan.

11. Is the burden of *the beaſts of the South*, which I can expound no better, than the *temptations* of the Divels, which will now magnifie all our ſinnes, and *ſet before our face the things that we have done*; and he that before *allured* us to commit all ſinnes with *greedineſſe*, and perſwaded us to drinke up iniquity like *water*, will now prove unto us, that we have ſo many burdens upon our backes, as we have ſinnes, and that *every* ſinne is of that *weight*, as it is able to preſſe downe the ſtrongeſt ſoule to hell.

1. The burden of the law of God.

Alexander Hales To. 4. de Conſeſſ. q. 18 p. 565.

Gal. 4. 24.

Obſervationi ſarcina gravis jugum, ſed duræ cervici convenienter impoſitum. Aug. de ver. Domini Ser. 9.

Pſal. 51. 6.

3. The burden of the *Law* of God, eſpecially if you conſider not onely the *Morall* Law, but alſo the *Iudiciall* and *Ceremoniall* Law, muſt needs be a very *weighty* burden; and that, as I ſhewed you before, out of *Alexander Hales*, for the *plurality* of the ceremonies, for the *ſharpneſſe* of the puniſhment, for the *obſcurity* of the figures, for the *inefficacie* of the motive, for the ſmall *profit* of the reward, for the *defect of ability* to performe it, and for the *ſervitude* of the ſame, as the Apoſtle ſheweth, *Gal.* 4. 24.

And though we ſhould be freed from the *Ceremoniall* and the *Iudiciall* Lawes, and had no more burden laid upon us, than the ten Commandements of the *Morall* Law; yet if we conſider how God expecteth not onely a *literall* obſervation of the ſame, but alſo as the Prophet *David* ſaith, *he requireth truth in the inward parts*; we ſhall find this a very *heavy* burden, and that in many things we ſinne all, and many of us in all things.

4. The burden of the puniſhment of ſinne.

4. As every *ſinne* is a burthen, ſo every *puniſhment* of ſinne is a burthen likewiſe;

wiſe; *Caine* knew it well, and he felt the *waight* of it; when, after the denouncing of his puniſhment, he *cried* out, that it was *heavier* then he could beare; and therefore deſired rather to *die*, yea to be *killed*, then to live under the *waight* of ſuch a burthen; and though *every* puniſhment is not ſo heavie as his, yet the *leaſt* cannot be ſaid to be little; poverty, ſickneſſe, ſhame, diſcontent, impriſonment, baniſhment, and a 1000. more, infirmities and afflictions that God moſt juſtly impoſeth on man for ſinne, doe make *our beauty to conſume away, as it were a moth fretting a garment*, and will ſuddenly bring the beſt of us unto *the duſt of death*; this point is ſo *cleere*, that I need not ſay any more of it; for, howſoever the *rich* man doth not feele the burthen of his riches, nor the *proud* man of his pride, nor many other ſinners doe perceive the *waight* of their ſinnes, becauſe they ſeeme ſo *pleaſant* unto them, and as yet they perceive not the *ſting* thereof; yet there is no man that ſuffereth any *croſſe* or calamity, but he will ſoone feele the *waight* thereof, and will be readier to *proclaime* it, then you can be to *prove* it, how heavie this his burthen lyeth upon his ſhoulders.

Gen. 4. 13.

Heavie puniſhments.

Pſal. 39. 12. Pſal. 22. 15.

Many perceive not their burthens, and why.

So you ſee, *all* theſe burthens are moſt *heavie* burthens, and moſt grievous to bee borne; *& cum jugo peccati atq; onere mortalitatis, Regum vel Dominorum dura imperia ſuſtinuiſtis, quales feræ potius quam homines merentur dici*; and together with the *former* burthens, the yoke of *ſinne* and the waight * of our *mortality*, we have oftentimes ſuſtained the hard rule of *tyrannicall* Kings and cruell Lords, which deſerve rather to be termed *beaſts* then men, in which reſpect the Prophet *Daniel*, Chap. 7. deſcribes them by the faces of *foure beaſts*, and they no milde ones neither, but a *Lyon*, a *Beare*, a *Leopard*, and the fourth *worſe* then theſe, that ſtamped theſe all to peeces.

The burthen of hard Lords.

* *Quia onus in Prophetis gravedinem ſignificat. Hieron. habac. 1. & p. 247. a.*

Rupertus in Matth. c. 11. f. 111.

But the burthen of *Chriſt* is a moſt *facile*, *light* and *eaſie* burthen; It is not to be underſtood of *taxes* and impoſitions, ſuch as temporall Lords doe impoſe upon their ſervants, as *Salomon* and *Rehoboam* did upon his ſubjects, where in ſeeking perhaps the *tenth* part of their *goods*, the ill adviſed King loſt, we are ſure of it, *ten* parts of his *kingdome*; but it ſignifieth the *doctrine* and the precepts of Chriſt, as Saint *Hierom* teſtifieth, and his doctrine is *ſweet* and his precepts *eaſie*; for Saint *John* ſpeaking of them, ſaith plainely, that *his commandements are not grievous*, 1 *John* 5. 3. and if *Moſes* might juſtly ſay of the law, *the commandement, which I command thee this day, is not hidden from thee, neither is it farre off; it is not in heaven, that thou ſhouldſt ſay, who ſhall goe up for us to heaven, and bring it unto us, that we may heare it and doe it, neither is it beyond the ſea; but the Word is very nigh unto thee, in thy mouth and in thy heart, that thou maiſt doe it*, then much more truly may we ſay this, of the *doctrine* of Chriſt and the precepts of the Goſpell, as Saint *Paul* manifeſtly ſheweth unto us, where he applieth theſe words of *Moſes*, unto *the Word of faith, which wee preach unto you*.

The burthen of Chriſt what it ſignifieth.

Quod doctrina pro onere accipiatur, perſpicuum ſit, in evangelio, ut alligans phariſæi onera gravia. Hieron. in ep. ad galat. c. 5. p. 114.

Gods Word how nigh unto us.

Deut. 30. 11, 12, 13 14.

Rom. 10. 6. &c.

And therefore Saint *Auguſtine*, conſidering the *light* burthen of the *Chriſtians*, in compariſon of the heavie and almoſt inſupportable burthen of the *Iewes*, in reſpect of *Rites*, *Ceremonies* and *Sacraments*, ſaith; that, becauſe *piety* or true religion was to be planted through *feare*, and perfected through *love* and charity, *Ideo populus timore conſtrictus, tempore ſervitutis in veteri lege, multis ſacramentis onerabatur*, therefore the people, kept under with *feare*, in the time of ſervitude, under the old law, was laden and burthened with *many* Sacraments; becauſe this was *profitable* unto them, to make them deſirous of the *grace* of God, which was foretold by the Prophets, that it ſhould come, and be given unto us; but when *grace* was come, *tum ab ipſa Dei ſapientia, homine aſſumpto, a quo in libertatem vocati ſumus, pauca Sacramenta ſaluberrima conſtituta ſunt, quæ ſocietatem Chriſtiani populi continerent*, then the wiſedome of God, being made man, to call us into liberty, did ordaine a *few*, and thoſe moſt *wholeſome* Sacraments; touching which, the ſame Saint *Auguſtine* writing to *Ianuarius*, ſaith, *primò hoc tenere te volo, Chriſtum levi jugo ſuo nos ſubdidiſſe*; first

The burthen of the Chriſtians how light in compariſon of the burthen of the Iewes.

Pietas timore inchoatur atque charitate perficitur. Aug. de vera Rel. c. 17.

Iewes laden with rites and ceremonies, and why.

Aug. in l. de vera religione. c. 17.

Aug. in ep. 11. ad Ian.

How Chriſt hath eaſed us from the multiplicity of rites and ceremonies.

Sacraments but two in Saint *Auguſtines* time.

What things not written were obſerved.

Aug ep. 118. *ad Ian.*

Saint *Auguſtines* complaint againſt the multiplying of rites and ceremonies.

I would all Popiſh Biſhops would weigh this.

* *Pauciſſimis & manifeſtiſſimis Sacramentis.*
The Iewes, burthened with fewer Ceremonies then ſome Chriſtians.

Mat. 15^6.
The obſervings of humane rites, cauſe us oftentimes to neglect the precepts of God.

Ier. 10 23.

Bonavent. l. 3. diſt. 28 art. 1 q. 3.
The Commandements fullfilled two waies.
1. In reſpect of the outward precept.
2. In reſpect of the intention of the giver.

Bonavent. Ibid.

Why we want grace.

firſt of all I would have thee to obſerve this, that Chriſt hath ſubjected us to his *light* and eaſie yoke, *unde Sacramentis numero pauciſſimis, obſervatione facillimis, ſignificatione præſtantiſſimis ſocietatem novi populi colligavit*; whereupon he tyed together the ſocietie of his new people, that is, of *Chriſtians*, with Sacraments, in number as *few* as may be, (for we have but two,) for obſervation moſt *eaſie*, and for ſignification moſt *excellent*; as are, *Baptiſme* in the name of the bleſſed Trinity, and the *Communion* of the body and blood of Chriſt, and if there bee any other thing commended in the *Canonicall* Scriptures; as for *other* things, which we obſerve, though they be not written, you muſt know, they be ſuch as are obſerved in *all* the world, and are commended and appointed to be kept, either by the *Apoſtles* themſelves, or by *plenary* counſells, whoſe authority is moſt wholeſome in the Church of God; as are the anniverſary celebration of of the *Paſſion, Reſurrection, Aſcention*, and ſending downe of the *Holy Ghoſt*, and the like. This was the will of Chriſt, that his Church ſhould be *eaſed* from all *heavie* burthens, and charged onely with theſe *few, light*, and moſt *excellent* things.

And yet this holy Father in that very ſame Epiſtle, ſaith, *hoc nimis doleo, quia multa, quæ in divinis libris ſaluberrima præcepta ſunt, minus curantur; & tam multis præſumptionibus plena ſunt omnia*; I doe much, or too much grieve, and bewaile at this, that many things, which are *commanded* in the divine Scriptures, are too *ſlightly* regarded, and all things are filled with ſo many *preſumptions*; ſo he calleth the ceremonies, traditions and inventions of men, *reſecanda exiſtimo*; I thinke (ſaith he) they ſhould be cut off; becauſe that although this cannot be found, how they are againſt the faith, *ipſam tamen religionem, quam pauciſſimis & manifeſtiſſimis celebrationum Sacramentis, miſericordia Dei eſſe liberam voluit, ſervilibus oneribus premunt*; yet they doe *overpreſſe* our religion (which the mercy of our God * would have to be free) with too many *ſervile* burthens; ſo that the condition of the *Iewes*, which knew not the time of this *liberty*, but were ſubject to the *legall* burthens, not to theſe humane preſumptions, was a great deale more *eaſie* and more tolerable then ours; and I would to God the Church of *Rome*, and all Churches, whoſe *Palinures* and governors are ſo apt to introduce new toyes, and unbidden rites and ceremonies among their people, would well remember this *complaint* of Saint *Auguſtine*, and take heed, leſt the obſervation of theſe *will worſhips* ſhall *exclude*, or at leſt wiſe cauſe to be *neglected*, the true *worſhip* of God from our hearts, which is our Saviours note unto the Phariſees; *you have made void the commandement of God by your traditions.*

And ſo you ſee, that both the *ſubſtance* and the *ſhaddow*, the *precepts* and the *Sacraments*, the *internall* and the *externall* burthen of us Chriſtians, is but a *light* and an *eaſie* burthen; a moſt *eaſie* thing, to obey the *commandements* of Chriſt.

Ob. But againſt this it may be objected that the Prophet *Ieremy* ſaith, *ô Lord, I know that the way of man is not in himſelfe; it is not in man that walketh to direct his ſteps.*

Sol. To this *Bonaventure* anſwereth, that the commandements of God may be ſaid to be fullfilled two waies.

1. *Quantum ad genus operis*, in reſpect of the *worke* commanded, or the *outward* precept; and ſo ſome men have performed the ſame, according to the *letter* of the law, as it may be, that young man in the Goſpell did, which ſaid, *all theſe things have I done from my youth, Mat.* 19.20.

2. *Quantum ad intentionem mandantis*, in reſpect of the *intention* of the Lawgiver, which requireth that our *wills* and deſires ſhould be, in all things, *conformable* to his *will*; and thus no man can performe the ſame in any meaſure, without ſome ſpeciall meaſure of the grace of Chriſt.

And in this reſpect ſpecially, the commandements of Chriſt are ſaid to be *nigh* unto us, not that we can doe any of them without Gods grace, *ſed quia gratia Dei preſto eſt unicuiq;, nec aliquis caret gratia, quia gratia deſit ſibi, ſed quia ipſe deeſt gratiæ*; but becauſe the grace of Chriſt is *preſent* and at hand, to every one that

that will imbrace it, when as no man doth want grace, becauſe grace is wanting to him, but becauſe he is wanting unto grace.

Ob. Yet againe it may be objected, that Chriſt himſelfe calleth the ſame a *burthen*, and therefore how can it be *light?*

Sol. Firſt, I anſwer that *Cicero* doubteth, *utrum onus id appellandum eſt, quod cum latitia fertur & voluptate*, whether that can be called a *burthen* which is borne with *pleaſure* and delight; and we know that no man taketh greater *pleaſure*, more *content*, or ſweeter *delight* in any thing in the world, then the *Chriſtians* doe in *fullfilling* the precepts of Chriſt, yea *ſuffering* all kindes of afflictions and tribulations with Chriſt; looke what the Prophet ſaith of the law of God, *My delight ſhall bee in thy ſtatutes*, yea *I have had as great delight in the way of thy teſtimonies, as in all manner of riches*; and againe, *My delight ſhall bee in thy commandements, which I have loved*; and againe, *The law of thy mouth is deerer unto me, then thouſands of gold and ſilver*; and againe, *ô how ſweet are thy words unto my throat, yea ſweeter then honey to my mouth, for they are the very joy of my heart*; ſo every true Chriſtian will ſay the ſame of the *law* of Chriſt; it is our *delight*, and the very *joy* of our hearts; and therefore how can it be ſaid to be a *burthen* to any of us, when we take ſo much *pleaſure* and delight therein? the *worldling* is not ſo well ſatisfied with the enjoying of all his treaſures, as Saint *Peter* was to *forſake* all to follow Chriſt; and the children of the *Muſes*, that are filled with the melodies of the Lute, Organs and Harpe, are not ſo much *delighted* herewith, as the poore *Chriſtians* are with the reproaches and perſecutions that they ſuffer for the name of Chriſt.

Cicero orat. in Ver. l.3.10.2 p.164.

How the Saints delight in Gods law.

Pſal.119.14.

Pſalme 119. Almoſt every where.

The Saints reioyce in all their ſufferings.

But let us yeeld that it is a *burthen*, as our Saviour calleth it, yet you muſt underſtand, that *onus duplex eſt*, there is a twofold burthen.

Burthen twofold. 1. Loading us

1. *Onus onerans*; a burthen *loading* us, as is ſinne and all weight that preſſeth downe.

Vt eſt ſarcina peccatorũ, cruciatuum, atq; pœnarum. Hieron. in Eſayam. l.9.c.10 p.153.a.

2. *Onus allevians*, a burthen that doth *lighten* us, as the *wings* of a bird, the *wheeles* of a cart, and the *ſayles* of a ſhip, which though they be *burthens* of themſelves, yet doe they no waies *burthen* them that beare them; ſo are the *commandements* of Chriſt, *non pondera onerati ſed alæ volaturi*, not *weights* to preſſe us downe, but *wheeles* to make us *runne* the waies of godlineſſe, and *wings* to helpe us to *flie* up to heaven; and therefore Saint *Bernard* ſaith, *mirum opus naturæ, quantum creſcit in maſſa, tantum decreſcit in pondere*; you ſee the wonderfull worke of nature, by how much the wings of any fowle doe grow in quantity the *greater*, by ſo much they make that fowle the *lighter* to flie; and ſo in the wheeles of a charret, *onus oneri additur & minus onerat*, there is *weight* added unto the weight of it, and yet it makes it runne the *lighter*; ſo the wheeles of the *Goſpell* added to the heavie burthen of the *law*, doe both increaſe the *perfection* and leſſon the *difficulty* of the ſame; for now, as the Pſalmiſt ſaith, *Thy Word runneth very ſwiftly, Pſal.* 147.15. that is, the Word which before was onely knowne in *Iewry*, and for the *weight* thereof was able to proceed no further, the hands of *Moſes* being preſſed downe with the *burthen* of it, being now *lightned* by grace, and ſupported by the wheeles of the *Goſpell*, it runneth *ſwiftly* into all lands, and ſoundeth ſuddenly in all the borders of the earth.

Aug de verb. Apoſt. ſer.28. Weights helping us forward.

Ob. But ſtill it may be objected, that it is not a burthen *lightening*, but a burthen *preſſing* and weighing us downe; yea and a great deale more heavie then the burthen of the *law*; for in the law, ſaith *Alexander Hales*, they needed not to *confeſſe* their ſinnes but onely unto *God*, and now (ſaith he) we muſt confeſſe them both to God and men; and our Saviour ſaith, *You have heard it was ſaid by them of old time, thou ſhalt not kill, and whoſoever ſhall kill, ſhall bee in danger of the judgement; but I ſay unto you, whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgement; and whoſoever ſhall ſay to his brother Racha, ſhall be in danger of the counſell; but whoſoever ſhall ſay, thou*

Nonne vere leve eſt quod portantem non gravat, ſed levat; & non ſolum non onerat, ſed & portat omnem cui portandum imponitur. Bernard ep.72. p.1432.

The Goſpell ſtricter then the law.

Mat.5.21,22.

thou foole, ſhall be in danger of hell fire; againe, *Ye have heard that it was ſaid by them of old time, thou ſhalt not commit adultery*; *but I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart*: againe, *Ye have heard that it hath been ſaid by them of old time, thou ſhalt not forſweare thy ſelfe, but I ſay unto you, ſweare not at all*; againe, *Ye have heard that it hath beene ſaid, an eye for an eye, and a tooth for a tooth*; *but I ſay unto you that ye reſiſt not evill*; *but whoſoever ſhall ſmite thee on thy right cheeke, turne to him the other alſo*; againe, *Ye have heard that it hath beene ſaid, thou ſhalt love thy neighbour and hate thine enemy*; *but I ſay unto you love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which deſpightfully uſe you and perſecute you*; and therefore certainely the burthen of *Chriſt* is a great deale *heavier*, then the burthen of the *law*, and the duty of *Chriſtians* is farre ſtricter, then the duty of the *Iewes*; for *except your righteouſneſſe doth exceed the righteouſneſſe of the Scribes and Phariſees, ye cannot enter into the kingdome of heaven.*

Ver. 27. & 28. *Vide* ver. 31, 32. Ver 33. & 34. &c.

Ver. 38, 39.

Ver. 43. & 44.

Matth. 5. 20.

Sol. To this *Alexander Hales* anſwereth, that although the Lord hath taken away from us the *yoke* of the law, yet it doth not therefore follow, that there is nothing *difficult* or uneaſie to be performed in the law of the Goſpell, and the burthen of Chriſt, though not *ſimply* but in ſome *reſpects*, is *heavier* then the burthen of *Moſes* law; becauſe the *morall* perfection of the *Evangelicall* law, conſidered in it *ſelfe*, and not compared with thoſe things, that do *ſweeten* it, and helpe us to performe the ſame, is a great deale *harder* and more difficult then the perfection of the Morall and *Moſaicall* law; but if we take it together, with thoſe things that doe *accompany* it, and doe further us to diſcharge it, then it is a great deale *eaſier* and lighter then the other; for there be foure ſpeciall things that doe *alleviate* or lighten the burthen of Chriſt, which did not helpe thoſe that laboured under the law, and they be

Alexander Hales. 20. 4. de confeſſ. q. 18. p. 5. 65.

The burthen of Chriſt in ſome reſpect heavier then the burden of the law.

Foure things that do lighten the burthen of Chriſt.

1. *Love* of God.
2. The helpe of *grace*.
3. The aſſiſtance of Gods *Spirit*.
4. The conſideration
   1. Of the *ſhortneſſe* of our life.
   2. Of the *ſufferings* of Chriſt.
   3. Of the *evills* we ſhall eſcape hereby.
   4. Of the *reward* we ſhall attaine unto.

1. The love of God.

1. *Omnia ſunt facilia habenti charitatem, ſed valde difficilia imo impoſſibilia non habenti*; all things are not onely *poſſible*, but alſo *eaſie* to him that hath the *love* of Chriſt in him; but, to doe any thing for Chriſt, is not onely *hard* but alſo *impoſſible* for him that loveth not Chriſt; for this *love* is like the *wings* of a bird, which is very *light* to flie, when it is full of *feathers*, but cannot flie at all, when it wanteth his wings, ſaith *Bonaventure*; and therefore Chriſt, deſiring Saint *Peter* to feed his ſheepe, ſaith, *Peter loueſt thou me?* For if thou *loveſt* me, I know thou wilt *feed* my ſheepe; becauſe we thinke nothing that we *doe*, nothing that we *can* doe, to be too much, to be inough for them we *love*; I would goe through *fire* and water, and hazard my *life* and living, and that with *deſire* and delight, to doe any ſervice to them that I *deerely* loved; therefore as the *love* of Chriſt to mankinde made all his *ſufferings* light unto him, ſo the *love* of man to Chriſt, makes all the *commandements* of Chriſt light unto us: And Saint *Gregory* ſaith, *qui in hoc appetit mundo proſperari*, he that would proſper in this world, and exceed all others in wealth, honours and preferment, *huic nimirum cura ſeculariis in delectatione eſt, & quies in labore, & valde fatigatur, ſi deſit cura ſeculi qua fatigetur*, all worldly care and all ſollicitous thoughts for theſe things, are *pleaſant* and delightſome to this man; and his *reſt* and recreation is in his labour, his *contentment* is in his paine, and he is greatly *troubled* and moleſted, if he hath no trouble nor imployment to moleſt him, and to beſtow his time about the ſame; even ſo he that deſires to attaine unto *everlaſting* life, thinks his life tedious unto him, if he hath nothing to *doe*, or nothing to *ſuffer*, whereby he may attaine unto his

Love like wings.

Bonavent. l. 2. diſt. 28. art. 1. q. 3. *Omnia ſunt facilia charitati, ouè ſarcina Chriſti levis eſt.* Aug. l. de nat. & gra. cap. 69. to. 7. p. 766.

The power of love.

Gregor. l. 16. in cap. 29. p. 430.

All labours pleaſant to a worldling.

So to a Chriſtian.

his desired end; *quia per operationem quam facimus, & per tribulationem quam patimur, ad regnum Dei pervenimus*; because the workes that we *doe*, and the troubles that we *suffer* for Christ and through Christ, are the onely *meanes* that bring us to eternall life; and therefore, the desire and *love* of these things do make all these things *light* and easie to Gods Saints.

The two things that bring us to rest.
1. Doing.
2. Suffering.

2. The *helpe of grace* makes the burden of Christ to be *light* unto us; for *Moses* gave the Law, but he gave no *power* to performe it, but Christ, as he *bade* the sicke man to *take up his bed*, and withall gave him *strength* to take it up; so he *bids* us believe in him, and obey his will, and then he *openeth our hearts*, that we may believe, and he *inclineth* our *wills* to keepe his precepts; and therefore his precepts are not *hard*, they are not *heavy*, when he maketh us *able* to discharge all that he requireth of us; and this made S. *Augustine* to say, *Da Domine quod jubes, & jube quod vis*, give me thy *grace*, O Lord, to do what thou *commandest*, and then command what thou *wilt*.

2. The helpe of grace.
Non animæ collo reprimit, ne ultra pariter cum prioribus possimus aspicere, sed habena pacis & gratiæ vinculo magis copulatos erigit quam deprimit. Amb. in Luc. l. 3.

3. S. *Gregory* tels us that, *Cum a carnalibus subjectio quæritur, profectò quicquid præcipitur eis grave est, etsi non sit difficile*; when any subjection or any duty is required of any *carnall* men, then certainely whatsoever is commanded them, the same seemeth *grievous* and difficult unto them, though in it selfe it hath neither *weight* nor difficulty at all; *quia, cum ex superbiæ tumore habeant, ut propriæ voluntatis arbitrium sequantur, quicquid eorum deliberationi obviat, gravissimum pensant*, for, seeing their swelling *pride* swayeth their hearts, and carieth them headlong after their owne *carnall* desires, they think every thing most *heavy*, that is any wayes *contrary*, or doth seeme to crosse their fraile and fleshly lusts; and this greedinesse to follow our owne *desires*, makes the commandements of Christ so *grievous* unto the wicked; but in the Saints and godly men, the *Spirit of God helpeth our infirmities*, and strengtheneth our weaknesse, to inable us to do those things, which, of our selves, we should be never able to doe; *quippe Spiritu sancto accenditur renatorum voluntas, ut ideo possint, quia sic velint, & ideo sic velint, quia Deus operatur ut velint*; because the will of the regenerate is inflamed by the *Holy Ghost*, that they should be *able* to do the commandements of God, because they are willing to do them; and they are therefore willing to do them, because God *worketh* this grace in them, that they *should* be willing; and, as the Apostle saith, *he never suffereth us to be tempted above our ability*, but, as the judges and directers of the wrastlers and combatants at the *Olympian* games, did not suffer any one that came thither, to enter into the list, to contend, at a *venture*, with any one: but having diligently weighed the *age*, *strength* and *abilities* of every man, they appointed with what *Antagonist* every one should play his part; and thus they ordered boyes with boyes, men with men, young with young; and so of all other sorts, they matched them, as *equally* as they could, that none might be discouraged, to see himselfe overmatched; even so saith *Origen*, the divine *providence*, dealeth with all those Saints and servants of Christ, that descend into these combats of this spirituall warfare; *justissima moderatione dispensat, secundum rationem uniuscujusq; virtutis*; he doth most *justly* order every man, to strive, and fight, and suffer, according to the *strength* and power, which he knoweth to be in him; and he knoweth our strength and abilities *better* than we know it our selves; so he appointeth one man, to resist the temptations of his owne *flesh*, and perhaps, that is all that he is able to do; another he sets, like an *Atlas*, to sustaine the weight of all worldly *persecutions*; a third he placeth in the *gap*, to stay the current of the enemies, and, it may be, there to be troden under *foot*, or to leese his *head*, with *John Baptist*, for speaking the truth against *Herodias*; some he disposeth for such a *time*, others for longer; and some, perhaps, all their life; each one, according to the *ability* that he gives him; and I had as lieve beare the *greater* weight, if I have the greater *strength*, as the lesser burden with the lesser strength.

3. The assistance of Gods Spirit.

Greg in 1 Reg. l. 4. c. 1. p. 290.
Carnall desires make the commandements of God heavy to the wicked.

Aug. de corrept. & gratia. c. 12. tom. 7. p. 1345.

1 Cor. 10. 13.

How the Iudges ordered the wrastlers at the Olympian games.

How God dealeth with his servants. *Origen. περὶ ἀρχῶν. l. 3.*

God knoweth our *abilities* better than we our selves

The wise dispensation of God.

And as he doth *moderate* our burdens, according to our strength; so he doth

temperate and abbreviate the time that we are to beare it; for, as the Harper or Luteniſt ſtretcheth not his ſtrings too *much*, leaſt they ſhould *breake*, nor ſuffereth them to be too *looſe*, leaſt that ſhould marre the *concent* of his harmony, and quite ſpoile his muſicke; ſo God (ſaith S. *Chryſoſtome*) deales with us; *neq; in remiſſione continua, neq; in tribulatione longiſſima noſtram conſtituit animam*; he hath not ſet our ſoules, either in continuall *eaſe*, leſt this ſhould make us *ſluggiſh* and unapt for any ſervice, or els in perpetuall *paine* and tribulation, leſt this ſhould bring us to *deſpaire*, and make us unable to proceed in his ſervice; but as it is not alwaies *winter*, nor alwaies *ſummer*, not alwaies *ſtorme*, nor alwaies *calme*, but, as the Poet ſaith,

Chryſ. ad Pop. Antioch. hom. 4. tom. 4. p. 353.

How mercifully God tempereth the afflictions of his ſervants.

Alternis vicibus, amant alterna Camenæ;

Virg. in Eglog.

So God afflicteth us, that we might not be *ſetled upon our lees*; and when we are *afflicted*, he thinketh upon his *mercy*, to releaſe us from our afflictions, leſt we ſhould be broken with too much griefe. *Zeph. 1. 12.*

And therefore, though our burden ſhould lie *heavy* upon our ſhoulders, yet we ſhould not *faint*; becauſe, if *heavineſſe doth endure for a night*, yet *joy commeth in the morning*; and if God will afflict us in his *anger*, yet is it but for a *moment*, as the Prophet ſpeaketh; for God will not ſuffer us *to be tempted above our abilities*, he will not lay *more* upon us than we can beare, nor ſuffer it any longer to continue upon us, than he knoweth us able to indure it: and if he hath laid a *heavy burden*, and a great waight of affliction upon our ſoules, it is a great argument of his love, that he hath given us a great deale of *ſtrength*, to inable us to undergo theſe great miſeries. *Pſal. 30. 5. Noctes pluit tota, redeunt ſpectacula manè.*

Foure things extenuating the burden of Chriſt.

4. There is yet a *foure-fold* conſideration that doth exceedingly *extenuate*, and ſweeten the *burden* of Chriſt upon the backe of every Chriſtian; as

1. The ſhortneſſe of this life worketh three effects.

1. The *ſhortneſſe* of this preſent life, which is, but a *ſpan* long, an *inch* long, a *dreame*, a *thought*, a *nothing*; for this meditation is ſufficient for all wiſe men.

1. Effect.

1. To induce them *ad bonum operandum*, to *do good* with all diligence; becauſe the time of their labour is but ſhort.

2. Effect.

2. To reduce them, *a malo perpetrando*, from the doing of any *evill*; becauſe the pleaſure thereof is ſo *tranſient*, not worth the hazard of a ſoule, for ſuch a *momentany* delight.

3. Effect. *Omne dolor, aut brevis eſt ſi magnus, aut levis eſt, ſi longus.*

3. To perſwade them, *ad malum perpetiendum*, to *indure* with patience what *evill* ſoever ſhall be impoſed upon them: becauſe all their ſufferings are either *levia* or *brevia*; light, if they be long; or ſhort, if they be not light; and the longeſt are but ſhort, how long ſoever we think them for to be.

The meditation of death, what it doth.

And this conſideration made S. *Auguſtine* to ſay, that, *nihil ſic revocat a peccato, ſicut frequens mortis meditatio*, there is nothing in the world that is ſo availeable, and ſo powerfull to reclaime us from *ſinne*, as is the frequent meditation of *death*; for if thou thoughteſt thou ſhouldſt *preſently* die, it would not much trouble thee, that thou wert *infortunate*; it would not grieve thee that thou wert *poore*; becauſe *death* would make an end of all thy miſeries; and as death or the ſight thereof, taketh away from us the *ſenſe* of thoſe *ſorrowes*, that we do *ſuffer*; ſo it cooleth the delights, and abateth the *exceſſes* of thoſe *pleaſures*, that we do enjoy; and therefore *Eſau* ſaid, *loe I die*, or I am at the point of death, and what *good will my birth-right do unto me?* That is, what benefit will *honours*, or *titles*, or the like *ſhadowes* of worldly dignities do, to a man that is ready to die, and to leave all the world? *Gen. 25 32.*

2. The paſſion of Chriſt.

2. The conſideration of Chriſt his *paſſion*, what he hath *ſuffered* for us here on earth, is a ſpeciall motive to ſweeten every affliction, and to *lighten* every waight or burden, that we do beare for Chriſt his ſake; for if a King would carie a great *beame* for me, ſhould not I be willing to carie a little *ſticke* for him? And therefore S. *Bernard* ſaith, *Quid eſt, homo, quod tibi ſuave non videtur, ſi memineris omnes amaritudines Chriſti?* What is it, O man, that doth not ſeem ſweet to thee, if thou doſt thinke and conſider all the *bitterneſſe*, that Chriſt ſuſtained for thee?

The example of Chriſt teacheth us to do the like.

thee? *Ille enim ostendit tibi manus, ut facias quæ fecit; latus, ut sentias quæ sensit; pedes, ut ambules quo porrexit*: for he doth shew his *hands* to thee, that thou shouldst do as he did; he sheweth his *side* to thee, that thou shouldst perceive what he suffered, and he sheweth his *feet* to thee, that thou shouldst walk the same way as he went before thee.

3. The remembrance of that great *labour* and intolerable sufferings, which we shall *escape* by this little labour and light burden, which we *suffer* in this world, is another maine reason to *sweeten* all the miseries of this present life; *quia dum labore transitorio atterimur, labore perpetuo liberamur*; for, as the Physitian gives us a *bitter* potion for a *little* while, that we may enjoy our health a *great* while; so God layeth on us a *momentany* labour, that we may escape *eternall* paine; and therefore, *sicut justè Deus hic quibusdam parcit, ut eos in perpetuum feriat*; as God, out of his *justice*, doth *spare* some men here, that he may perpetually *punish* them hereafter, (and I beseech God that he may never so spare me) *ita quibusdam misericorditer adhibet temporalem severitatem, ne æternam inferat ultionem*; so out of his *mercy*, he sheweth himselfe *temporally* severe, and layeth punishment upon our loynes here, for a time, that he may take away that *eternall* torment, which we have deserved, saith S. *Gregory*; and so I pray God he may still *punish* me *here*, that I may escape that endlesse punishment *hereafter*.

3. The sufferings we shall escape in the next world.

How God dealeth with us like a wise Physitian.

Why God spareth some men here.

Why God punisheth some men here.

4. The consideration of that great *weight* of glory, which we *gaine* by this light suffering, is another great reason to prove the *lightnesse* or levity of all the labours, and all sufferings, that we sustaine here for Christ his sake; for if the greatest *tempest*, and most violent storme seeme nothing unto the *Mariner*, and Merchant, for the love of a little *gaine*; if *wounds*, and losse of members seem nothing unto the *souldier*, for the gaine of a little *honour*; and if the *winds*, raine and colds seeme nothing unto the *husbandman*, for the desire of a little temporall *harvest*, and a small reward; *quanto magis debent esse levia omnia, propter præmium æternum?* O then, how much *lighter* should all burdens be, and how much *sweeter* should all bitternesse prove to us, that doe hereby looke and hope for an *everlasting* reward of an invaluable worth, of an incomprehensible beatitude? *Quia tanta est pulchritudo justitiæ, tanta est jucunditas lucis æternæ, ut, si non liceret in ea amplius manere, quam unius diei hora, propter hoc solum, innumerabiles anni hujus vitæ pleni delicijs, & etiam confluentia temporalium bonorum rectè meritoq; contemnerentur*; because the beauty of that *justice* is so great, and the pleasure of that eternall *light* is so sweet, that, if we should enjoy the same no more but one little *howre*, yet for this one houres happinesse, we ought, and that worthily, to despise all the *delights* and pleasures, that the whole ages of this world could heape upon us, as S. *Augustine* speaketh; and the reason is rendred by the same Author, *Quia revera illud est verum & solum gaudium, &c.* Because indeed that onely is the right and true *joy*, which we conceive of the Creator, and not of the creature; this being but the *shadow*, that the substance, *cui comparata omnis aliunde jucunditas, mœror est; omnis suavitas, dolor est; omne dulce, amarum; omne decus, fœdum; & omne aliud quod delectari posset, molestum.* To which joy, if we compare all other pleasure, we shall find it *sadnesse*; all sweetnesse, *sowre*; all faire, *filthy*; and all the things that are wont most of all to delight us, to become most *lothsome* unto us. And therefore S. *Hierom* saith, *Nullus labor durus, nullum tempus videri longum debet, quo gloria æternitatis acquiritur*: No labour ought to seeme *hard*, no time *long*, no paines *great*, to get the glory of eternity. And another Father saith, *Quam facile toleratur quælibet adversitas temporalis, ut æterna pœna vitetur, & æterna requies comparetur?* How easily and how willingly should we *suffer* any temporall adversity, that we might *escape* eternall punishment, and *attaine* unto everlasting happines? because all the sufferings of this life (if we could suffer as much as all men have suffered, from the beginning of the world to the end thereof) *are not worthy of the glory that shall be revealed*, saith the Apostle,

4. The glory we shall gaine.

What great labours men will sustaine for small benefits.

The excellency of the joyes and happinesse of heaven.

Aug. in lib. de libero arbit.

No true joy but in God.

What all worldly things be.

Hieron. in quadam Epistola.

What ought we not to suffer to gaine rest?

Rom. 8. 18.

And to theſe fore-named *conſiderations*, we might adde many more; that are very *pertinent* and powerfull to *ſtrengthen* our hearts, and to *revive* our ſoules, to ſupport the burden of Chriſt, with joy, without murmuring; I will onely inſiſt, and but a little, upon theſe three.

1. The example of Gods Saints.

1. The *example* of all Gods *Saints*, the holy *Prophets*, and the glorious *Martyrs*, who tooke *delight* in nothing more, then in *doing* the commands, and *ſuffering* for the truth of Ieſus Chriſt; for man by *nature* is moſt apt to imitate, and we ſee how *preſidents*, are farre more prevalent than *precepts*; when the rule of the Law ſhall be neglected, and old preſidents ſhall be obſerved; and therefore if we will follow *any*, let us imitate the *beſt*, and it will much availe us to *proceed* in the way of vertue, to conſider how many *millions* of Saints have moſt *readily* and merrily *run the way of Gods commandements*, and have been ſo farre from thinking the *yoke* of Chriſt to be hard, and his *burden* heavy, that they profeſſed the ſame to be ſweeter unto their *ſoules* than the honey unto their taſts; we are the children of the *Prophets* and of the *Saints* of God; and if the Proſelytes of the *Romane* Church be ſo *ready* to imitate, and ſo *ſtiffe* to be withdrawne from the errours and corruptions, ſuperſtitions and idolatries of that wandering guide, that they had rather *die* than *decline* the ſame; then how much rather ought we to follow *them*, that will undoubtedly lead us to everlaſting happineſſe? For this will be both our *praiſe* and our *glory* to imitate *them*, that have ſo *truly* imitated Chriſt.

2. A reſolved mind to do the will of Chriſt.

2. *Magnanimity*, and a Chriſtian reſolution to do whatſoever is *commanded* us, and to ſuſtaine, with all patience, whatſoever ſhall be *impoſed* upon us, is a moſt excellent helpe to further us to undergoe the *yoke*, and to beare the *burden* of Chriſt; *Quia magnanimitas eſt virtus tendens ad maxima, ſecundum rectam rationem*; becauſe *magnanimity* is a vertue, that doth alwaies tend to *great* things, according to *right* reaſon and undiſturbed judgement, and doth beare up the intention of our ſoules, *vel ad magna abſolutè*, either to thoſe things that are *abſolutely* great, or, at leaſt wiſe, according to *proportion*, great; ſaith *Aquinas*; And through this ſole vertue, the mind of man is able to *beare* either felicity or infelicity, glory or ſhame, good or evill; and to *doe* what is juſt and honeſt, without regard either to praiſe or diſpraiſe, profit or diſprofit, life or death; becauſe it is the *property* of a juſt, reſolute, and reſolved Chriſtian, *honeſtè ſuſtinere qua ad gloriam ferant omnia*, to beare all things fairely, whatſoever make for true glory, which is the glory of God, and not to be *ſtaggered* at the deeds of others, nor to be *tranſported* with the abundance of worldly wealth, honours, and the like, nor yet to feare *death* for well doing, nor to deſire *life* with the loſſe of the leaſt vertue; and therefore the *Primitive* Chriſtians, having caſt away all *puſillanimity* of mind, and arming themſelves with ſuch an undaunted *reſolution*, as hell it ſelfe, with all the power of the Divell, could no wayes ſtirre, they did faithfully performe, what they were *commanded*, without feare, and they would never do what they were *forbidden*, for any gaine; they did *ſet God alwaies before their eyes*, and they *aimed* at that which was right, and they *ſtretched* themſelves forward towards the ſame, and without declining either to the right hand or to the left, they paſſed through fire and water, and trampled all difficulties under feet, untill they had finiſhed their courſe with joy: and it is almoſt a wonder to ſee, what great things the *mind* of man, armed with *reſolution*, hath been able both to do and ſuffer, beyond the apprehenſion of thoſe *timerous* minds and lazie lubberds, that ſeeme to have nothing in them but a *liveleſſe* heart; and therefore, if you would beare Chriſt his *burden*, ſay not, it is *heavy*, and we are *weake*, we are not *able* to do it; but rouze up your ſelves, and raiſe up your ſpirits, put your ſhoulders unto the yoke, and doubt not of your abilities, and then God, ſeeing your *ready* mind, to do his will; you cannot be ſo *deſirous* of helpe, as he will be *willing* with his grace, to aſſiſt you to do, what he commandeth to be done.

Magnanimity, what it is.

Thomas Aquinas 22. q. 129. *art.* 1.

The fruits or effects of magnanimity.

The magnanimity of the primitive Chriſtians.

What great things the mind of one man can do more than another.

3 Prayer, to deſire helpe from God.

3. If you ſee this *magnanimity* of ſpirit is not ſufficient to beare away this

burden,

burden, but that the waight thereof *bendeth* your backes, and *boweth* your soules under it, then be contented to fall downe upon your *knees*, and there lift up your *eyes* to heaven, lift up your *voice* to God, and *pray* to him for helpe, and you shall be heard; for he hath promised it, and he will performe it; and we have the examples of all Gods Saints to confirme it; for *I called upon the Lord in my trouble, and he heard me at large*, saith the Prophet. *Moses* cried unto him in his *distresse*, and rather than his prayer should be *denied*, God *divided* the red sea, to let him passe through the same, *as on dry ground*; and truly, I never heard of any, that did *earnestly* desire any thing of God, and was denied; and therefore, if you desire to *serve* God, and to keepe his commandements, do but *heartily* and *constantly* pray to him for grace to serve him, and you shall have it, you may be sure of it.

Psal. 118. 5.

Never any man prayed as he ought, and was denied.

And so you see the most principall things, that do make the yoke of Christ *easie*, and his burden *light*.

Ob. But yet still, it may be objected, that the Prophet *David*, who did exceedingly *love* God, and was mightily assisted with the Spirit of God, and indued with no meane measure of *grace*, doth say, *Propter verba labiorum tuorum, ego custodivi vias duras*; And the sonne of *David*, which knew these things better than any man, saith, that *the gate is strait, and the way is narrow, which leadeth unto life, and few there be that find it*: And therefore this *burden* cannot be so *light*.

Quomodo lata porta, si angusta? aut quomodo jugum suave & onus leve, si in praeceptis Dei viae durae sunt quae custodiantur? Gregor. Psal 16. 4. Mat. 7. 14.

Sol. To this I answer, first, that the words of the Prophet are, *I have kept me from the wayes of the destroyer*, that is, from every *evill* way; and that he might the *better* doe it, he prayeth to God, saying, *O hold thou up my goings in thy paths, that my foot-steps slip not.*

Psal. 16. 5.

Secondly, I say with S. *Gregory*, that, *inchoantibus angusta est via, progredientibus autem & perfectè viventibus lata est*; the wayes of God seeme difficult and strait to them, that do *begin* to walk therein; but the *further* we go, and the longer we continue in Gods service, the *sweeter* it is, and the *easier* to do it; for *custome* and practice makes them perfect, like a man that hath beene long at his trade; he finds it now *sweet* and easie, which before was harsh and bitter unto him.

Greg. in Ezek. l. 2. hom. 17. p. 1174.

Custome makes any labour easie.

And therefore, if the wayes of God seeme *hard* to any man, let him assure himselfe, they be not so in *themselves*, nor indeed to any one that is *acquainted* with them, but to such as are *strangers* to them, and desire not to walke therein; for the Prophet *David* can tell us, *Mandatum Dei latum nimis*, the commandement of God is exceeding broad, *& statuit in loco spatioso pedes meos*, and God hath set his feet in a *large roome*; and therefore he can *run the way of Gods commandements*; and he finds it a great deale *easier*, than the worldlings find the wayes of sinne; *quia plus ponderis habet avaritia, quam justitia*; for a *just* man finds more *ease* to deale *justly*, than the covetous unrighteous man doth, by oppressing and grinding the faces of the poore; the *sober* man finds more *health* and sweetnesse in his *sobriety*, than the gluttonous and drunkard doth in his chambering and wantonnesse; and the *peaceable* quiet man finds more *rest* and content in suffering *wrongs*, than the litigious and contentious man doth, in all the masteries that he hath gained; because indeed there are no wayes so *pleasant* as the paths of righteousnesse, no paths so *easie* as the paths of vertue, and no wayes so *hard*, and so ragged, as the wayes of sin; and so the sinners will confesse it at the last, when with griefe and sorrow they shall cry out and say, *We have wearied our selves in the wayes of wickednesse and destruction, yea we have gone through desarts, where there lay no way, but as for the way of the Lord, we have not knowne it.*

To whom Gods commandements are hard.

Psal. 119. 66. Psal 31. 9. Psal 119. 32. *Hac sarcina gravis non est; quod si habet pondus, multò plus habet avaritia, minus justitia. Aug. de verb. Apost. Ser. 24.*

The wayes of vertue and godlinesse farre easier and sweeter than the wayes of sinne.

Sap. 5. 7.

And for the words of Christ, that *the gate of heaven is strait*; I answer briefly, that a gate *wide* enough for a man to enter in, may be too *narrow* for a horse and cart, or for a porter with a pack or a burden of straw upon his shoulders, to enter in; so is the gate of heaven *wide* enough, for any man, that will bestrip himselfe of all *fleshly* lusts and worldly vanities, to enter in; but if we think to go to

How the gate of heaven is strait.

How the gate is wide enough.

What we muſt do to enter into heaven gate.

heaven with our *wealth* upon our backes, or with *pride*, malice, and the like *carnall* tumours and ſwellings upon our ſhoulders, we ſhall be ſure then to find this gate indeed to be too *narrow*; And therefore, if you deſire to go in at this gate, do but *ſtoope* and *beſtrip* your ſelves of all unneceſſary fardels, and you may eaſily enter in; for now Chriſt hath opened the *doore*, and he cals us all to *come* unto him; and we ſhall find eternall *reſt* for our wearied ſoules; we ſhall be delivered from the *miſeries* of this world, and ſhall enter into our maſters *joy*, through *Ieſus* Chriſt our Lord, to whom with the Father and the bleſſed Spirit, three perſons coequall and one only eternall God, be aſcribed and given, as is moſt due, all honour and glory, and thankes, and praiſe, and all that we can poſſibly thinke worthy to bee given to him, both now, and for ever and ever.

Amen.

THE FRVITFVLL KNOCKING.

REVEL. 3. 20.

Ἰδοὺ, ἕστηκα ἐπὶ τὴν θύραν, καὶ κρούω; ἐὰν τὶς ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

Behold, I ſtand at the doore and knocke: if any man heare my voice, and open the doore, I will come in to him, and will ſup with him, and be with me.

IF I ſhould *ſtand* upon a *preamble*, I might ſeeme to wrong him that ſtands at the doore and knockes; I will therefore preſently *enter* upon my *matter*, that he may not ſtay *long*, before he enter into our hearts; for that is his deſire in my Text, and that is my deſire in my *Sermon*. The words devide themſelves into two parts.

The ſumme of the whole verſe.

1. Part.

1. A demonſtrative propoſition, *Behold, I ſtand at the doore and knocke.*
2. A conditional obligation, *if any man heare my voice, and open the doore*, &c.

The diviſion of the Text.

In the firſt part, we may conſider theſe two things.

1. A note of *preparation*, in the word, *Behold.*
2. A plaine *intimation*; in the other words, *I ſtand at the doore and knocke.*

1 Behold, hath a treble uſe in Scripture.

1. The word *Behold*, hath a treble uſe in Scripture.

1. Of *demonſtration*, for the greater *certainty* of any thing: becauſe we are *ſure* of what we *ſee*: ſo the Diſciples ſaid unto *Thomas, we have ſeene the Lord*, therefore they were *ſure* that he was riſen: ſo here, if you open the *eyes* of your faith, you may *ſee* Chriſt ſtanding at the doore, *knocking* and ſeeking to enter in.

1. Of demonſtration. Ioh. 20. 25.

2. Of *attention*, to make us the more *obſervant* of the thing, which followeth: and ſo this word is compared to *Iohn Baptiſt*, that was ſent a *fore-runner* to prepare the way of the Lord, ſo is this word *prefixed*, to move us to *attention* unto the ſucceeding diſcourſe: becauſe, as an *opticke* perſpective glaſſe repreſenteth the forme of things more *largely* and fully, to the eyes of the beholder, then otherwiſe they would ſeeme to be; ſo the *attentive* hearkening to any diſcourſe, or

2. Of attention.

The praiſe of attention.

the diligent obſerving of any thing, makes it ſeeme farre more *glorious* unto us, then otherwiſe in a *negligent* eare it ſeemes to be; whereas on the other ſide, we ſee many *heavenly* Sermons leeſe their worth; becauſe they paſſe our eares without attention: and therefore we alwaies crie unto our hearers, *Behold,* ô behold, and conſider what we ſay unto you.

So here, Chriſt to ſtirre up our hearts, to conſider what he doth, ſaith, *Behold, I ſtand at the doore*; as if he ſhould ſay, heare ô ye *deafe*, and you *blind* regard, that you may ſee, how *long* ſhall I ſtand knocking at your doores, before you will *heare* and let me in? I have ſaid, *ſeeke and you ſhall find, knocke and it ſhall bee opened unto you*; but I ſaw you regarded it not; and therefore, *Behold,* I come to *ſeeke* unto you, that ſhould ſeeke to me, and I *knocke* to enter into your *hearts*, that ſhould knocke to enter into my *reſt*. *Behold* it then, and conſider what I doe for you, leaſt if you ſtill *provoke* me, and neglect me, *I ſhould ſweare in my wrath, that you ſhall not enter into my kingdome*; becauſe you would not ſuffer me to enter into your *hearts*.

Mat. 7. 7.

Pſal. 95. 11.

3. Of application.

3. Of *application*, to make uſe unto our ſelves of what we have obſerved; and ſo, this word brings us manifold matters. As

1. Of deriſion. Gen 3. 22.

1. Sometimes a matter of *deriſion*, as, *Behold, the man is become like one of us*; and againe, *Behold the man, that tooke not God for his ſtrength.*

2. Of admiration. Iſa 7. 14. Luk. 7. 37.

2. Sometimes a matter of *admiration*, as *Behold, a Virgin ſhall conceive and beare a Sonne*: and againe, *Behold, a woman in the citty, that was a ſinner, came to Chriſt.*

3. Of exultation. Zach. 9. 9. Luk. 2. 10.

3. Sometimes a matter of *exultation*, as *Goe tell the daughter of Sion, Behold, thy King commeth unto thee, meeke and ſitting upon an aſſe*; and therefore *rejoyce greatly* and ſhout for joy: and againe, *Behold, I bring you tidings of great joy, which ſhall be to all people.*

The Text a matter of joy and wonder.

And ſo here, this word *Behold*, bringeth us matter, both of joy and wonder: of *joy*, that we have *ſuch* a gueſſe to come unto us; and of *wonder*, that not a ſervant, not an Angell, but Chriſt himſelfe, the Sonne of God, God himſelfe, ſhould not onely *come*, but alſo *ſtand*, and ſtand at our *doore*, and ſtand *all* day long, all our life long, knocking that he may enter in.

Three ſorts of beholders.

And ſo you ſee the treble acceptation of the word, *Behold*; and from thence, we may obſerve three *ſorts* of beholders.

1. Some behold, and *underſtand* not: and this is *ignorance.*
2. Some behold, and *regard* not: and this is *negligence.*
3. Some behold, and *conſider* it, and lay it up in their hearts, to bring forth *fruits* with patience; and this is *perfect obedience.*

1. Ignorant beholders.

Of the firſt ſort, we have a *cloud* of examples, both of Iewes and Gentiles; For

1. The Iewes.

1. The *Iewes* had eares to *heare* and did not underſtand; they had eyes and ſaw, and did not perceive; *ſed quem preſentèr audiverunt, negligentèr contempſerunt*; but whom they heard and ſaw preſent with them, they *neglected* and rejected from them; becauſe, as the Prophet ſaith, *The heart of that people was waxed groſſe, and their eares were dull of hearing, and their eyes they had cloſed, leaſt they ſhould ſee with their eyes, and heare with their eares, and underſtand with their hearts*, and *be converted, and God ſhould heale them*: A propheſie often repeated and reiterated againſt them: as *Matth.* 13. 14. *Mar.* 4. 12. *Luk.* 8. 10. *Iohn* 12. 40. *Acts* 28. 27. *Rom.* 11. 8.

Eſay 6. 9.

2. The Gentiles. Act. 14. 17.

2. The *Gentiles*, except a very few, to whom it pleaſed God, more *particularly*, to reveale the knowledge of his ſaving health, did *behold* the goodneſſe of God, *ſhowring downe upon them raine and fruitfull ſeaſons, and filling their hearts with food and gladneſſe*; and yet, as the *Egyptians* found out the *ſtreames* of the river *Nilus*, but knew not the *ſprings* from whence they iſſued; or, as the ſwine doe gather up the *acornes*, that fall downe from the trees, but never looke up to the *tree* from whence they fall; ſo did they receive theſe *bleſſings*, as effects of Gods love, but they knew not the *fountaine* from whence they ſprang, nor perceived

The Egyptians ignorant of the head of *Nilus*.

ceived the *Author* from whom they deſcended: Whereby it came to paſſe, that although they beare the *name* of God, written in their hearts, by the pen of nature; yet were they *without God in the world*; becauſe they were like the *Athenian* altar, whereupon was ingraven ἀγνώστῳ θεῷ, to the unknowne God, profeſſing a God but they knew not whom.

Ephes. 2.12. Act. 17.23.

And in theſe very dayes, we have very many men, even the greateſt part of this world, that having not *heard* ſo much as the name of the *Goſpell* of Chriſt, doe *behold* and *taſte* of the goodneſſe of God in a *plentifull* manner; and yet know not God himſelfe, *in whom they live and move and have their being*: and we our ſelves might have beene numbred in this ranke, had not the *grace* of God moſt mercifully *prevented* us, and ſhined in our hearts, to illuminate our underſtanding, with the *knowledge* of God, *in the face of Ieſus Chriſt*.

Many do plentifully taſte of Gods goodneſſe, and yet know not God. Act. 17.28.

Of the ſecond ſort, we have likewiſe very many in all the Chriſtian world: ſuch as *behold* and *underſtand* the goodneſſe of God, and yet regard it not; ſuch as have their eyes open, and *ſee* Chriſt ſtanding at the doore, and *heare* him knocking to enter in, but their *hearts* are ſhut; having, as a wanton woman, the *world* for another lover, to imbrace; and ſo they are loth to let in their true husband, *Ieſus Chriſt*; for who can denie the many *multitudes* of ſuch profeſſors, which can truly ſay, with old *Simeon*, that their *eyes* did ſee the *ſalvation of the Lord*, but can no way ſay, with the bleſſed Virgin, that their *ſpirit rejoyced in God their Saviour?* and therefore, as *Demodocus* ſaid of the *Mileſians*, they were no fooles, but they did the ſame things that fooles did; ſo I may truly ſay of them, they are not *blind*, they are not ignorant of Gods goodneſſe, for they ſee him *ſtanding*, they heare him *calling*, and they behold him *knocking* at their doores; and yet they doe, in every reſpect, like *blind* men, like men that know not God; for the *more* he ſpares them, the *leſſe* they care to offend him; and the more *bleſſings* he heapeth upon them, the more will they, with the *Iſraelites*, moſt unthankfully *ſpurne* at him with their heeles; but they may aſſure themſelves, that, if they will not, the *ſooner*, open unto Chriſt, the *patience* of God towards them is but a *prolonging* of ſentence againſt them.

2. Negligent beholders.

The world hinders us to let in Chriſt.

Luk. 2.30.

Luk. 2.47.

What *Demodocus* ſaid of the *Mileſians*.

Deut. 32.15.

Of the third ſort are thoſe, whoſe *obedience* is not like the *eye*, which liveth laſt, and dieth firſt; but rather like the *heart*, which, as the Philoſopher ſaith, is *primum vivens & ultimum moriens*, the firſt part that liveth, and the laſt which dieth; they *behold* the goodneſſe of God, and *regard* it, they *heare* the voice of Chriſt, and they *follow* him; and when Chriſt *commeth* unto them, they joy before him, *according to the joy in harveſt*, and *as men rejoyce, when they divide the ſpoyle*. Such a one was *Mary*, who no *ſooner* heard that Chriſt was come, and called for her, but ſhe aroſe *quickly* and went to meete him; ſuch was *Zacheus* the Publican; for he no ſooner heard the Lord ſay, *to day I muſt abide with thee*, but he *preſently* deſcended and moſt willingly entertained him with all joy; and ſuch a one was Saint *Peter*; for, though, through his *infirmity*, he fell and denied his Maſter; yet no *ſooner* did he behold his Maſter looking *backe* upon him, but, remembring his fault, he went forth and *wept bitterly*: and I doubt not but we have ſuch in theſe daies amongſt our ſelves; fearing God and working righteouſneſſe.

3. The beſt beholders.

Obedience like the heart.

Eſay 9.3.

Iohn 11.8.

Luke 19.5.

Matth. 26.ult.

But, though *God onely knoweth who are his*; yet ſeeing *every tree may bee knowne unto us by his fruit*, I feare we have not *many*, that doe *behold* the goodneſſe of God and *regard* it, as they ought to doe; becauſe it is not inough for us, to *behold* it with the *outward* action of the body; but we muſt alſo *imbrace* it with the *inward* affection of the minde; it is not inough to ſay, *mine eyes did ſee my Saviour*, and mine *eares* did heare his *words*, but we muſt alſo ſay with *David*, *paratum eſt cor meum, paratum eſt cor meum*, ô Lord my heart is ready, my heart is ready to *receive* thee, and to *imbrace* thee into my ſoule, and to *give* thee that heart, which thou requireſt; for otherwiſe, we ſee the *Hypocrites* doe hold up their *hands*, and lift up their *eyes*, and heare and ſee and ſay, as well as the beſt, yea rather then the beſt; yet, becauſe they make cleane but the *outſide* of the cup

2 Tim. 2.19. Matth. 12.33.

Luk. 2.30.

Pſal. 108.1.

How we ought to receive Gods graces.

What the Hypocrites doe.

cup and draw neere unto God, but *with their mouthes*, and honour him but *with their lips*, their *hearts* being farre from him, being full of envie, malice and all unrighteouſneſſe, it will availe them nothing at the latter day; when, notwithſtanding all their allegation, to have done *many great workes in his name*, our Saviour Chriſt ſhall ſay unto them, *I know you not, depart from me, ye workers of iniquity*; And therefore to perſwade us the rather, not onely, to behold with our *eyes*, but alſo to imbrace our Saviour Chriſt with our *hearts*, I will proceed from this word of *preparation* unto the ſubſtance of the *intimation*, *I ſtand at the doore and knocke*. And here I finde foure ſpeciall parts.

Eſay 29.13.

Matth.7.22.

2. The intimation containeth foure parts.

1. The perſon. 3. The place.
2. The geſture. 4. The action.

1. The perſon.

1. If a *King* ſtood at our doores *knocking* to come in, would we not open? yet behold here is *the King of Kings*: ô then beloved, let us take heed what we doe, and denie him not entrance upon idle excuſes, ſaying with the Church, *I have put off my coate how ſhall I put it on, I have waſhed my feet how ſhall I defile them?* Our Saviour tells the Iewes, that he came *in his Fathers name*, and they would not receive him; but if another ſhould come *in his owne name*, they would receive him: I pray God it be not ſo with us; that we let not in the *pride* and vanity of the world, the *luſts* and concupiſcence of the fleſh, or the *ſuggeſtions* and temptations of Satan, at the *firſt* knocking, and yet never regard to open our doores to let in this King of glory.

Cant.5.3.

Ioh 5.43.

What men moſt commonly let into their hearts.

2. His geſture: implieth two things.

2. We are to note the *geſture* of this gueſt, that ſeekes to enter in, which is *ſtanding*; for *Behold I ſtand*: and this implieth two things:

1. His *preſence*.
2. His *patience*.

1. His preſence, and that noteth two things.

1. His *preſence* at our doores, ſheweth likewiſe two things.

1. His *willingneſſe to enter*.
2. Our *ſlackneſſe to open*.

2. His deſire to enter.

For the firſt, Saint *Ambroſe* ſaith, *non ſedet quietus, nec jacet ignauus, ſed omnino ſtat operi intentus*; he ſitteth not a looſe, he lyeth not along, he walketh not in paths under the windowes, as *reſpectleſſe* of his entrance, but he *ſtandeth* at the doore, as moſt ready, at the *firſt* opening, to enter in: ſo the Scripture ſheweth us, how God is ever deſirous and willing to doe us good; *ô that there were ſuch an heart in them, to feare me and to keepe my commandements, that it might goe well with them, and with their children for ever*, ſaith the Lord, by his ſervant *Moſes*: *ô that my people would have hearkned unto me, and that Iſrael would have walked in my waies; I ſhould ſoone have put downe their enemies, and turned my hand againſt their adverſaries*; and *I ſhould have fed them with the fineſt wheat-flower*, and *with honey out of the ſtony rocke, would I have ſatisfied them*: So Chriſt himſelfe, ſeeing the citty of Ieruſalem, wept over it, and ſaid, *ô that thou hadſt knowne, even in this thy day, the things which belong unto thy peace*: ſo *willing* and ſo deſirous is the Lord to *helpe* us, and to doe us good, were we but willing to *accept* his goodneſſe: I will inſtance but in one example of the Prodigall Sonne; for he, but *reſolving* to goe to his Father, his Father *prevented* him, and ſeeing him a farre off, had compaſſion on him, and ran to meet him, and as Saint *Auguſtine* well obſerveth, *nondum uno verbo audito, ſqualidum & deformem amplectitur*, before he had ſpoken one word unto his Father, the Father falleth on his neck, and kiſſeth this ragged, defiled, and deformed Sonne.

Deut.5.29.

Pſal.81.14,15,17.

Luk.19.42.

The greatneſſe of readineſſe of God to helpe us.

Luke 15.20.

For the ſecond, As Gods *ſtanding* at the doore, ſheweth his *readineſſe* and willingneſſe to enter in, ſo it ſheweth our *unkindneſſe*, that we are ſo *ſlacke* and ſo backward in opening the doores, as to ſuffer him *ſtill* to ſtand without, yea ſo *long*, that *his head is filled with dew, and his lockes with the drops of the night*.

2. Our ſlackneſſe to open.

Cant.5.2.

What preſence of Chriſt is here underſtood.

But here, touching the *preſence* of Chriſt at our doores, we muſt not underſtand it of his *bodily* preſence, which the *heavens muſt containe, untill the reſtitu-*

Act 3.21.

tion

tion of all things; but it must be understood of the *power* of his God-head, whereby, (as the Apostle speaketh) *he is above all, and through all, and in us all:* for that is the true meaning of this phrase, as where God, reasoning with *Caine* about his unjust discontent, saith, *if thou doe well, shalt thou not be accepted, and if thou dost not well, sinne lyeth at the doore*; that is, the *guilty* conscience of thine owne wickednesse, shall be ever *present* with thee, and still *ready* to torment thee: and so, where Saint *Peter*, foretelling *Saphira*, of the sudden manner of her death, saith, *the feet of them, which have buried thy husband, are at the doore*, that is, hard by, neere at hand: and therfore, by telling us that he standeth at the *doore*, he giveth us to understand that he is not *farre* from every one of us; but, as the Psalmist saith, he is very neere unto us, *about our beds and about our paths*, and at the very *doore* of every man: for as *Moses* said of the *law*, so may we say more truly of the *Lord*; *he is not hid from us*, (if we would but open the eyes of our understanding, to behold him) neither is he *a farre off*; but he is *very nigh* unto us, if not in our hearts, yet at our doores. For *Behold I stand at the doore.*

Ephes. 4. 6.

Gen. 4. 7.

Act. 5. 8.

How neere is God to every man.

Psal. 139. 8.

Deut. 30. 11, 12.

And this doctrine of Gods *presence* may justly serve for a *treble* end,

1. A *confutation* of our seduced brethren.
2. A *reprehention* of all leaud livers.
3. A *consolation* unto all true Christians.

} For

The neerenesse of Gods presence with us, teacheth us three things.

1. Seeing Christ is alwaies *present* with us, it should teach us, never to implore the *intercession* of them, whose *absence* is certaine, and whose *knowledge* is uncertaine to us: but to divert our prayers unto him, whose *presence* we are assured of, and of whose *favour* we should be perswaded, that he will denie us *nothing*, that we shall aske in the name of *Iesus Christ*. But I know this point may be well spared in this assembly; because we acknowledge no more *Mediators*, but he that is the *onely* true Mediator betwixt God and man, even *the man Christ Iesus*; nor any other *Advocate*, but that *holy and just one*, who is *the propitiation for our sinnes.*

1. Not to implore the helpe of any, but of Christ.

1 Tim. 2. 5.

1 Ioh. 2. 1, 2.

2. Seeing Christ is alwaies *present* with us, ô what a *terror* is this to wicked men, to thinke, that whatsoever they shall say or doe, they doe it in the *sight* and hearing of him, who doth now *write* them all in his bookes, and *sealeth* them up among his treasures, and who shall come to be their *judge*, and will call them to a most strict account, for every idle *thought*, which they have but imagined against his divine Majesty? ô *consider* this, you that *forget* God, you that *neglect* God, you that *abuse* the most holy name of God, *least he teare you in peeces while there is none to helpe you:* and *remember* that when you *swimme* in pleasures, and *surfet* with delights, *boyle* with malice, and *burne* with lust, *offend* your God, and *wrong* your neighbour, you doe it all within the *circle* of his eye, who is alwaies *present* and never *absent* from you; but is ever *standing* at the doore, and *seeing* you, when you see not him.

2. To be afraid to sin.

Psal. 50. 22.

3. Seeing Christ is alwaies *present* with us, *ô quam magna spes nobis pœnitentibus*, what a comfort will this be to afflicted soules? to thinke that, what miseries or wrongs soever they shall indure, the Lord *seeth* the same, as he saw the *afflictions* of his people which were in *Egypt*; and, though they should be shut up with *Daniel* in the Lyons den, or inclosed with *Ionas* in the whales belly, or cast with the three children into the fiery furnace, or watched with S. *Peter* betwixt foure quaternions of souldiers; yet are they, *in sinu divinitatis*, in the bosome of Gods divine *presence*, and are upheld by the hand of his *providence*, untill he seeth *his* time, to worke their deliverance; and so what a *joy* is it unto them, to be assured, that when they make their prayers, and crie, and sigh, and shed their teares, to expresse their griefe to God, they doe it not to a *breathlesse* wall, but to an *omnipresent* God, which is *by* them, and *with* them, and *heareth*, and *seeth* every word they say, and every groane they give: ô then, *quam cautè ambulandum, & quam castè exultandum*, how *warily* should we walke, and how *holily* should we rejoyce in the *presence* of God? because we may assure our selves, that if we walke

3. To be comforted in all our afflictions.

Exod. 3. 7. Dan. 6. 16. Ionah 1. 17. Act. 12. 6.

How warily we should walke in the presence of God.

walke *uprightly* in the *preſence* of God, we ſhall not miſcarrie.

2. Gods patience in waiting for our converſion. *Tuſtin. in Cant.*

2. His ſtanding at our doores ſheweth his *patience* and long-ſufferance, & *indefeſſa perſeverantia pulſatione ſignificatur*, and his *knocking* ſheweth his unwearied *perſeverance*; for he, finding the doores ſhut, gives not a rap or a call and away, as a poſt that haſteth by, but he *ſtandeth* at it, and he ſtayeth to it, and, as the Prophet ſaith, *he waiteth that he may be mercifull unto us*, if we will at any time *open* unto him; for he made a law in *Iſrael*, that if they went to *beſiege* any City, they ſhould firſt offer it conditions of *peace*, and if they would not accept them, then warre, and ſpare not; and therefore God, that *gave* this law unto them, will *keepe* this law with all, never to worke our *deſtruction*, before he calleth for our *converſion*: ſo he *ſtood long* at the doore of the old world, and *knocked* loud at the ſame by *Noahs* preaching; ſo he did to *Sodom* and *Gomorrah*, ſo to the *Ninivites*, ſo to the *Iſraelites*, and ſo he doth to us: *Nam debellaturus mundum*, for going about to make warre againſt the world, he bade his Diſciples to offer *peace* to every houſe, ſaying, *Into whatſoever houſe ye enter*, ſay, *peace be unto this houſe*: For he will bend his *bow*, before he ſhoots his *arrowes*, and he will *threaten* hell againſt us, before he *ſends* us unto hell; ſo great is his *patience* towards the children of men, that the *worſt* ſervant in his houſe doth confeſſe it, ſaying, *My maſter is gone into a farre countrey, and doth deferre his comming, and will not returne in haſt.*

Exa. 30. 18.

Deut 20 10.

Gen. 6. 3. Gen. 18 21. Iona. 3. 4. *Didacus. Stella in Luc. 10.* Luke 10. 5.

Gods patience confeſſed by the worſt men. Mat. 24. 48.

God takes notice of all the meanes that he uſeth to work our converſion. Pſal. 95. 10.

O then beloved brethren, let us take heed that we *abuſe* not the *patience* and long ſufferance of God, to our greater condemnation: for, as he noted all the time, that he ſtood at the doores of the Iſraelites, and expected entrance in, ſaying, *Forty yeares haſt thou contended with me, and grieved me in the wilderneſſe*; ſo he *obſerveth* all the time, that he ſtandeth at our doores, and he *numbreth* all the meanes that he hath uſed, *Sermons, warnings, bleſſings*, to work our converſion; and all the *dayes, moneths, yeares*, that he hath ſpent, in expecting, when we would open unto him: And when he ſeeth, that nothing will prevaile, he will *recompence* the neglecting of his long *tarrying* at our doores, with ſeverity of vengeance upon our ſoules; for ſo we find he did unto the *old* world, that would not be warned; *the floud came and drowned them all*; ſo he did to *Sodom* and *Gomorrha*, that would not be reclaimed, *the fire came and conſumed them all*; ſo he did unto *Pharaoh* and all the Princes of Egypt, that would not heare his voice, the *red ſea* came, and *over-whelmed them all*: and our Saviour tels us, under the *parable* of the fig-tree that bare no fruit, how every man, that is barren, and remaineth fruitleſſe, *ſhall be hewen downe and caſt into the fire*; *quia* κακοὺς κακῶς ἀπολέσει αὐτοὺς, *malos malè perdet*: becauſe *God will deſtroy them that worke evill*: and eſpecially *ſuch a one as goeth on ſtill in his wickedneſſe.*

Gen. 7. 11. Gen. 19. 24. Exod 14. 28.

Mat. 7. 19.

And therefore, I would to God that I knew, what *words* to uſe, or what *perſwaſions* to make, or *councels* to give, to move you all, that heare me this day, to be *wonne* to open unto Chriſt, and not to *neglect* ſo great ſalvation: not that I *doubt* that any one hath not, but that every one might be *ſure* he hath done it, and not to *deceive* his owne ſoule, which is the *greateſt* deceit in the world; and yet too common amongſt the ſonnes of men.

3. The place where he ſtandeth

3. We are to conſider the *place* where he ſtandeth, at the *doore*; that is, at the *heart* of man; *quia oſtij nomine cor hominis intelligitur*; becauſe the *heart* of man is here underſtood by the name of a *doore*, ſaith a Father: and the reaſon why the *heart* is compared to a doore, is threefold.

Why the heart is compared to a doore

1. Reaſon.

1. Becauſe the doore is the onely *way*, whereby egreſſe and regreſſe is made into any houſe, or any other dwelling place.

2. Reaſon.

2. Becauſe the *doore* or gate of any houſe or city is the *chiefeſt* place, where any *aſſault* is made for entrance, and which ſhould therefore be *moſt* carefully watched, above all other places whatſoever.

3. Reaſon.

3. Becauſe, in former times, all *controverſies* were uſed to be decided, at the *doores* or gates of the city: and ſo is the heart of man.

1. All

1. All good or evill do first *enter* into the heart; so the Apostle saith, of the *joyes* of heaven, that *it hath not entered into the heart of man*; because the *doore* thereof is too *narrow*, to comprehend, what the Lord hath prepared for them that love him: and so Satan is said to have *entred* into the *heart* of *Iudas*, as by the *doore*, whereby he had way to passe into his soule; and so, *from the heart*, as through a *doore*, do *all* things, good or evill, proceed and passe forth; for, *out of the heart* (saith our Saviour) *proceed evill thoughts, adulteries, thefts, and such like*: and therefore in respect of *ingresse* and regresse, the *heart* is fitly compared unto a *doore*.

1. All things, good or evill, do first enter into the heart.

Mat. 15. 19. Mar. 7. 21.

2. The *heart* is the chiefest place, that either God or Satan laboureth chiefly to attaine unto; for God saith, *My sonne, give me thy heart*; and Satan saith, *If riches increase*, set your *hearts* upon them; because they know, that, as the *gate* of a city being once wonne, the enemies will soone command the *whole* towne; so the *heart* of man, being once subdued, the whole *body* must needs yeeld; ἡ γὰρ καρδία, &c. Because (as *Macarius* saith) the *heart*, as an absolute King and captaine, commandeth all the other parts of the body; as if the *heart* be corrupt, it causeth the mouth to *talke* profanely, the hand to *doe* wickedly, and the feet to *run* after vanity: whereas if our *hearts* be upright, it causeth our mouth to talke *religiously*, our hands to do the works of *righteousnesse*, and our feet to walke in the paths of *godlinesse*.

2. The heart is the chiefest thing, that either God or the Divell laboureth to obtaine.

Prov. 23. 26.

The heart commandeth all the body.

3. The heart of man *judgeth* all things, and according to our *hearts*, will the Lord judge us; because he looketh not unto the *face*, but into the *heart*: and therefore, the *heart* of man being as the seat of judgement, it is fitly compared unto a *doore*, or gate, whereat all *judgement* was wont to be executed.

3. The heart judgeth all things.

And therefore, it is not enough for us to open the doores of our *houses*, to entertaine the Word of God, and to read the Gospell of Christ; nor to open the doores of our *lips*, to talk of God and to preach the Gospell. but we must open the doores of our *hearts*; to love Christ, and to believe the Gospell; for this is certaine, that in all the *religious* actions, which we performe to God, God accepteth none of them, which do not first spring and proceed from the heart of man: Indeed when *we* passe our judgement upon any religious act, we judge of the *internall* perfection and sincerity of it, by the *externall* performance thereof: and this is a *good* rule, we know no better; because it is the judgement of *charity*; but when God, which is καρδιογνώστης, the searcher of the heart, commeth to make inquisition after our workes; he beginneth his search at our *hearts*, and from the straitnesse and sincerity of the same, he judgeth of the perfection of the *externall* act: and this is the judgement of *certainty*: As for example, if we see a man *give liberally* to the poore, with his hands, we conclude that there is *charity* in his heart; and good reason we should do so; because we know nothing to the contrary; but when God commeth to passe his *censure* upon this action, he looketh, whether the *heart* be the first giver of it, or not: for otherwise, let thy *hand* be never so open, if thy *heart* be close, God will tell thee by his Apostle, that *God loveth a chearefull giver*, that is, a *hearty* giver; and that, although thou shouldst *give all thy goods unto the poore*, yet if thou doest not the same from thy *heart*, it will availe thee nothing; so if we see a man *pray* unto God *earnestly* with his lips, we judge him to be a *fervent* petitioner; and good reason we should do so; because we know not the *thoughts* of any man; but God looketh into his *heart*, to see whether *that* be speaking unto him or not; for if the *heart* doth not first speake unto God, God will tell thee by his Prophet, that thou art but in the number of those, that *draw neare unto him with their lips*, and *honour him with their mouthes*, but *their hearts are far from him*: So when we see a man to have his *eares attentive* unto the Preacher of Gods Word, we perswade our selves, that he is a *dutifull* hearer; and good reason we should do so; because we can no wayes disprove it; but when God commeth to *judge* of his hearing, he looketh first into his *heart*, to see whether that be an attentive hearer or not; for otherwise, fixe thine *eyes* and thine *eares* never so fast upon the Preacher; yet if

What doore we are to open unto God.

We judge inward things by the outward.

God judgeth the outward actions by the sincerity of our hearts.

2 Cor. 9. 7. 1 Cor. 13.

Esa. 29. 13.

thy *heart* be thinking of *other* matters, and not attentive to what is ſaid; God will call unto thee by his Prophet, ſaying, *To day if you will heare his voice, harden not your hearts*; and let not your *thoughts* wander in the world, nor your *mindes* thinke of any *other* thing, when I ſpeake unto you by my ſervants: ſo when we ſee a man in his *prayers* ſhed *teares*, and beate his breſt, we judge ſuch a one to be *contrite* and broken hearted; and good reaſon we ſhould doe ſo; becauſe our *eyes* can behold no further then *outward* acts; but when God commeth to *judge* of this contrition; he looketh firſt into the *heart*, to ſee whether the ſame be bruiſed and melted for her ſinnes or not; as *David* ſaith, *my heart is melted within me*; for otherwiſe, though thou ſheddeſt never ſo *many* teares, and knocke thy breaſt never ſo *much*, and ſhew all other *ſignes* of contrition, as renting thy *garments*, wearing of *ſack-cloth*, and eating *aſhes as it were bread*; which the Iewes were wont to doe, in the expreſſion of their griefes; yet if thy *heart* be not firſt melted and broken, for thy ſinnes, God will call unto thee by his Prophet, ſaying, *Rent your hearts and not your garments, and turne to the Lord your God*; and ſo of all other actions; God looketh firſt into the *heart*, to ſee whether the ſame be upright or not; becauſe otherwiſe, if the *doore* of our heart be not opened unto Chriſt, the opening of *other* doores, (as of our *Churches* to heare his Word, of our *houſes* to entertaine his ſervants, of our *eyes* to looke up towards heaven, and to behold his works, of our *eares* to heare his voice, of our *hands* to receive his bleſſings, or beſtow our almes upon his diſtreſſed members, and of all *other* doores whatſoever,) will availe us nothing at all; becauſe the *heart* onely is *legitima ſedes Chriſti*, the chiefeſt *delight* of God, and the onely *doore*, whereby he entreth into our ſoules: and therefore Saint *Paul* bowed his knees to God and earneſtly begged of him, that he would give his grace unto the *Epheſians, to open the doores of their hearts, that Chriſt might dwell in them by faith*: and ſo I deſire of God for us all.

Pſal. 95. 8.

Pſal. 22. 14.

Pſal. 102. 9.

Ioel 2. 13.

The opening of al other doores, without the heart, will availe us nothing.

Epheſ. 3. 17.

Queſt. But is it poſſible, may ſome men ſay, that there ſhould be ſuch *outward* devotion, reading, hearing, praying, conferring about nothing, almoſt, but the Word of God, reproving of ſinne, and doing ſo many workes of God, giving of almes, defending the poore, and many more ſuch workes of piety and charity; and yet that the *hearts* of ſuch men ſhould be ſtill *ſhut* againſt Chriſt? how can theſe things be?

Whether outward good workes can proceed from an inward corrupt heart.

Reſp. I anſwer, that it were neither *ſafe* for me to name, nor yet *pietie* to imagine, who are ſuch; for God forbid that I ſhould enter into Gods throne, and *judge* any man, leaſt I my ſelfe ſhould be judged; yet thus much I dare boldly ſay, that, although ſuch *outward* workes are moſt excellent ſignes, and moſt probable arguments of *inward* piety; yet are they not alwaies *infallible* markes of truth; becauſe *the heart of man is deceitfull above all things*: and deceiveth, not onely the world, but alſo our owne ſoules, when it perſwadeth us, that Chriſt is ſure enough in our *hearts*, and will ſave us, whereas, God knoweth, Chriſt *ſtandeth* ſtill without their doores, and is *knocking*, that he might have entrance in; for ſo the eſtate of this people of *Laodicea*, to whom theſe things were ſpoken, doth make it plaine; becauſe they *profeſſed* Chriſt, and knew his *will*, and had all the *viſible* ſignes and ſeales of his covenant, and the outward *markes* of grace, as prayers, preaching, and the adminiſtration of the bleſſed Sacraments; and therefore they thought themſelves to be *rich*, and increaſed with goods, and to have need of *nothing*; and yet the Lord himſelfe profeſſeth, that they were *wretched*, and *miſerable*, and *blind*, and *poore*, and *naked*: and therefore how eaſie is it for an *hypocriticall* heart to deceive the world, when it deceiveth, and thereby deſtroyeth her owne ſoule?

Good externall workes the beſt ſignes of a good heart.

Ieremy 17. 9. The heart very deceitfull.

Revel. 3. 17.

I aſſure my ſelfe we have too many *Laodiceans*, whoſe names, of λαος and δικαιος ſignified a righteous people; that doe ſeeme glorious for their profeſſion in the ſight of men, and if their *hearts* might be ſeene with the eyes of fleſh, we ſhould find *Belſhazzars* embleme written upon them; *mene, mene, tekel uphar-ſin*; *numeravit, appendit, diviſit*; thou haſt beene weighed in the ballance and

Laodiceans why ſo called.

Dan. 5. 25.

art

art found too light: of these I say no more, but (what Christ himselfe saith unto them,) *I councell them to buy of him gold tried, that they may be rich; and white raiment, that they may be clothed*; and that their *filthy nakednesse doe not appeare*; and to *annoint their eyes with eye-salve*, that they may *see* their owne wretched state *within*, and Christ *without*, standing at the doore, as yet not *quite* parted from them, but expecting *when* he shall enter in; for *Behold I stand at the doore and knocke.* Revel. 3.18.

4. We are to consider the *action* of Christ standing at the doore, which is a *knocking*; *Behold, I stand at the doore and knocke.* 4. The act, what he doth.

Touching which we must observe, that the patience of God may be considered under a double forme { 1. *Passively.* 2. *Actively.* } The patience of God two waies considered.

In the first sence, it betokens onely a *cessation* and a stay of his judgements, whereby he *suspendeth* the punishmen's, that are due to the sonnes of men for their transgressions, and giveth them time and space to repent, and so to divert their just deserved punishments: And although the examples of this kind are *rare* in Scriptures, (God choosing rather to report unto us, the *sundry* waies which he useth to recall men unto repentance, then his *sole* mercy, in sparing them, without any further regard had unto them;) yet the Apostle proposeth the *Gentiles* to us, for a confirmation of this point; because he saith, that God *suffered* them, many thousand yeeres together, to *runne* on in their idolatry, and yet *regarded* not the time of this ignorance; that is, (as the Apostle sheweth his meaning by the contrary, in the words following) he *admonished* them not, in like manner as now he doth all men every where, to *repentance*; nor used the same *meanes*, to draw them out of the *darkenesse* of their ignorance, as now he doth, to bring us to the knowledge of his saving truth; nor yet did he *presently* punish them, though they were such sinners; but did most *patiently* suffer them to goe on: and we see, that, although he *suffers, with much patience*, all men to goe on in sinne, (the vessels of *wrath* themselves not excepted) and *forbeareth* to punish them, as often as they offend him; yet he offereth not the *meanes* of his saving health unto all, as our Saviour Christ himselfe witnesseth, in the case of *Tyrus* and *Sydon*, who, if the great workes had beene done in them, which were done in *Corazin* and *Bethsaida*, would have *repented* in sack-cloth and ashes; and, as many men, yea Kingdomes and Nations, which doe scarce know the Gospell of Christ so much as by name, can most wofully testifie unto us. 1. Passively. Act. 17.30. Rom 9.22. God offereth not the meanes of saving grace unto all Matth. 11.21.

In the second sence, the *patience* of God signifieth and implieth an *action* of God, not onely *sparing* our transgressions, but also *labouring* and seeking our conversion; by giving us as well the *meanes*, as the *times* to repent, and to returne unto him: and so the Lord dealeth here with us; he doth not onely *suspend* his judgements, which we have most *justly* deserved, and *stand* at the doore, to expect our comming to seeke after him; but his love is *active*, and *knocketh*, and seeketh, and useth *all meanes*, to winne us to *open* our doores, and to let him in. For (behold saith he) *I stand at the doore and knocke.* 2. Actively. How lovingly God dealeth with us.

Indeed, as long as our first Parents stood *fast fixed* and rooted, in that ground of obedience, wherein they were *planted* in the day of their creation, God needed not to *knocke* at our hearts, they were alwaies *open* to receive him, and *prepared* to fulfill his will; but when Satan had *supplanted* them, and stolne away their allegiance, from God, so that they *shut* the doore, and *bolt* it fast against their God; God was faine, either to *suffer* us to *perish* in our sinnes, or els to seeke a *new way* to enter into our hearts; and that is, not *freely* and readily, as before, but with *much adoe*, and forcibly as it were, with a certaine kinde of constraint, by *calling* and *knocking*, to make us *open* unto him; for so the originall word signifieth, a knocking with *great power*, as an oxe, or some other strong headed beast, doth use to runne against any thing with his hornes. *Adam* before his fall had his heart alwaies open to receive God. *κρουω tauribus ferio derivatur a κερας Cornu.*

I might here ſtand to *wonder* at the great love of him, which *ſtandeth* at the doore, and uſeth *ſuch meanes*, to winne us unto him, whom by our ſinnes wee had utterly ſold, by *offering* mercy to them that *refuſe* it, that ſo *he might bee found of them, that never ſought him*; but I haſten to diſtinguiſh the *ſound* of his knocking; for I find that he knocketh three manner of waies.

Eſay 65.1. God knocketh three ſpeciall waies.

1. By his Word.

2. By his Workes.

3. By his Spirit.

1. By his *Word*, when it is *preached*, and delivered unto us, to that end, that wee ſhould *repent* and *amend* our lives, and *returne* unto him, that hee may heale us.

2. By his *Workes*, that is, by *whatſoever* he doth to men in this life, either in *plaguing* them juſtly, for their ſinnes; or *ſparing* them mercifully, for their amendment; or the *beſtowing* of his bleſſings upon them, to allure them unto his ſervice.

3. By his *Spirit*, when he ſuggeſteth thoſe *good motions* unto our hearts, whereby we ſhould be induced to *open* our doores, to give entrance unto our God.

2. God knocketh at your hearts, when the Word is preached unto you. Eſay 55.6. Ier. 7.23.

For the firſt, God ordained his *Prophets* in times paſt, and now the *Miniſters* of the Goſpell, to be the faithfull *interpreters*, and loud proclaimers of his will, unto his people: and therefore, when we cry unto you, with the Prophet *Eſay*, *to ſeeke the Lord while he may be found*, and *to call upon him while he is neere*, and with *Ieremy*, to *hearken unto the voice of the Lord*, that *it may goe well with you, and your children*, and that your ſoules may live; when we exhort you with Saint *Paul*, to flie from *fornication, uncleanneſſe, drunkenneſſe, laſciviouſneſſe*, and ſuch like; and with Saint *Peter*, to *abſtaine from fleſhly luſts, which fight againſt our ſoules*; and, to be ſhort, when we call upon you, with the whole fellowſhip of the Apoſtles and Prophets, *to awake from ſinne* and *to ſtand up from the dead*, to *beleeve* in God and to *ſerve him*; it is *Chriſt himſelfe* that *crieth*, that *exhorteth*, that *calleth* and that *knocketh* at the doores of your hearts, that you might heare his voice, and let him in; for ſo we find, that he knocked at the gate of *Davids* heart, when he ſent *Nathan* and *Gad* to reprove him for his ſinnes, that he might *open* the doore of repentance; ſo he knocked at the gates of *Ninive*, when he ſent *Ionas* to preach unto them ſudden deſtruction, *even within forty daies*, if they did not *ſpeedily* repent, and ſo, as one ſaith, by rightly uſing the *meſſage* of their overthrow, to *overthrow* the meſſage of the Prophet; and ſo he knocketh earely and late, *in ſeaſon* and *out of ſeaſon*, that is, *volentibus & nolentibus*, at the *doores* of all our hearts, as often as his *Word* is preached unto us.

1 Cor. 6.18. 1 Pet. 2.11. Rom. 13.11. 2 Sam. 12.7. Ionah 3.4.

The power of Gods Word. Rom. 1.16. 2 Cor. 10.5.

And this is a very *loud* and a powerfull knocking, if we truly conſider the *nature* of Gods Word; for the Apoſtle tells us, that it is *a Word of power*, even *the power of God unto ſalvation*; and a Word of life, a Word *mighty in operation*, able to caſt downe *holds*, that is, the ſtrong holds, which *Satan* hath in our hearts, as our *haughty* & proud imaginations, that *exalt themſelves againſt the knowledge of God*, and to bring into *captivity* every *thought*, to the obedience of Chriſt: and ſo we find, that what the *Monarches* and Conquerors of the world could never doe, (for they may ſooner pull their hearts out of their bellies, then cauſe them, by any outward ſtrength to open the doores of their *hearts* to God,) the *Preachers* of the Word of God, have done; for Saint *Peter* preaching the Word of Chriſt, did ſo *mightily* knocke at the hearts of his hearers, that they came running and crying unto him, and the other Apoſtles, ſaying, *men and brethren, what ſhall wee doe?* and ſo Saint *Paul*, preaching and diſcourſing of *righteouſneſſe*, *temperance*, and *judgement*, did ſo mightily knocke at the doore of *Felix* his conſcience, that he cauſed his very *heart* to tremble; and therefore if when the *Word* of God is preached unto us, we neither *open* our doores, nor *heare* the ſound of this knocking, unleſſe it be at the outward eares, as a man that dreameth of *ſounds*, and yet is ſound aſleepe; we are in a fearefull caſe; and we have need to pray to God for *grace*, to awaken us, that we may *heare* this voice, which is a *mighty* voice; and I pray God he heare us, to grant our requeſt unto us.

What the Monarchs could not doe with their ſword, the Preachers do with the Word of God. Act. 2.37. Act. 24.25.

For

For the second way, whereby God knocketh at our doores, that is, by his *workes*, we must note that they are of two sorts.

{1. Of his *mercies*. 2. Of his *judgements*.} For both these we find to be *reall* admonitions of Gods *patience*, and long sufferance towards us; whereby he doth continually, without ceasing, *beate* and knocke at the doores of our consciences, that, by true and hearty repentance, we might *open* our doores for Christ to enter in.

2. The workes of God that call us to repentance are of two sorts, 1. Of mercy. 2. Of judgement.

For the first, we must note that the *mercy* of God is principally seene in three things, {1. *Giving of graces*. 2. *Preserving us from evill*. 3. *Sparing us from punishment*.} For

1. Works of mercy of three kinds.

1. Giving of graces. Deut. 6. 11.

1. God telleth the *Israelites*, that he *led them with the cords of a man*, even with *the bands of love*, that is, *beneficijs & muneribus quibus delinivit eos*, with manifold blessings and benefits, which he had bestowed upon them; great and goodly *cities*, which they *builded* not; *houses*, stored with all manner of goods, which they *filled* not; *wells*, which they *digged* not; *vineyards*, and olives, which they *planted* not; and *all the labours of the people in possession*; and all to allure them, to *open* the doore unto God, and to make them *to love him with all their hearts*.

Psal. 105. 43.

2. Preserving from evills.

2. The Prophet *David* telleth us, how *God brought forth his people with joy, and his chosen with gladnesse*; that is, out of the hands of *Pharaoh*, King of Egypt, and out of the hands of all their enemies; for *he suffered no man to do them wrong, but reproved even Kings for their sakes*: and caused *the starres in their order to fight against Sicera*; *& conjurati veniunt ad classica venti*, and overthrew *the horse and his rider* in the mids of the sea: and all this was done, that they might *keepe his statutes and observe his lawes*.

Psal. 105. 14. *Claud.*

Psal. 105. 44.

3. Sparing our sinnes.

3. The same Prophet *David* tells us, how *hainously* and how grievously this unthankfull *people*, had continually behaved themselves towards God, *worshipping the idolls of Canaan*, and *shedding innocent blood, even the blood of their sonnes, and of their daughters, whom they offered unto divells*; and yet God was so mercifull, that *he destroyed them not, nor suffered his whole displeasure to arise*, but still spared them, and expected, if at any time, they would open the doore and let him in.

Psal. 106 36, 37.

And thus God dealeth with all people, and above all, he hath dealt thus with us, of this Kingdome of great Brittaine. For

1. How God hath blessed us. Deut. 32. 10.

1. As he saith of *Israel*, that he caused him *to sucke honey out of the stone, and oyle out of the hard rocke, and fed them with the finest wheate flower, and with butter of kine and milke of sheepe, and with the fat of lambes and rammes fed in Bashan*: and as he saith of *Tyrus*, *thy Merchants are Princes, and thy Chapmen the Nobles of the world*; so may he truely say of us, that he hath blessed us *above measure*, and annointed us with the oyle of gladnesse above our fellowes, above all the rest of our neighbour nations, and hath *delighted* to doe us good, even so much good, that we are even wearie of it, and doe as the *Israelites* did unto the Manna, begin to lothe our owne happinesse: *Pindarus* saith, βρέχει θεὸν βασιλεὺς ὑμέτερος χρυσαῖς νιφάδεσσι πολύν; it was an opinion of the people that the gods rained gold upon the *Rhodians*; and I thinke, if ever people received showers of gold from God, it is we of this Kingdome of England: ô that we *knew* it, and *wherefore* God doth it, even to *knocke* and call at our hearts, that we might heare his *voice* and let him in.

Esay 23. 8.

What the people thought of the Rhodians.

2. How many times hath God *preserved* this kingdome, from the hands of our enemies, and hath delivered us from all the evills that we feared; as specially in 88. from the *power* of our enemies, which thought to finish the yeares of our liberty, and to bring us all into bondage; and in 1602. from the feare of our own hearts, when, at the death of our Mayden Queene, *occubuit sol*, our joy began to faint; and yet, *nox nulla secuta est*; our sorrow was *suddenly* turned into joy; and then in Anno 1605. from the treachery of *home-bred* enemies, that

2. How God hath preserved us.

had decreed us all as sheepe unto the slaughter; and since in Anno 1625. from that *Pestilence*, which walketh in darkenesse, and the *arrow* that flieth at noone day, that great and grievous *Plague*, which laid into their graves within this one Citty of *London* and *Westminster*, no lesse then 35417. persons. And to these *remarkeable*, memorable deliverances, of the whole Church, and Common-wealth, every particular man may add those *manifold* preservations of his owne, from losses, from enemies, from dangers, death and destruction: and all, to this end, that wee might *praise* the Lord for his *goodnesse*, and *open* the doore of our *hearts*, that hee might enter into our soules.

3. How God spareth us.

3. How often hath God, as it were, *winked* at our sinnes, that he might *winne* us unto himselfe, and hath spared to *punish* us, that he might provoke us to *repentance*, we need not looke farre for examples, but every man may be the best example to himselfe; for if he be not too too *partiall*, in his owne cause, or too *shamelesse* in his owne sinnes, he must needs ingeniously confesse, that it is Gods *goodnesse*, and not his *desert*, that he is not presently fearefully consumed, and brought to nothing; for, let who ever enter into the *closet* of his owne heart, and cast up those *privie* reckonings, which have *often* passed betwixt God and him; and I dare assure him, that he shall find it there indelibly written; that God hath often *called* him to repentance, but that he hath not *hearkened* unto his voice; that God hath often *knocked* at his doore, but that he hath not *opened* unto him; and that God hath often *spared* him, and suspended his judgements from time to time, but that he hath not *ceased*, more and more, to provoke him unto anger; and there he may read, that God dealeth none otherwise with him, then a kinde, and loving tender-hearted Father doth with his deerest child, sometimes *threatning* him, to let him know how *highly* he hath offended him; sometimes *shewing* him the *rod*, to let him see how *easily* hee could correct him, and seldome *chastening* him, except he grow so stubborne, that nothing but stripes will reclaime him: And thus doth God *knocke* at our doores, by the workes of mercy, bestowing his *blessings*, preserving us from *mischiefes*, and suspending his just *judgements*, and our just deserved punishments from us; and all this to move us to *open* the doore of our hearts, and to let him in: But let no man take *boldnesse* or incouragement from hence, to heape sinne upon sinne, and so to *treasure up unto himselfe wrath against the day of wrath*: for the *higher* God lifteth up his hands to strike, the *longer* it is indeed before the blow lights, but the *heavier* it falls at the last, *& quos diu, ut convertantur, tolerat; non conversos durius damnat*; and whom he long suffereth, that they might *repent*, he will most severely *punish*, if they be not converted.

What our consciences can testifie.

God deales with us as the kindest father deales with his deerest sonne.

Rom. 2. 5.

For the second manner of knocking by his workes, that is, the workes of his judgements, we observe that he doth this either

2. The workes of Gods judgements are shewed;

1. Upon *others* for our examples.
2. Upon our *selves* for our owne sinnes; } For

1. Upon others, to frighten us.

1. As a *noble* or a great man, doth oftentimes, when his sonne committeth a fault, chide his *servants* or whip his pages; thereby to *affright* his childe and to retaine him within the bounds of his duties; so God, many times, suffereth his judgements to fall upon the *wicked*; yea, upon some of his owne deerest servants, for some just offence that they have committed, to see, if this may be a *warning* for others, by their chastisements to take heed of the like offences; or if they have offended, by a speedy repentance to prevent his imminent vengeance; because, as the Poet saith,

Hodie tibi; cras mihi.
Virgilius Æneid.

Iam tua res agitur, paries cum proximus ardet
Vicinus

Remember the Galileans.

Other mens *harmes* should teach us to *beware*, and to looke well unto our *owne* houses, when we see our *neighbours* house on fire; we see *Germany* burning with the flames of warres, with many mischiefes; we see the *Low Countreyes*, all in armes; we see *France*, infected with many troubles, secret discontents,

and

and open miseries; the sword hath devoured round about us, the slaine have fallen downe on either side of us; thousands have perished, and ten thousands have beene spoyled, and we sit *still* under the wings of a *peacefull, pious King*; we are *ignorant*, unlesse it be by the eare, of the *deepe* sighs, and *many* groanes of our neighbour-nations: and we consider not of *the afflictions of Ioseph.*

But, it may be, this may concerne us *more* than we think off, this may be done on *them*, not without respect to *us*; that we might amend our *faults*, by seeing the *punishment* of their sinnes; we may see our owne faces in other mens eyes, and by the examples shewed upon others, we may behold a patterne of that justice which belongs unto us, and threatneth vengeance for our sinnes: you know the old rule;

Fœlix quem faciunt aliena pericula cautum.

And if *other* mens stripes will not amend *our* faults; then will the Lord lay the *blowes* upon our *owne* backs, and we shall *feele* that, which we did but *heare*, and our selves shall be the *subjects* of his judgements.

2. The *judgements* that God executeth upon our *selves*, are of three sorts, 1. The fatherly chastisements of his love. 2. The greater punishments of his anger. 3. The greatest judgements of his fury. For as *Tamberlaine*, the Scythian Captaine, whensoever he besieged a city, would the *first* day display a *white* flag, in token of mercy, if they would open their gates, and yeeld themselves unto his mercy; and the *second* day would display a *red* flag, to threaten blood; because they had not submitted themselves in time of mercy; and the *third* day would display a *blacke* flag, to menace utter *ruine* and desolation unto that city; because they had resisted him to the *last* houre; even so the Captaine of all the world useth these three dayes, or threefold manner of judgements, *mildly, severely, intolerably.*

2. Vpon our selves, three ways.

Tamberlaines practice. *Stephan. Ep. in Herod.*

For the first, we find it to be the property of ill-natured men, *pro beneficijs pejores fieri*, to render alwaies evill for good, and to grow worse and worse, towards them, to whom they are most bounden: and so it fareth many times betwixt God and us: the *better* he useth us, the *worse* we are towards him; our *fulnesse* is the mother of forgetfulnesse; and our wealth and prosperity are nurces unto wantonnesse: for so *Moses* saith of the *Israelites, dilectus meus impinguatus, dilatatus, incrassatus, recalcitravit*; that when they were fed, fatted, and inlarged with Gods blessings, they spurned with their heeles, and, as the Prophet *David* saith, they *forgat* and *forsooke God that made them*, and *provoked him to anger with their inventions*: and so we find it with many men; the more *mercifull* God is unto them in *sparing* them, and *blessing* them from time to time, the more *unthankefull* and undutifull they are unto him, and the more *incouraged* to provoke him unto anger: And therefore God seeing his *word* contemned, and his *mercies* abused, he turneth another leafe, and taketh another course with these men, that will not be allured by his *mercies*, to turne to him; for *I will draw them unto me* (saith he) *in the ropes of Adam*, that is, by those *meanes* whereby I drew *Adam* to know himselfe, that is, by *afflictions* and tribulations, and I will seeme unto them, as though I raised a *yoke* upon their jawes: and we find that, although these ropes of *Adam* be *unpleasant* and distastfull unto all the sonnes of *Adam*, very grievous unto flesh and bloud; yet do these *knockings* (many times) *awake* the drowsie sinner, and sometimes cause him to *open* unto his God; for when *Pharaoh* was afflicted, he could then confesse, *I have sinned, and the Lord is righteous*; *I and my people are wicked*; so when *Nebuchadnezzar*, the *proudest* among men, was made the *vilest* amongst beasts, to eat *grasse* with the oxen, and his body to be *wet* with the deaw of heaven, untill his *haires* were growne as Eagles feathers, and his *nailes* like birds clawes, then *he could praise and magnifie the King of heaven, and confesse his works to be all truth; his wayes, judgements; and his omnipotency, able to abase all those that walk*

1. God punisheth us mildly.

Deut 32.15.

Psal. 106.39.

Hos. 11.4.

What are the ropes of Adam.

How afflictions drive men unto God. Exod. 9.27.

Dan. 4.34.

in pride; and *David*, though *before* he was afflicted he went *wrong*, yet after he was *corrected*, he learned to *keepe the commandements*, and to compoſe his *ſweeteſt* Pſalmes in his *greateſt* troubles: and ſo *Ionas*, *Vigilabat in ceto, qui ſtertebat in navi; & orabat in mari, qui fugiebat in terra*; he awaked in the fiſh, which ſnorted in the ſhip, and prayed moſt *heartily* in the deepe ſea, which fled moſt *contemptuouſly* upon the dry land: and therefore the Prophet *David* wiſhing the converſion of ſome people, ſaith, *Fill their faces, O Lord, with ſhame and confuſion*; for *then they will ſeeke unto thy name*. And here Chriſt himſelfe ſaith, ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω: all that I *love*, I *rebuke*, that is, with *words*, καὶ παιδεύω, and I *chaſtiſe*, that is, with the *rod* of correction: that ſo they may be awaked, and compelled to open the doores, and let him in. But

Zeno. Eſnic. veron. l. 2 Serm. 38.

Arnius in h. loc.

2. God ſeverely puniſheth them, that will not amend by leſſer puniſhments

For the ſecond, ſeeing the rod of affliction is like the *red ſea*, which was a *wall* of defence unto the Iſraelites on every ſide, but a grievous *gulfe* to devoure *Pharaoh* and all his hoſt, or like the *pillar* of cloud, that was a *burning* fire to direct the Iſraelites, but a *miſt* of darkneſſe to confound the Egyptians; even ſo, though the *godly* by their afflictions are *humbled*; yet in the *wicked*, theſe *ropes* draw not, theſe *yokes* helpe not, neither do theſe *chaines* of love win them unto God; therefore Gods *anger is not turned away, but his wrath is kindled more and more*, and *his hand is ſtretched out ſtill*, and he will puniſh them ſeven times more for their rebellions. And

Eſa 5.25. & c 9.12

3. God will deſtroy us when no puniſhments will amend us.

For the third, if he ſeeth that *nothing* will availe, to reclaime us from our ſins; then, as the husbandman ſaid to his ſervant, *cut downe that unprofitable tree*, which beareth no fruit, and *caſt it into the fire*; ſo will he *utterly deſtroy* theſe wicked ſinners, and caſt them into *utter darkneſſe, where there ſhall be weeping and gnaſhing of teeth*.

3. God knocketh by his Spirit.

3. For the third way, whereby God knocketh at our doores, that is, by his *Spirit*, we muſt know, this is by thoſe manifold *thoughts, motions* and *cogitations* of eſchewing evill and doing good, of ſerving God, and diſclaiming this vaine and wicked world, which *every* man ſhall *ſometimes* find in his owne heart, and would be ſufficient to draw him forward towards godlineſſe, if he did not *quench* the ſame, by the luſts and concupiſcence of the fleſh.

1 Theſſ. 5.19.

Thus he knocked at the doore of *Pharoahs* heart, when he mooved him to confeſſe, that *the Lord was righteous and hee and his people ſinners*; thus hee knocked at the doore of *Sauls* heart, when he ſaid unto *David, thou art more righteous then I*; and at *Agrippa's* heart, when he confeſſed unto Saint *Paul*, that *hee had almoſt perſwaded him to be a Chriſtian*; and thus he knocketh at the doores of our hearts, whenſoever he putteth any good motions into the ſame. Let us take heed of letting *ſlip* ſo faire an opportunity; we are not ſure, that the *like motions* ſhall ever come into our hearts againe; For all motions, if they be good, come from God, and if we ſmoother them, we are murderers of them.

.9.

1 am. 4.17.

Acts 26.28.

That we ſhould not ſmoother good motions.

2. The *conditionall obligation* containeth two parts.

2 Part, containing two things.

1. The *conditions* to be performed by us.
2. The *obligation* to be obſerved by God.

1. Touching the *conditions* on our part, we are to note theſe two things.

1. The conditions on our part, two things obſerved:

1. The *generality* of the ſpeech.
2. The *particularity* of the duties.

For

1. Though the *inviſible* Church, and the number of Gods *elect*, knowne unto God himſelfe, hath beene alwayes *catholique*, and extended to all *places, times* and *perſons*; yet the *viſible* Church, which is diſcerned by the profeſſion of the *Word* and *Sacraments*, was for a long time, hedged and hemmed in within the tents of *Shem*, and among the poſterity of *Abraham*; for *in Iewrie is God knowne, his name is great in Iſrael. He dealt not ſo with other nations, neither have the heathen the knowledge of his lawes*.

1. The univerſality of Gods love. *Chryſ in 4. ad Eph. Auguſtinus confeſſio. art. 7.*

Pſal. 76.1. Pſal. 147.20.

But now, the *partition* wall of commandements, rites and ceremonies is broken downe, and the poore gentiles, *which ſate in darkneſſe and in the ſhadow of death*, have and do ſee *great light*, and are called unto the Goſpell of *Ieſus Chriſt*,

Eph. 2.13.

Christ, who hath *inlarged* the commission of his Apostles and their successors, and hath sent them to be his witnesses, *both in Iudea, and Ierusalem, and in Samaria, and to the ends of the world.* And therefore now, we make proclamation *generally*, without restriction, exception, or limitation either of *time, place*, or *person*; but indifferently and indefinitely, we say to *all* and every one, if any man is *hungry*, let him come to this Feast, if any man is *thirsty*, let him come to this Water, if any man is sicke, let him come to this *Physitian*, and if any man *open* the doore of his heart unto him, *hee will come in and sup with him.*

Acts 1.8.

Esay 55.1.

Iohn 7.37.

Mat. 9.12.

2. The *conditions* or duties, here required, are specially these two:

§1. To heare his voice; *If any man heare my voice.*
§2. To open the doore, *and open the doore.*

2. The particular duties are two.

Which conditions, as they belong to *any* one, Iew or Grecian, bond or free, male or female, without any difference of nation, sexe, or condition; so doubtlesse, it bindeth *every* one, so that whosoever will not heare his voice, shall never be partaker of his *promise*, nor injoy the benefit of his *presence*. But

1. To heare his voice.

The voice of God taken two waies.

1. For our better direction in the paths of this truth, we must remember that his *voice* may be taken, either

1. In a *large* extent, for those severall waies of callings and knockings before mentioned, whereby he seemes to speake, though not to the eares of our *sence*, yet to the eares of our *understanding*, to our hearts and consciences, the *undeniable* witnesses of Gods goodnesse, and the *faithfull* interpreters of his mercies towards us. Or

1. Largely.

2. In a *stricter* sence and a lesser circuit, for the voice of his *Word*, which he hath ordained, as the onely *ordinary* meanes, to plant *Religion*, and to produce in us that true *devotion*, whereby, both our soules and bodies may be made fit mansions for his heavenly dwelling.

2. Strictly.

Gods Word the ordinary meanes to plant Religion.

And, although *both* these voices have a necessity laid upon us to heare them, and both pertaine to this duty; yet, for the present, I finde more use to bee made of the latter; and I thinke it is *principally* meant in this place, to heare the *voice* of his *Word*, whereby we may be informed, in the knowledge of that *faith*, and all other things, which, without it, we shall never be able to attaine unto. And therefore we find names of great *honour*, and titles of great *excellencie* ascribed unto the Scriptures, as the Word of *truth*, the Word of *life*, and the Word, that is able to save our soules; being *the power of God unto salvation*, and of such force and efficacie, that it is said to be *sharper* then any *two edged sword*, that pierceth the *soule*, and the *spirit*, and divideth the *joynts* and *marrowe*, and discerneth the *thoughts* and *intentions* of the heart; these are the wonderfull *effects* of the sacred truth; and therefore there is scarce no one duty *oftener* commanded, throughout all the whole Booke of God, then this, of *hearing* Gods Word, as you may see in *Deut.* 4.1. & 5.1. & 6.34. & 23. *Psalme* 78.1. *Esay* 55.3. and here, in this booke often, the spirit saith, *he that hath eares to heare, let him heare*; and on the other side, there is nothing in the world, that Satan laboureth more to hinder, then the *preaching* and the hearing of Gods Word; as Saint *Paul* sheweth.

What voice is here principally meant.

The honorable titles that are given to the holy Scriptures.

Iames 1.18. Philip. 2.16. Rom. 1.16. Heb. 4.12.

The wonderfull effects of Gods Word.

Revel. 2.11. 3.6. & v. 13. &c.

Satan a great enemy to preaching.

1 Thess. 2.18.

But you must understand, that the hidden *eloquence* and the great force of this Word, consisteth not in the inticing words of *humane* wisedome, but in the demonstration of the *spirit* and of the *power* of God; whose *peculiar* working, proper onely unto it selfe, seemes to require a peculiar *manner*, both of preaching and hearing of it, by it selfe, free from all false *mixture* and sophistication of our owne fancies and devices, which can no more *sort* with it, then *drosse* can agree with silver, or the basest mettall with the purest gold; And therefore, whether we preach it, or you heare it, we must both so thinke and esteeme of it, not as the words of *men* (though it be delivered by their ministery) but as it is indeed the Word of *God*; for though our preaching bee never

The eloquence of the Scripture wherein it consisteth.

We ought not to preach our ſelves.

never ſo *glorious* and ſo gorgeous in outward ſhew, though it be never ſo full of *quaint* termes and *curious* conceits, of neat diviſions and nice diſtinctions, and though it ſhould abound with all *wit* and all kinde of learning, ſo that nothing could be wanting, which either art or induſtry might add unto it; yet if it beare our *inſcription*, and paſſe as the fruit of our braine, it looſeth all the *grace* and divine reverence, that is due unto it; and it moves me no more then any other eloquent Oration, that ſhould perſwade to vertue and honeſtie.

What preachers we like beſt of, in theſe times.

And I preſſe this *point* the rather, becauſe I ſee wee are fallen upon thoſe times, when men have *itching* eares, and doe heape unto themſelves *heapes of teachers*; not ſuch as will *ſtrongly* beate downe ſinne, and *boldly* maintaine the cauſe of God, defend the *truth*, and reprove *error*, Mauger all the pride and malice of men; but teachers after their owne luſts, *men-pleaſers*, time-ſervers, delicate Phyſitians, but yet dangerous to their ſoules health, for miniſtering to their ſicke and diſeaſed patients, not the *ſubſtance* but the *ſhadowes* of Religion, not thoſe *bitter pills*, that will cure their maladies, but thoſe *ſweet bits*, that will pleaſe their palates; for feare of diſturbing their conſciences overmuch, or making them Sermon-ſick for a fit.

What they are that preach themſelves.

But if I may *freely* ſpeake, what I thinke of theſe men, that preach *themſelves* and not Chriſt, and ſeeke more their owne *praiſe* and popular applauſe, then Gods *glory* or the good of his people; I ſay they would ſeeme wittie, but they are not wiſe, I had almoſt ſaid, they are moſt vaine and fooliſh, and while they feare to become too divine, I feare they will prove too prophane; I hope, and I will pray, that no ſuch may appeare before you; or if they ſhould, that they ſhould find no *favour*; becauſe theſe are not the men, which you muſt heare, if you will heare his voice, that ſtands at the doore and knockes; but they are ſuch, as will ſmite you *friendly*, not to hurt you; that are jealous over you, not amiſſe; and that threaten, yea and reprove you too, yet not in their owne names, but in the name of him that ſent them; not that *they*, for their owne power, but that *God*, through their preaching, might be feared. So in hearing them, you heare, not onely them, but you heare the *voice* of Chriſt through them. And that you may the better heare his voice, there are *three* things moſt requiſite to be performed.

What preachers we ought to heare

Three things further us to benefit by Gods Word.

1. Preparation, before we come to the Church.
2. Attention, while we heare the Word.
3. Meditation, after we have heard the ſame.

} For

1. Preparation. Exod. 3.5.

1. If *Moſes* was commanded to put off his *ſhooes* from his feet, before he might approach unto the burning buſh, and the *Iſraelites* were commanded to *ſanctifie* themſelves, and to waſh their *clothes*, before they came to the preſence of God, in mount *Sinai*; then ſurely muſt wee *prepare* our ſelves much more, when we come to heare the *voice* of Chriſt, as the Apoſtle ſheweth; and therefore *Salomon* ſaith, *take heed to thy foot when thou entereſt into the houſe of God.*

Exod. 19.10,11.

Heb. 12.25.

Eccleſ. 4.17.

2. Attention.

2. When we come to heare the *voice* of Chriſt, *non debemus garrire, ambulare, negotiari*; our mindes ought not to be *abroad* about our buſineſſes, nor our tongues *talking* with our neighbours; but as the people of *Samaria* gave heed unto thoſe things, which *Philip* ſpake; ſo muſt we give all *heed* and uſe all *diligence*, to marke and obſerve what is ſaid unto us; becauſe this is *opus animi potius quam auris*, rather, an office of the *mind*, then an act of the *eare*; as a Father ſpeaketh.

Chryſoſt. hom. in Heb. 1.5.

Act. 8.6.

3. Meditation.

3. As they were deemed for *cleane* beaſts, that did *chew* the cud; ſo they are accounted the *beſt* hearers, that doe muſe and *meditate* upon that which they have heard, as the *bleſſed* man doth, *day and night*; and as *Iſaac*, *Mary*, and many more, are, to their endleſſe praiſe, recorded to have done; and therefore I would not have men thinke, that when they have *heard* Gods Word, they have *done* inough, though they never thinke on it more, but let them *thinke*, and

Levit. 11.3.

Pſal. 1.2.

Gen. 24.63.

Luk. 2.19.

and *talke*, and talke *againe* of it; and that will bring *much* fruit unto them.

2. Because that (as the Apostle saith) *not the hearers, but the doers of the Law shall be justified*; *Rom.*2.13. therefore it is not enough for us to *heare his voice*, but we must also *open the doore*; which words, in sense, are very plaine, being *spiritually* understood, that is, the removing of all *lets* and obstacles, that do hinder *grace* and goodnesse to enter into our soules; or, if you will, the *cleansing* of our hearts from *sinne*, which is the onely *bolt* and barre, that keepeth out our Saviour Christ; but the *way*, which we must take, to open this doore, and to purge away this sinne, and to prepare our selves for the worthy receiving of our Lord, is very *hard* and difficult for us to find; to this the Patrons of *free-will*, and the magnifiers of mans *pure naturals*, do boldly replie, that we must strive to *open* our doores, *per conatum liberi arbitrij*, by the endeavours of our free-will, and they will seeme to have no small advantage for their tenent, from the authority of this text; because otherwise God might be thought to deale without reason, to knocke there, and to call to them for entrance, whom he knowes full well are no wayes able to let him in.

2. Duty that is required. The meaning of the words.

The way to open.

*Rhemist. annot. in Luc.*10.§.6. *Rom.*9 §.4. *Thom. de vi. Caprol. Bellarm. de grat. l.*3.c.10.&c.

I answer, that we may not sit in the seat of God, as Gods, to hold *his will* subject to *our wils*, and to make him wait our *leisure* and our pleasures too, before he can bring his owne purposes to passe; for this is to *usurpe* that power and authority, which is onely proper to the almighty; to do things when, where, and how he list; and if we can do so, then are we Gods; and for his calling to them to *open*, which he knowes *can* not open; to bid them *cleanse* their hearts from all filthinesse, whom he knoweth have neither *meanes* nor ability to do it; and to charge them, to be *holy* as he is holy, which, he knoweth, have not the least *graine* of holinesse in them, as the Prophet sheweth; I say, that if he should knocke for *entrance* there, where no entrance is *due* unto him; or if he should command *them*, to *open* the doore, to *come* unto him, or to *do* any other thing, to *whom* he had never given power to fulfill his commandements; then might these men the better speake their pleasure herein; but if he requires nothing at our hands, but that which is *due* to him, and which he made us *able* to performe, and we, through our owne wilfulnesse, have lost this *ability*, and brought upon our selves an inevitable *necessity*, of continuall misery, and inability to discharge our duties; then certainly here, the very law of *humane* reason will justifie God against all the world, *non habere excusationem*, and that he hath no *excuse* for himselfe, which is the *cause* of his owne impediment; as you see it every day, bankerupts called upon for moneyes, and punished for not paying their debts, though they have not one farthing to discharge them.

We must not usurpe the power of God.

Why God may justly command the things we cannot do.

Homo malè utens libero suo arbitrio, perdidit se & arbitrium. Bern.

Debters bound to pay, though they have nothing to pay.

Or if this answer will not satisfie these men, I demaund of them, if God, meaning to give *grace* unto his servants, whereby they might be *inabled* to do what he commanded them, would first *prepare* them by the same commandements, by causing them hereby to understand their owne miseries, and to seeke unto him for helpe, to become the *fitter* and the worthier vessels for his grace; what can the tongue of malice carpe at, in so faire a project of heavenly wisdome?

Why God doth command things that we cannot do

Or, for what *purpose* soever, God commandeth those things, which *now* we cannot do, we may be sure his purpose is not hereby, to *extoll* and magnifie the power of our *will*, which he himselfe hath testified to be worse than naught; when *all the imaginations of our thoughts are onely evill continually*, and we are starke *dead in trespasses and sinnes*, so that, without Christ, we can do *nothing*, no not so much, as *to thinke a good thought*; *nisi sit donatum, non habet bonum velle*, saith S. *Ambrose*, and so S. *Augustine*, S. *Bernard*, and many *orthodoxe* confessions of renowned Churches are so plaine and peremptory in this point, that if there were not a *veile* laid over our *hearts*, when we read the Scriptures, we could not choose but *confesse*, that we are not *able*, of our selves, to performe the *least* parcell of that duty, which is required of us; for, as there be some locks, that we may shut without a key, but we can never open them without a key;

Our ability to do good wholly lost. Gen.6.5. Eph.2.1. Ioh.15.5. 2 Cor.3.5. *Amb de vocat. Gent. l.*1.c.9. *Aug. de cor. & gratia.c* 8. *Eodem momento nobis datur recipere & velle recipere. Beza quæst p.* 47. *Vide etiam Calvin. instit. l.*2.c.5.§ 19.

key; ſo it fareth *now* with us; we *can*, nay we *have* already ſhut the doores of our hearts againſt our Lord; but we cannot open them againe, with all the *ſtrength* and skill we have: And therefore, when the Lord biddeth us to *repent*, let us pray to God for *repentance*; when he commandeth us to *believe*, let us deſire him to give us *faith*; and when he *knocketh* at our doores to *open* unto him, let us call and cry to him, that hath the key of *David, which openeth, and no man ſhutteth*, that he would give us *ſtrength* and power to open, and to let him in; and ſo in all things els, let us ſay with S. *Auguſtine*, *Da Domine quod jubes, & jube quod vis*; Give me, O Lord, *ability* to do what thou commandeſt, and then *command* me to do what thou *wilt*. And if we will do this; then, no doubt, but he, which came unto his Diſciples, when they had *ſhut their doores*, will likewiſe *open* our doores, and performe his promiſe, which is, *I will come in unto him and I will ſup with him, and he with me*; Wherein I obſerve,

Mar.1.15. Ioh.16.29. 2 Tim 2.25. Rev.3.7. Act.16.14.

To pray for grace to do what God commandeth us.

Ioh.20.19.

{1. His *habitation* in us. 2. His *communion* with us.} For

2. The promiſe on Gods part two-fold. 1. His habitation in us.

1. This text being an *allegory* or alluſion of ſpeech, not unfrequent in the Scriptures, it muſt be taken, not as it *ſoundeth*, but as it *ſignifieth* in this place; and I muſt expound it as it is expreſſed, and ſhew you

{1. *How* he commeth. 2. What is *meant* by his comming.} For

Two things to be obſerved 1. How Chriſt commeth to us. 1. Lawfully.

1. He will come *lawfully*, by the *doore*, and not by the *window*, by the way, which *himſelfe* hath choſen, and not thoſe by-paths which *we* have aſſigned for him; and therefore this doth utterly condemne all *unlawfull* entrances into any offices, and eſpecially all *will-worſhips* and voluntary religions, which are nothing els but *idols* of our owne inventions, and ſhall be rejected, with a *quis requiſivit? Who hath ever required theſe things at your hands? In vacuum me colitis, Ye worſhip me in vaine, teaching for doctrines the commandements of men*; and as he commeth *lawfully*, ſo he commeth *freely*; and therefore we muſt freely open unto him; that is, not open it by *halfes*, the *one* leafe to let him in, the *other* leafe to let in ſinne and Satan; for his glory will admit no *communion*, his jealouſie no *diviſion* with any other; but, as he is King *alone*, ſo he will raigne and rule alone;

All will-worſhip rejected. Eſa.1.12.&c.29.13 Mat.15.9.

2. Freely. *V. A duplici corde.*

——*partiri non potes orbem,*
Solus habere potes——

Lucan.Pharſ.l.1.

2. This *comming* to us meaneth nothing els, but what he promiſeth els where, to *dwell* and abide with us, as our Saviour ſheweth, *if any man love me, he will keepe my word, and my father will love him, and we will come unto him, and dwell with him*; that is, to *inrich* us with his bleſſings, to *inlighten* us with his graces, to *comfort* us by his promiſes, and to *confirme* us by his preſence; for if he be *with* us, we need not feare who can be *againſt* us; but for the *manner* of his dwelling in us, the Apoſtle telleth us, that *it is by faith*; not that his *comming* and *communion* with us, were meerely in *conceit* and imagination, but that the ſame is a *ſpirituall* and not a *corporall* inhabitation; and therefore the Apoſtle doth not onely ſay, *that we are fleſh of his fleſh, and bone of his bones*, (which is a very *neare* conjunction, and is termed by the Apoſtle, a *great myſtery*) but he goeth on further, and ſaith alſo, that we are *one mind*, and *one ſpirit*, and one ſoule with him, and that our *life* is not our owne, but his, from whom, as from the *head, all the body, by joynts and bands, having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God*; and our Saviour likewiſe compareth himſelfe unto a *vine*, and us unto the *branches*; to ſhew that our *growth*, and ſtrength, and ſpirituall being is wholly borrowed and derived from him; and therefore he is ſtiled by ſome, the *ſoule* of our ſoule; becauſe he worketh the ſame *affections* in the ſoule, as our ſoules do in our bodies; that is, *quickning* and raiſing them from death to life, and from darkneſſe to light, then *ruling* and guiding all the powers and faculties thereof, as ſeemeth good unto himſelfe, and ſo *transforming* our wils into his will, *ſubjecting* our deſires to his deſire, and *renewing*

2. What is meant by Chriſt his comming Ioh 14.23.

Qu'a non venit vacuu manibus. Ferus in Iohan.fol. 401.

The manner how Chriſt dwelleth in us Eph.3.17. Eph.5 30. v.32. Phil.1.27.

Col.2.19.

Ioh.15.15.

Chriſt is the ſoule of our ſoules.

renewing our whole man after the *image* of Christ, that is according to the *innocency* and *holineſſe* of Christ; whereupon *Origen* hath this divine meditation; To every part or faculty of the ſoule of man, Christ becommeth every thing; therefore he is called the *true light*, that the eyes of our ſoules might have wherewith to be inlightned, he is called *the Word of truth*, that the eares of our ſoules might have what to heare, and he is called *the bread of life*; that the taſt of our ſoules might have what to reliſh.

Image of Christ in us what it is.

How Christ becommeth all things unto our ſoules.

And for the performance of theſe offices, wee need not his *bodily* preſence here amongſt us, we need no *literall* eating of his fleſh, no *gutturall* drinking of his blood, no *changing* of elements, no *chopping* of accidents, to blinde our *ſence*, to cozen our *faith*, and ſo to deceive our *ſoules*; becauſe our *union* with him, and his habitation in us, is not *corporall* but *ſpirituall*; for as man and wife are not two but one fleſh, though they be never ſo farre diſtant in place, the one from the other; and all Chriſtians are ſaid to be *members* one of another, though ſome of them be in *England*, others in *Poland*, and others in *Perſia*; ſo Christ and we are ſaid to be but one body, though he be in heaven and we on earth: and therefore this inhabitation of Chriſt in his Saints is ſaid to be *by faith*, not to exclude the *truth* of it, in ſuch ſort, as God in his unſearchable wiſedome found it to bee moſt expedient for us; but becauſe *faith* onely hath the power to beleeve it, when neither *ſence* nor *reaſon* can conceive it.

That we need not the bodily preſence of Christ.

Man and wife one fleſh, though never ſo farre diſtant.

Diſtance of place disjoynes not a ſpirituall union. Epheſ. 3.17.

The force and uſe of this doctrine is moſt largely deſcribed in the Scriptures; namely, that, as the *benefits* and prerogatives of Chriſt his comming to us are very *great*; becauſe that *hereby* we are made *members* of his body, *temples* of his ſpirit, *veſſels* of honour, and lively *ſtones* to make up his ſpirituall houſe; ſo our care muſt be, that we take not the *members* of Chriſt, and make them the members of an *harlot*; that we *defile* not this temple of the Holy Ghoſt, that we *deface* not this building nor *diſhonour* him, that hath ſo highly honoured us; but rather that we ſhould *offer* up our bodies and our ſoules a *living ſacrifice* unto him, that we ſhould *poſſeſſe* our veſſels in *holineſſe* and honour, and give our *members*, not as inſtruments of *unrighteouſneſſe* unto ſinne, but as inſtruments of *righteouſneſſe* unto God; and ſo practice all other *Chriſtian* duties, which I muſt leave unto your *private* meditations.

The benefits of our union with Chriſt. 1 Cor. 6.15. 1 Cor. 3.16. Rom. 9.21. 1 Pet. 2.5.

The care that we ought to have.

Rom. 12.1.

1 Theſſ. 4.4. Rom. 6.13.

2. For his *communion* with us, ſet downe in theſe words, *I will ſup with him, and he ſhall ſup with mee*, you muſt obſerve

2. His communion with us.

Two things to be conſidered.

1. The *order* } of theſe words.
2. The *matter* }

1. The *order* ſheweth, where this *communion*, which is betwixt Christ and us doth begin; for he doth not ſay, *if hee will ſup with me, I will ſup with him*, but, *I will ſup with him, and hee with mee*; becauſe he is the *fountaine* and we the *rivers*; and therefore if we abound with waters it is from him; he is the *roote* and we the *branches*; and therefore if we bring forth fruit it is in him; and he is the *beginning*, the *continuance* and the *ending* of our faith, the *firſt* borne, and the head of his Church, that *in all things hee might have the preheminence*.

1. The order.

Christ the fountaine and the roote of all goodneſſe.

Coloſſ. 1.18.

And therefore that, which Christ ſpake unto his Diſciples concerning their *outward* vocation, *you have not choſen me, but I have choſen you*; may be fitly applied to our *inward* election, whereby he choſe us, I ſay, not onely before we *choſe him*, but alſo *before wee were borne*, and, as the Lord ſaith of *Iacob* and *Eſau*, before we had done either *good or evill*; that the *purpoſe* of God *according to election*, might ſtand, and ſtand firme for ever.

Ioh. 15.16.

Gen. 25.23. Rom. 9.11.

Beſides, wee may note in this order, that wee muſt *firſt* entertaine Chriſt, and feed him, that is, in his *members* here on earth; becauſe, as Saint *Gregory* ſaith, *quicquid jacenti in terra porrigitis, ſedenti in cœlo datis*; whatſoever yee beſtow upon the poore ſervants of Christ here lying on earth, you give it unto him that ſitteth upon his throne in heaven: and *then* hee will feed us with everlaſting joyes and felicities, in the kingdome of God.

That wee muſt feed Christ in his members.

Gregor. in hom.

2. For the *matter*, *I will ſup with him, and hee with mee*, it is a *mutuall* intertainement, and a moſt *friendly* giving and receiving of courteſies one from another; and therefore you muſt conſider,

§1. What he *receiveth* from us; for I muſt keepe the method that he ſets downe.

§2. What he *beſtoweth* upon us.

1. When he comes to ſup with us, we need not feare that he will prove *chargeable* unto us; for he will bring his proviſion with him; and when our proviſions faile us, he can *multiplie* our oyle in the cruſe, and *change* our water into wine, and in all things *ſupply* our wants; and by ſupping with us, he makes us richer, and not poorer; we need not doubt it; becauſe his food is *ſpirituall* and not temporall; and therefore, when *Martha* was much troubled how to entertaine him, he was then feaſting with *Mary*, and *Mary* with him, he feeding on her *faith*, and ſhe filled with his *ſpirit*; for *it was meat and drinke to him to doe his Fathers will*, and the *converſion* of a ſinner was the chiefeſt feaſt that ever he deſired.

And therefore, if you would welcome Chriſt into your feaſts, bring

1. True and hearty *ſorrow* for your ſins, and as the Poet ſaith,

In fontem frontem, atq; in flumina lumina verte.

Let the ſound of the Violl be turned into mourning, and thy laughter into ſorrow for thy ſinnes, and this will prove the *beſt muſicke* unto his eares, and the daintieſt diſh unto his taſt.

Neither are we onely bound to weepe and lament for our owne ſinnes, but alſo for the ſinnes of others; ſo Chriſt did, when he wept over *Hieruſalem*, *non propter ruinam lapidum, ſed propter impietatem hominum*; not for the *ruine* of the cittie, but for the *impiety* of his people, which grieved his *ſoule* more then the nailes and ſpeares did offend his *body*; for theſe our ſinnes preſſed him ſo ſore, as a cart is preſſed that is full of ſheaves; becauſe we are as full of ſinnes, as the *Iſraelites* were, of *Idolatry*, *ſwearing* and *forſwearing*, prophaning of the Lords *Sabbaths*, falſe teachers, contempt of Gods Word, covetouſneſſe, ſloth and drunkenneſſe, pride, deceit, whoredome, unthankfullneſſe, and waxing worſe and worſe; and therefore, as Chriſt wept, not for his owne ſinnes, which were none, but for the ſinnes of his people, which were full of them, ſo ought wee, to *weepe* and lament, not onely for our *owne* ſinnes, but alſo for the tranſgreſſions of our *neighbours*; and if wee ſee a murdering *Caine*, a theeviſh *Achan*, a lying *Gehezi*, an inceſtuous *Ammon*, a churliſh *Nabal*, a reſiſting *Chora*, a filthy *Sodomite*, a murmuring *Iſraelite*, a rebellious *Abſolon*, an Idolatrous *Ieroboam*, an oppreſſing *Pharaoh*, a painted *Ieſabell*, a blaſpheming *Sennacherib*, a railing *Rabſhekah*, a ſcoffing *Michall*, a ſpending *Prodigall*, a curſing *Shemei*, a proud *Herod*, a gluttonous *Dives*, a traiterous *Iudas*, an hypocriticall *Phariſee*, a wanton *Mary Magdalen*, a tyrannicall *Nero*, an Apoſtate *Iulian*, an hereticall *Arrius*, a graceleſſe *Pelagius*, an Antichriſtian *Boniface*, a bloody *Bonner*, or any other like ſinner whatſoever, that is wedded to his wickedneſſe, then ought we preſently, not to excuſe them, with the common phraſe, *humanum eſt errare*, alas, it is but humane frailty, and for a *young* man to ſinne, is but a tricke of *youth*, for an *old* man, but the *weakeneſſe* of his age, for *great* men, they muſt not bee *curbed*, it is no good manners to reprove them; for *Miniſters*, wee muſt not bring their *coate* into contempt, and it is a ſinne beyond meaſure, to diſcover our fathers nakedneſſe; for *Iudges*, wee muſt not ſpeake evill *of the Rulers of the people*, be they never ſo evill; for *Women*, they are the *weaker veſſells*, and being *faire*, they are much *ſollicited*, and therefore, poore ſoules, they are to bee *pitied* rather then to bee *blamed*, if they be not able to *withſtand*, ſuch *ſtrong* temptations of their owne *fleſh*, and ſuch *ſubtill* ſollicitations of faire ſpoken men; but leaving all ſuch, I will not ſay, *vaine*, but *vile* and moſt wicked excuſes, of ſinnefull men, for leud ſinners, we ought to bee *grieved* at the heart, to ſee any man poyſoned with

1. The matter.

Two things obſervable.

1. What he receiveth from us.

1 King. 17, 16. Iohn 2 9.

Luk. 10. 39.

Iohn 4. 34.

2. Courſe. *Lachryma nobis deterunt cæteqnam cauſa dolendi, Seneca de brevit. vitæ.*

What cheere Chriſt looketh for.

Ioel 2. 12. Iames 4. 9.

That we are to ſorrow for the ſinnes of others, as Chriſt wept for our ſinnes.

The ſins of the Iſraelites.

Zeph. 1. 4. Ier. 5. 7. Chap. 17. 21. Chap. 6. 14. Chap. 5. 31. Chap. 6. 13. Amos 6. 6. Eſay 3. 16. Ier 9. 5. Ezek. 6. 9. Eſay 5. Ier. 19. 25.

Gen 4. Ioſh. 7. 2 Reg. 5. 2 Sam. 18. 1 Sam. 25. Num. 16. Gen. 19. 2 Sam. 15. 1 Reg. 12. 28. Exod 9. 1 Reg. 21. Eſay 37. 2 Sam 6. Luk. 15. 2 Sam 19. Act 12. Luk 16. Chap 12. 48. Mat 23. 25. Luk. 7. 37.

How we excuſe all ſorts of ſinners Acts 28. 5.

How odious are all the excuſers of ſin.

with sinne; *quia pia est illa tristitia alienis vitijs ingemiscere, non adhærere, contristari, non implicari, dolore contrahi non attrahi*; because, as Saint *Augustine* saith, it is a godly sorrow, to pittie and *bewaile* mens sinnes and not to be defiled by the sinners, to *sorrow* for the men, but not to *sinke* into their sinnes, to bee *drawne* away with griefe for their offences, but not to be *drowned* with the delight of their wickednesse; and therefore, as *Cato*, the wisest in his time among the *Romane* Senators, laughed, and they say he was never seene to laugh but then, when he espyed, out of his window, an asse eating of thistles; because the foolish beast would take pleasure in pricks, that were like spurres to grate and gall her, or as *Democritus* laughed at the *folly* of his countreymen; so let us, with *Heraclitus*, lament their *faults*; for I dare assure you, that to *rejoyce*, and *jeere*, and scoffe at the *failings* of Gods Saints, at any good religious man, that either through *infirmity*, or *blindnesse*, or any other *violent* temptation hath failed and fallen into some snare, and hath committed some sinne, or to laugh at the *sinnes* of wicked sinners, as the *Israelites* rejoyced at the fall of *Goliah*, to make a sport at their *faults*, and a pastime of their *wickednesse*, is a great signe of a *reprobate* minde, and a strong argument to prove such men, to be the *children of their father the divell*, who rejoyceth in nothing more then in the *dishonour* of God, and the greater *sinnes* of graceless men; but to *hate* sinne in our selves, and to be *sorrie* for the same in any other, is a thing most *pleasing* unto God, and as a *banquet* of sweet meats, to feast and solace our Saviour Christ.

Why *Cato* laughed

The practice of *Democritus* and *Heraclitus*.

Great signes of a reprobate minde.

1 Sam. 17. 32.

2. True *thankefullnesse* to him for his comming, and unfaigned *faithfullnesse* to beleve his promises, is a most excellent dish of meat, to feast thy Saviour Christ; for who so offereth me thankes and praise he honoureth me, saith the Lord, and we find that God requireth nothing at our hands, for all that ever he hath done unto us, but onely love and thankes; and therefore, if thou setteſt before Christ a *loving* soule, and a *thankefull* heart, then hast thou fully supped and sufficiently feasted thy Lord and Master Iesus Christ.

Things most pleasing to God.

2. Course.

2. When we have thus *entertained* Christ, then will he *satisfie* us, and *we shall sup with him*; and in stead of the *rags* of our sinnes hee will clothe us with *the garment of righteousnesse*, and with the robes of true holinesse; hee will turne our *sorrow* into *joy*; and as the Psalmist saith, hee will take away our sackcloth and gird us about with *gladnesse*, yea he will *fill our hearts with food and gladnesse*, such gladnesse, *quam nec reticere nec recitare possumus*, as can neither be suppressed nor expressed by any one; for though the wicked judge the godly to be of all men most *miserable*, because of their *outward* state; their scorne in the world and their sorrow for their sinnes; yet are they indeed of all men most *happy*; in respect of their *spirituall* condition; the peace of conscience and their joy in the Holy Ghost; which is, that *manna absconditum*, unspeakeable comfort, which the world knowes not of; and yet all this is nothing, but a *taste* and but scarce a taste of that *supper*, which the Lord hath provided for them that love him; for *the eye hath not seene, the eare hath not heard*, the tongue cannot expresse, *neither hath it entred into the heart of man*; the doore of our thoughts is too *narrow* to conceive the *greatnesse* of that feast, and the abundance of that joy, which, because it cannot enter into them, they shall enter into it, and bathe themselves therein, as the little fishes doe take the pastime in the wide ocean sea; and therefore the Holy Ghost saith, *Blessed are they that are called to the supper of the Lambe*; *These are the true sayings of God.* But, to descend a little more particularly, you may observe, that all the *blessings* of eternall life may be drawne unto these two heads.

2. What Christ bestoweth upon us.

1 Cor. 1. 30.

Psal. 30. 11.

Act. 14. 17.

The godly are the happiest men in the world.

Revel. 2. 17.

1 Cor. 2. 9.

Quia non intrabit gaudium in gaudentes; ideo gaudentes intrabunt in gaudium Domini sui. Aug. Manuale. c. 36.

Revel. 19. 9.

Our felicity twofold.

1. The beatitudes of the body.

2. To those that appertaine unto the *soule*.

1. The *beatitudes* of the *body* shall be 1. *Privative*. 2. *Positive*. For

1. The very same *numericall* bodies, that now we have, shall be then *free* from all defects, diseases, distempers and deformities, maimednesse, monstrous shapes, infancie, or decrepidnesse of age and stature; *Quia suam recipiet quisq; mensuram, quam vel habuit in inventute, etiamsi senex est mortuus, vel fuerat habiturus, si ante est defunctus.*

2. They shall have all the *good*, that bodies can be capable of, as

1. *Immortality*, not *impotentia moriendi absoluta*; for so God *alone* hath immortality; nor *impotentia moriendi ex gratia creationis*; for so the *Angels* and the *soules* of men onely are immortall; nor *potentia non moriendi ex aliqua hypothesi*; for so *Adam* in Paradise was immortall; but *impotentia moriendi ex gratia doni*; but immortall by the grace and gift of God.

2. *Potencie*, to doe things incredibly beyond all that now we can conceive, *tam potens erit justus ut, si velit, etiam terram commovere possit.*

3. *Spirituality*, not that our bodies shall be made *spirits*, but

1. Because they shall be fully possessed with the *spirit* of God, which, in steed of our *animall faculties*, of nourishing, increasing and multiplying, shall give life and continuance unto the same.

2. Because they shall, in all things, become *subject* unto the spirit of God.

3. Because of their *activity* and nimblenesse, which, though it be impossible for them to move in an *instant*, as *Aquinas* doth unanswerably prove, yet shall they be indued with *incredible* swiftnesse, to come from place to place.

4. *Glory*, which shall principally consist, in these three things.

1. In a comely *proportion* of all the parts of the body.

2. In a pleasing *mixture* of all the best *colours*.

3. In a cheerefull *aspect* and most gracefull countenance, which is better then either feature or colour, and is indeed the *chiefest* part of beauty.

2. The felicity of the *soule* shall consist specially

1. In the fullnesse of *sanctity* and freedome from the slavery of sin, when the *flesh* shall no more croe over it, and presse it downe to sin.

2. In the perfection of the *love* of God, whom we shall so *intirely* love, according to the *exigencie* of his royall law.

3. In the absolute *knowledge* of all knowable things, as, of all *arts* and sciences, of all *cavills* and curious questions, of all *doubtfull* Scriptures, of all our *friends* and acquaintance, and all other *Saints* of God, and of those heavenly *mysteries* of the Trinity, of the incarnation and the passion of the Sonne of God, and abundance of things els, that now we are no waies able to dive into, we shall then *know* to the uttermost extent of all possible comfortable knowledge.

4. In the perpetuall and everlasting *sight* and *fruition* of the divine beatitude, of God himselfe, which is all in all, and cannot be expressed, cannot be conceived, what a superexcellent excellent thing it is; and therefore I had rather leave it for you to *beleeve* it, then go about to *explaine* it: if you would have riches, *riches and plenteousnesse are in his house*; if you would have *pleasure*, *in his presence is the fullnesse of joy, and at his right hand, there is pleasure for evermore*; if thou wouldst have *life*, he *giveth thee a long life even for ever and ever*, through *Iesus Christ* our Lord, to whom, for all his love and mercy towards us, be ascribed all possible thankes and praise, and glory, and dominion both now and for evermore; *Amen*, *Amen*.

Iehovæ Liberatori.

.Privative.
Revel.21.4,5. c.22.1,2,3,&c.
Aug. de civit. Dei. l.22.c.15.

2. Positive.

1. Immortality.
1 Tim.6.16.

Foure sorts of immortality.

2. Potencie.
Anselm. de simil. c.32.
3. Spirituality, in what respects.
1. Respect.
Non potestas sed egestas edendi auferetur.
2. Respect.
3. Respect.
Thom. Supl. 3 p.84. art.3.
Quam citò nunc animus ab Oriente in Occidentē cogitatione pervenit, tam citò tunc corpus illuc pervenire poterit. August. Thom & Anselm. de similit. c.51.
4. Glory or clarity
2. The felicity of the soule.
1. Respect.

2. Respect.

3. Respect.

1 Cor.11.10. & 1 Cor.15.29. &c.

4. Respect.

1 Cor.13.12.

Psal.16.11.
Psal.20.6.

THE CELESTIALL FIRE.

LUKE 12. 49.

Πυρ ἐλθὸν βαλεῖν εἰς τὴν γῆν.

I came to ſend fire on the earth.

THE Kingly Prophet ſaith, *Quam mirabilis Deus in operibus ſuis!* O how wonderfull is God in all his workes! ſo wonderfull, ſaith S. *Gregory*, *Ut ſemper debet conſiderari per ſtudium, ſed nunquam diſcuti per intellectum*; that he ought alwaies to be conſidered and admired in our thoughts, but never pried into by our underſtandings; for as S. *Ambroſe*, ſpeaking of the Seraphims, which *Eſayas* ſaw both ſtanding and flying, ſaith, *Si volabant Seraphim, quomodo ſtabant; ſi ſtabant, quomodo volabant?* If they did flie, how could they ſtand; and if they ſtood, how did they flie? Surely this muſt paſſe our beſt capacities: and therefore, *Si hoc comprehendere non poſſumus quod videmus, quomodo Deum comprehendere valemus, quem non videmus?* If we cannot apprehend that which we do ſee, how can we comprehend him whom we cannot ſee? *Et ſi non creditis oraculis, credite oculis*; and if you will not believe this, believe your eyes; and looke into his works, for they ſhall teſtifie of him.

How incomprehenſible is our God. *Greg. in quadam homilia.*

Eſay 6. *Ambroſ. de Spirit. Sanct. l. 3. c. 22.*

1. That he is wonderfull in *creating* them, ſpecially, in creating them of nothing; becauſe, excepting him, which can do all things, the axiome is moſt true; of nothing, nothing can be done.

1. In creating all things of nothing.

2. That he is more wonderfull in being able to reduce all created things into nothing; *quia ut difficilius eſt dediſcere quam diſcere, ita mirabilius eſt omnia in nihilum redigere, quam ea ex nihilo efficere*; becauſe this is harder than the former, as we ſee one man can do that in a moment, which a thouſand cannot undoe for ever: and all things have an aptitude to be made, but a reluctancy to be undone: and yet, *ſicut non fuit Deo impoſſibile, quas valuit naturas inſtituere; ita nec eſt impoſſibile in quicquid voluerit, quas inſtituit naturas, redigere*; as nothing was impoſſible to God, to do what he would, ſo it is not impoſſible for God

2. In being able to reduce all things into nothing. *Ariſt. Ethic. l. 4. c. 4.*

Aug. de Civit. Dei. lib. 12.

to reduce, whatsoever he made, into what he will, saith Saint *Augustine*.

3. In preserving them that they turne not to nothing.

3. That he is most wonderfull in *ordering*, disposing and guiding all the things which he made, and so preserving them, that they turne not to nothing; *Non fundavit Deus mundum super nihilum, ut fundaret se mundus super Deum, ne mundus iterum rediret in nihilum*, God founded the world upon nothing, that the world might ground it selfe upon God, lest all the things in the world should turne to nothing: and therefore the Apostle saith, *Christ beareth up all things with his mighty Word*; and the Prophet saith, *he doth save both man and beast*; and againe, *O Lord our Governour, how excellent is thy name in all the world, thou that hast set thy glory above the heavens*; which is all one, as if he said, herein thou art most excellent, and herein most glorified, that thou art our *governour*, and thereby intendest to bring us above the heavens.

Heb. 1. 3.

Psal. 36. 6.

Psal. 8. 1.

How God hath done all his wonderfull things.

So God is most wonderfull in all his waies; and that which is a note above ela, a degree above all degrees of comparison, he is more then most wonderfull, that he did and doth all this

1. Most *easily*.
2. Most *wisely*.
3. Most *graciously*.

} For

1. Easily.

1. *Whatsoever pleased the Lord that did he in heaven and in earth, and in the sea, and in all deepe places*; and how did he it? *dixit, & facta sunt*; he spake the word and they were done; and as the *Centurion* said, he needed no more but speake the word: *quia omnia, priusquam fierent, in notitia facientis erant*, because all things, before they were done, were existent in the mind of the doer; and therefore, when he thought good,

Psal. 135. 6.

Aug. super genes. l. 5.

Instit. l. 2. c. 5.

Iussit, & extendit campos, subsidere valles,
Fronde tegi sylvas, lapidosos surgere montes: as *Lactantius* saith.

2. Wisely.

2. Whatsoever things are done, the Prophet saith, *In wisedome hee hath made them all*; because they had beene better *unmade*, then *unwisely* made; and as he *made* them, so he *disposeth* them, *omnia suaviter*, all things sweetly, and so *wisely*, that although there be many and great disorders in the world, in respect of man, yet there is no attaxie or disorder at all in the governement of God; but, as Saint *Gregory* saith, *Quae ab iniquis facta sunt, ne inordinatè veniant, ipse ordinatè disponit*; those things are most *excellently* disposed of by the wise God, which are most *foolishly* committed by wicked men.

Psal. 104. 24.

Gregor. in moralib. l. 18.

3. Graciously.

3. Because, as *Menander* saith, μισῶ σοφιστὴν ὅστις ἑαυτῷ σοφός: that wise man is hatefull, which is onely wise for himselfe, and aimeth at nothing but onely for his owne good; therefore God did all, whatsoever hee did, most *graciously*, for the good of his creatures; els all had beene as well undone as done; for to what purpose is that power, which doth no good, or to what end is that wisedome which bettereth not any thing? *Ista enim est rectissima gubernatio, quae fit gratia gubernati non gubernatoris*; because that is the best government, which is done for the governed and not the governours good, saith *Marcilius Ficinus*; but Saint *Augustine* tells us, that three things are to be considered touching the creature, who, by what, and why it was made; and if we inquire, who made it, God; by what; he said, let it be, and it was done; and the reason, why he did it, is, because he is good; *nec author est excellentior Deo, nec ars efficacior Dei verbo, nec causa melior quam ut bonus crearetur a Deo bono*; and there cannot be a more excellent *worker* then God, a more effectuall *art* then the Word of God, or a better *cause* then that a good creature should be made by the good God, who did both create all things and doth governe all things, *ad Creatoris gloriam & creaturae beatitudinem, ut Deum celebret & cum ipso in aternum vivat*; onely for the *glory* of the Creator and the *blessednesse* of the creature, that hee should magnifie God, and so live with God for ever, saith *Gregory Nyssene*: and therefore the Prophet *David* saith, *O how good a God is the God of Israel! the earth is full of the goodnesse of the Lord, and so is the great and wide sea, wherein are things creeping innumerable both of small and great beasts.*

M. Ficinus in plat. de regno.

Aug. de civit. Dei l. 11. c. 21.

Why God made all things.

Gr. Nyssen de homine. l. 2. c. 5.

Psal. 72. 1. *Quam bonus Israel Deus. vulgat. edit.*

And

And this is the very height of Gods excellencie, not that he is *powerfull*, (for so are many, able to doe us good, and we never the better) nor that he is *wise* (because there is a terrene, sensuall, and divellish wisedome, whereby is done the greater mischiefe) but that he is *good*, and so doth good to all: and therefore the Gentiles stiled him, *Deus optimus maximus*, the best and the greatest God; first *best*, then *greatest*; because it were *better* he were not *greatest*, if he were not *best*, that the best might be the greatest; contrary to the practice of the world, wherein many times the greatest are the worst, and doe least good unto others.

The height of Gods excellency is in his goodnes. Iames 3.15.

But God, as he is greatest, so he is best; and herein he is the best of all bests, that all these three doe all meet in him, and all meet for our good; for *power* without goodnesse is but a roote of bitternesse, that produceth the poysoned fruites of tyranny and villanies; *wisedome* without power is but a fruitlesse theorie, without goodnesse, but an armed subtiltie; and a good will, without the meanes to doe good, is but, as *Horace* saith of vertue without profit, *vilior alga*, good without goodnesse: and therefore in God, all three, power, wisedome and goodnesse are inseperably united, and doe indissolubly worke all, and in all, for our good. And so, if it please you to observe, you may easily find it in these words which I have read unto you: *I came to send fire upon the earth*; for, as *Alexander Aphr.* saith, here are two disagreeing elements; fire and earth; *quæ quidem terra igni contraria est, & propter motum, & propter locum naturalem & crassum*, saith the Philosopher; and in a word, they are in all things almost dissentaneous; for they be the *highest* and the *lowest*, the *subtlest* and the *grossest*, the *best* and the *worst*, the most *mooving* and the most *unmoveable* of all the elements: and yet Christ came to bring both these together, which requireth *power*, by an excellent way, which proveth his *wisedome*, and to a most admirable end, which sheweth his *goodnesse*, whereupon I doe intend to insist most of all; and that two speciall waies;

Wherein the greatnesse of Gods goodnesse doth appeare.

Horatius de arte Poet.

Alexand. Aphr. de anima l.2.c.39.

How contrary the fire is to the earth

The Text handled two waies.

1. By a *literall* interpretation of the Text.
2. By a *mysticall* explication of the same.

1. The earth is the *basest* and the vilest of all created substances: *ultima subsedit glomerato pondere tellus*, it hath inherited the worst place, and of it selfe it is good for nothing, but to breed corruption; because it is indued with such qualities, cold and drie; *nam terra & aqua frigida amba sunt*; for the earth and the water are both cold, saith *Aristotle*; *& terra per se ficca existit, licet propter imbres, multam habet humiditatem*; and the earth of it selfe is drie, though it bee moist by reason of the manifold showres that fall upon it: and therefore it brings forth such execrable fruits, thornes and thistles; and indeed, of it selfe, not so good, not any thing at all; for though the Poet saith,

1. Literally. *Manil. l.1.*

The basenesse of the earth. *Aristotelis Meteor. l.4.c.2. to 30.* *Idem Met. l.2.c.2*

Laurel. l.2.

——*Alma liquentes*
Humorum guttas mater cum terra recepit
Fœta, parit nitidas fruges, arbustaq; læta,
Humanumq; genus——

When the faire earth receives the dewes and drops of raine, it bringeth forth fruits, and trees, and humane kinde; yet till the Lord rained upon the earth, the Prophet saith, *terra erat inanis & vacua*; the earth was void and brought forth nothing at all.

Gen. 1.2.

And on the other side, the fire is the *best* and the *noblest* of all elementary things; it is inriched with the best qualities, *hot and drie*; it is the cause of generation, and it is the onely naturall meanes of the preservation of all things, as we see, when the vitall heat decayeth, all terrene things doe tend unto corruption; no fruit groweth, no grasse springeth, no creature liveth, where this heat faileth; And therefore divers of the Gentiles, considering the manifold uses, and the most excellent properties of the fire, were so superstitious, that when they went to any house, the first thing they desired was to have, *focum lucidentum in ædibus*, a bright fire in their chimnies, wherein *Homer* brings in *Vlysses* saying, πῦρ τοῦ μοι πρόπαν

The excellency of the fire.

Homerus. Num ante omnia mihi lucesset in ædibus ignis? Odyss. 7.

πρώτην ἐν μεγάροισι μανέσθω; I wiſh the fire might ſhine bright in my houſe; and they thought it a hainous thing to ſuffer the ſame to goe out by night; and the veſtall virgins did never ſuffer the ſacred fire to be extinct; others were ſo erroneous that they adored the ſame for a god; and indeed God himſelfe, diſdained not to appeare in fire, and in regard of ſome reſemblances, he is contented to be called fire, for *God is a conſuming fire*, ſaith the Apoſtle.

Heb. 12. 29.

And therfore Chriſt, to ſhew his power, wiſedome and goodneſſe, doth bring this good fire unto the barren earth; and then he doth inſeperably conglutinate and as it were impriſon the ſame, within the cavernes and ſtrong holds thereof, that as the Philoſopher ſaith, *ſicut terra in ſe continet aquæ ſic & ſpiritus & ignis ſcaturigines; quædam oculis humanis ſubducta ſunt, ut Lypara, Ætna & Æoliæ inſulæ, aliæ juxta fontes, ut aquas effervefactas emittunt*; the earth containes in it ſelfe certaine ſtreames as well of fire as of water, whereof ſome are apparent to our eyes, as in *Lypara*, *Ætna* and the Æolian Ilands, and others neere the fountaines doe ſend forth hot waters, as we ſee in many baths: and in another place he ſaith, *terra in Lypara reperitur, in qua, ſi quis ollam occultarit, quodcunq; fuerit, dummodo in ea imponatur, decoquitur*; there is found a certaine earth in *Lypara*, wherein if you hide a pot of meat or any other thing, you ſhall finde it well boyled, within a very fit and convenient time; And this *internall* fire, which our Saviour chayned in the earth, together with the *adventitious* heat, which is cauſed by the motion of the ſunne, and is brought by Chriſt unto the other, doth cauſe the earth to produce all living things, and to be therefore called γῆ, our mother; as *Iunius Brutus* underſtood the voice of the Oracle, when as the Poet ſaith, *matri dedit oſcula terra*, and *Iob* calleth it *the mother of all things*.

Ariſtot. de mundo c. 2.

Idem de mirab. mundi n 32.

γαῖαν παμμήτειραν ἀεσσομαι εὐθμεθλον, πρεσβίστην, ἣ φράζει ἐπ' ἀπείρονα πάντ' ἔπος ἐστίν Homer. Jo. Iguin. interram matrem omnium. p. 832. poſt Odiſſ.

And ſo you ſee, how the *goodneſſe* of Chriſt maketh the *earth*, which of it ſelfe is good for nothing, to be, with the helpe of this *fire*, the mother and the nurce of all men, and of all things requiſite for the uſe of men: and therefore *ô Lord our Governour*, ô Ieſus Chriſt, *how excellent art thou in all the world*, thou that doſt all this, and more then this, for us? ô that men would therefore praiſe the Lord for his goodneſſe, and for theſe wonders, that he doth for the children of men. And yet

Pſal. 8. 1.

2. Myſtically.

2. If we looke a little more narrowly into the myſticall obſervation and hidden veines of my Text, we ſhall find many more *wonders*, and farre more *goodneſſe* towards man, then is the conjunction and concatenation of theſe diſſenting elements; for you have ſeene but the ſhell, and we handled but the barke; the kernell is yet to be exhauſted and the ſubſtance remaineth undiſcuſſed; and therfore, that you may the more fully underſtand the goodneſſe of Chriſt, expreſſed in this Text, I beſeech you obſerve theſe three particulars.

Three parts of the Text.

1. A *commer*, I.
2. A *comming*, I came.
3. The *end* of his comming, to ſend fire into the earth.

1. The commer.

1. We have many commers into this world, as ſpecially theſe foure ſorts.

That there bee foure ſorts of commers.

For { 1. Divells. 2. Angels. } { 3. Men. 4. Chriſt. }

1. The Divell.

1. The *Divell*, we know, came into Paradiſe, though we know not how hee came; and he comes into the Church, and ſits on the right hand, at the very elbow, of every negligent hearer; yea he will preſume to thruſt himſelfe into heaven, into the preſence of God, and there to ſtand amongſt the ſonnes of God; and therefore no wonder that he comes into the earth, to compaſſe about and to walke through the ſame, as he pleaſeth.

Iob 1. 6, 7.

2. The Angels. Heb. 1. 14.

2. The *Angels* are miniſtring ſpirits, and are ſent forth into the earth for their ſakes, that ſhall be heyres of ſalvation; and ſo they have divers times appeared unto the Saints, and they doe alwaies attend upon their ſoules; *Iacob* ſaw them, and we know they ſee us, when we ſee not them.

3. Men.

3. We our ſelves that are now here, have heretofore come unto the earth; ſo they that went before us, and they that are to come after us, ſhall in their due time

come

come into the world; and in reſpect of their comming, and the manner of their comming, the peaſant may ſay unto the Prince, *hoc mihi tecum commune eſt*; for *naked came we* all *into the world, and naked we ſhall returne out of the world*; and therefore, in our comming and going, there is no difference; all came, and all ſhall go, whatſoever they be. Iob 1.21.

4. Here is another commer, *I came*; and he came not as the Divels, nor as the Angels, nor as Men; for the Divels came from hell, the Angels from heaven, men from the earth into the earth; but Chriſt came from heaven, from hell, from the ſea, from the earth, and from all places; for the Prophet *David*, ſpeaking of him, ſaith, *Whither ſhall I go from thy preſence, if I climbe up to heaven, thou art there, if I go downe to hell, thou art there alſo*, &c. And therefore, in the firſt word of my text, I find a *wonder* of great moment, that he, which is in every place, and doth fill all places, ſhould be ſaid to come to any place; and ſurely it is ſuch a wonder, that we can never underſtand it, untill we underſtand what is meant by his comming. And therefore ſo much ſhall ſerve for the commer. 4. Ieſus Chriſt. Pſal.139.7,8. 1. Wonder.

2. The comming of Chriſt can ſignifie nothing els, but the *inabling* or fitting of Chriſt to come and go: and that was, to tell you all in a word, when *the word was made fleſh*, made man, that he might move and remove as he pleaſed; and ſo the *comming* of Chriſt ſignifieth nothing els, but the *incarnation* of the Sonne of God: And this is a *greater* wonder than the former; *Quia ſalva proprietate utriuſq; ſubſtantiæ & in unam coeunte perſonam, ſuſcipitur a majeſtate humilitas, a virtute infirmitas, ab æternitate mortalitas, & ad rependendum conditionis noſtræ debitum*; becauſe herein majeſty tooke humility; power, infirmity; and eternity, mortality; into the unity of the ſame perſon, with the preſervation of the properties of each nature; and that, for the payment of our debt, and the repairing of the ruines of our humane frailties; a work indeed, as of great *love*, for the matter; ſo, of as great a *wonder*, for the manner; and therefore S. *Bernard* ſaith, that doing this one worke, God did three workes, ſo wonderfully ſingular, and ſo ſingularly wonderfull, *Ut nec talia facta, nec facienda ſint amplius ſuper terram*; as the like never was, nor ever ſhall be done upon the earth; and they are the conjunction of God and man in one perſon; a mother and a virgin in one woman; faith and a humane heart in one man; *Qua licet inferior, non minus tamen forſitan fortis, quomodo credi potuit, quod Deus homo eſſet, & quod virgo manſerit, quæ peperiſſet*; which, though it may ſeeme leſſer than the other, yet perhaps not much leſſe powerfull to bring a faithleſſe man to believe, that the eternall God ſhould be made a mortall man, and that ſhe ſhould remaine a virgin, which had brought forth a ſonne. 2. The comming of Chriſt, and what is meant thereby. Ioh.1.14. 2. Wonder. *Leo Papa in quod. Sermone.*

But S. *Bernard* tels us, we ſhould conſider, touching the comming of Chriſt, theſe ſix particulars. { 1. *Quis.* 2. *Unde.* 3. *Quo.* } { 4. *Cur.* 5. *Qua.* 6. *Ad quid.* } *Bern in vigil.nativit.Serm.3.* Six things to be conſidered touching the comming of Chriſt.

{ 1. Who came. 2. Whence he came. 3. Whither he came. } { 4. Why he came. 5. Which way he came. 6. To what end he came. }

1. The *commer* was the *Sonne* of God, the Sonne of the moſt higheſt; and therefore he that was the moſt higheſt; becauſe it is not lawfull, to imagine the Sonne of God, to degenerate from his Father, *Sed æqualis fateri neceſſe eſt altitudinis, & ejuſdem penitus dignitatis*; but we muſt confeſſe him to be of the ſame majeſty, and of equall dignity with his Father. 1. Who came. *Bern.de advent. Dom.Serm.1.*

2. The *place* whence he came was *heaven*, the place of all happineſſe, and he came from the *boſome* of his Father, the happieſt place of all heaven. 2. Whence he came. Ioh.1.18.

3. The *place* where he came, was, *in uterum matris virginis, in inferiores partes terræ*, into the wombe of the virgin his mother, and into the loweſt parts of the earth, that as he could not be higher than he was, ſo he could not come lower than he did. 3. Whither hee came. Eph.4.9.

4. The

4. The *cauſe* of this, *Ut majeſtas tanta, de tam longinquo, in locum tam indignum deſcendere dignaretur*, that ſuch a Majeſty ſhould vouchſafe to come ſo farre, and to deſcend ſo low, into a place ſo vile, muſt needs be very great; and ſo it was, a great cauſe indeed; *Quia miſericordia magna, quia miſeratio multa, quia charitas copioſa*; becauſe his mercy was great, his pitie much, and his love plentifull: *So God loved the world, that he gave his Sonne for us*; and ſo Chriſt loved us, that he gave himſelfe and his life for our ſinnes;

Huc me ſydereo deſcendere fecit olympo,
Hic me crudeli vulnere fixit amor.

O therefore that we would love him what we can, when he loved us ſo much as we cannot expreſſe it.

4. Why he came. *Bern. ibid.*

Ioh 3 16.

5. The way through which he came.

5. The way that he came was through the paths of humility, ſtill deſcending lower and lower, untill he came to the loweſt of all; and therefore S. *Paul* perſwading us to humility, ſaith, *Let the ſame mind be in you which was in Chriſt Ieſus, who being in the forme of God, thought it no robbery to be equall with God, yet did he make himſelfe of no reputation, and tooke upon him the forme of a ſervant*; and I would to God we would follow the Apoſtles counſell; becauſe of all morall vertues humility is the moſt beautifull; and as the pureſt gold is moſt ductible, and that commonly is the beſt blade which bends well, ſo he is the *beſt* man that is *moſt humble*; and beſides all this, there is no way to heaven, but that, through which Chriſt came from heaven, that is, *humility*; and he that walketh not therein, can never come there; for the Lord profeſſeth, that he *will reſiſt the proud, and give his grace unto the lowly*; and the wiſe man ſaith, *humilem ſpiritu ſuſcipiet gloria*; and S. *Gregory* ſaith, *Qui ſine humilitate virtutes congregat, quaſi in ventum pulverem portat*, He that heapeth up vertues without humility, is like him, that driveth duſt againſt the wind, and ſo laboureth to no purpoſe; and therefore we ſhould ſtrive for *humility*; and if thou haſt *riches* in thy cheſt, if thou haſt *learning* and underſtanding in thy head, *favour* from thy Prince, and a *power* by thy place, to doe or undoe whom thou wilt; yet *deſpiſe* not thy fellow-ſervant, be not *proud* of thy ſelfe, and thinke not too well of thine owne abilities; becauſe God can raiſe the poore out of the dunghill, and throw downe the proud (with *Lucifer*) into hell.

The way that he came.

Phil. 2. 5, 6, 7.

The praiſe of humility.

Prov. 29.

Greg. in expl. 3 Pſ. pœnitm.

Not to be proud of any thing.

6. We ſhould conſider *ad quid venit*, to what end he came, and we ſhall find the ſame to be manifold, and yet all for our *good*, and for the ſaving of our ſoules, as to *ſeeke* that which was loſt, to *heale* that which was wounded, and to *doe the worke of him that ſent him, while it was day*; among which, here is one *ſpeciall* worke in my text, *to ſend fire upon the earth*: And ſo this point brings me to the third part of my propoſition, which is the end of his comming; and therefore

6. The end why Chriſt came.

Ioh. 9. 4.

3. Having ſpoken of the commer and his comming, we are now to looke a little more narrowly into this *end* of his comming, *to ſend fire upon the earth*; touching which you muſt obſerve theſe three things.

3. Things to be obſerved.

1. The *ſending* of it.
2. The *thing* ſent.
3. The *place* where.

1. He doth not herein imitate thoſe lazy ſervants, that, when they are ſent by their maſters, will ſend others to doe that buſineſſe, which they ſhould doe themſelves; but he *came* himſelfe *to ſend* this *fire*, to doe that office which doth properly belong unto the fire, as he ſheweth in the next words, and *what is my deſire, if it be already kindled?*

1. The ſending of this fire ſheweth two things.

And this teacheth us two ſpeciall things.

1. The ſoveraigne *authority* of Chriſt over all creatures.
2. The ready *obedience* of all creatures unto Chriſt.

1. The *earth* is his, for he made it; and, to be briefe, the *whole* world is his, for *all things were made by him, and without him was not any thing made that was made*; and as he *made* all things, ſo he *preſerveth* all things, and he *guideth* all things, and therefore, no wonder though he ſhould have a ſoveraigne *command* over all things.

1. The authority of Chriſt. Ioh. 1. 3. Heb. 1. 3.

2. It

2. It was propheſied, that, when Chriſt ſhould come into the world, *all the angels ſhould doe him ſervice*; and ſo they did, from his birth unto his grave, nay from his conception to his aſcention; you ſhall find them alwaies miniſtring unto him; as to *Mary*, that ſhe ſhould *conceive*; to *Ioſeph*, that he ſhould not *forſake* his wife; againe, that he ſhould *flie* into Egypt; and againe, that he ſhould *returne* to the land of *Iſrael*; to the *Shepheards*; to *Chriſt* himſelfe, when he was *tempted* of the Divell, when he was *afflicted* in the garden, when he was to *ariſe* out of his grave, and to the *ſervants* of Chriſt, at his reſurrection and aſcenſion into heaven; and if the heavenly *Angels*, that are ſo excellent, are ſo ready at his command, then how much more all *other* things, that are under the celeſtiall globe, ſhould be willing to do him ſervice? So they doe; for the *earth* gave way to him to *deſcend* to hell, and to *aſcend* from thence backe againe; the *ſea* was made a firme *path* for him to walke thereon, the *winds* did hearken, and the *waves* did yeeld unto his voice, the *ayre* made way for him to aſcend, and here the fire is ready to be ſent at his command; and as the good *Centurions* ſervants were ſo dutifull, that he needed no more, but *to ſay to the one, goe, and he goeth, to another, come, and he commeth, and to the third, do this, and he doth it*; or, as the good ſonne ſaid in *Plautus*, *Pater adſum, impera quid vis, neq; tibi ero in mora, neq; latebroſè me abs tuo conſpectu occultabo*: O father, here I am, bid what thou wilt, I will obey thee readily, and never hide my ſelfe out of thy ſight; ſo every *creature*, except onely man, and the infernall Divell, ſaith to Chriſt, *tibi æquum eſt parere*, we will obey thee whatſoever thou ſaiſt.

2. The obedience of all creatures to Chriſt. Heb. 1. 6. Luke 1. 27. Mat. 1. 20. c. 2. 13. & v. 19. Luke 2. 9. Mat 4. 11. Luke 22. 43. Mat. 28. 3. v. 5. Act. 1 10.

Mat. 8. 9.

Plaut. Trin.

And therefore, to plead the caſe with man, why ſhould not we be much more obedient unto Chriſt, than theſe ſenſleſſe things, when as Chriſt hath done much more for us, than he did for all other creatures? And yet (as *Lipſius* ſaith) *Sol, Luna, Sydera, Elementa, & omnia hæc ſæcula animantium, parent non invita, & obaudiunt ſupremo illi Deo, nobiliſſimum rerum, homo ſolus, in Conditorem ſuum calces jactat & reſiſtit*; the Moone, the Sun, the Starres, the Elements, and all the kinds of living creatures, do moſt readily hearken and obey the voice of their ſupreme God, but the nobleſt of all things, onely man, doth kicke and ſpurne againſt his maker; and therefore God, conſidering the towardneſſe of theſe irrationall creatures, doth the more vehemently complaine againſt unthankfull and undutifull man, ſaying, *The oxe knoweth his owner, and the aſſe his maſters crib, but Iſrael hath not knowne, my people hath not underſtood*: A moſt miſerable thing, that, when we ſhould be like that good Father, which ſaid, *Semper magis volo quod Deus vult, quam quod ego volo*, I do alwaies will that which God willeth, rather than what I will my ſelfe, *Vult me febricitare, & ego volo; aliquid aggredi, volo; potiri, volo; non potiri, nolo; vivere, volo; mori, volo*; if he will have me ſicke, I will ſo too; if to doe any thing, I will doe it; if to obtaine any thing, I will rejoyce in it; if not to obtaine it, I will moſt willingly be without it; if to live, I am contented; if to die, I am as ready; uſe me where he will, and as he will, I will ſhun nothing which ſhall ſeeme good to him; *& ego non aſſentior tantum, ſed in his omnibus te defendam & tuebor*; and in all theſe things I will not onely *aſſent* to thee, but I will alſo *defend* and juſtifie thee, before all others, which is the duty of every man to do; yet moſt commonly we are all like that ungratefull lion, whereof *Martiall* ſaith,

Iuſſus Lipſius: Man the moſt diſobedient of all creatures.

Eſa. 1 3.

A moſt obedient ſaying of a good Father.

Lipſius ex l. 2. manud. c. 16. ex Epiſt. & l. 3. diſſert. 12. ex Epiſt. 7.

Læſerat ingrato Leo perfidus ore magiſtrum,
Auſus tam notas contaminare manus.

Martial. Epiſt. l. 1.

Or like thoſe gyants that in old time attempted, to make warre againſt the gods.

But as *Salomon* bids us to *go unto the emmet, to learne her wayes, and to be wiſe*, ſo if you will goe to theſe ſenſleſſe creatures, the ſea, the ayre, the fire and the reſt, they will teach you the moſt excellent leſſon of *obedience*; another wonder yet, *Et ſi quidem inferius, non minus tamen forſitan credibile quam cætera*, and if it ſeemes inferiour to the reſt, yet perhaps not much more incredible than the reſt; becauſe Chriſt, being all *wiſdome* and omnipotent, might eaſily do whatſoever he would; but this creature being *ſenſleſſe*, it muſt needs be no ſmall wonder, that

Prov. 6. 6.

3. Wonder.

it

it *underſtands* the will of Chriſt, and ſo readily *yeelds* obedience unto the ſame; but to let you ſee this wonder yet more wonderfully, we are to conſider

4. Wonder.

2. The *thing* ſent, and that is *fire*; for *I came to ſend fire*; a ſtrange thing, and a wonder of wonders; for had he *nothing* els to ſend but *fire?* Alas, this is able to burne up the earth, and to conſume the whole world; and we have enow beſides him that came, and do come, to ſend fire into the earth, as ſpecially,

How many come to ſend fire into the earth.

1. Tyrants.
2. Hereticks.
3. Flatterers.
4. Slanderers.
5. Traytors.
6. All lewd livers.

Which are all brands of hell, and are ſent here by the Divell for to fire both Church and common-wealth.

1. Tyrants ſent to fire the world. *Ariſt. Æthic. l. 1.* What a tyrant is.

1. *Tyrannus eſt, qui, quod ſibi conferens eſt, intendit, rex vero, quod eſt utile ſubditorum*; a tyrant is he, which intendeth that, which is availeable for himſelfe, and a king that which is profitable for his ſubjects. Or as *Demoſthenes*, cited by *Phavorinus*, ſaith, *Rex malus & tyrannus, res eſt inimica bonis civibus, & legibus contraria*; an evill king and a tyrant is an enemy to good citizens, and a thing contrary to the lawes: and as *Moſes* ſets downe the *duties* of good kings, what they *ſhould* do, ſo *Samuel* layeth downe the *practices* of evill kings, that degenerate and turne tyrants, what they *would* do; and truly, the Poet is not much differing from the Propher, in the decyphering of their tyrannies, ſaying,

Deut. 17. 16 uſq; ad finem. 1 Sam 8 10, 11. &c *Claudian de bello Gildico.* *Nec mortem horremus, nec divum parcimus ulli.* *Virg. Æneid. l. 10.*

Inſtat terribilis vivis, morientibus hæres,
Virginibus raptor, thalamis obſcœnus adulter;
Nulla quies, oritur præda ceſſante libido,
Divitibus q́; dies, & non metuenda maritis;
Quiſquis vel locuples, pulchra vel conjuge notus,
Crimine pulſatur falſo, ſi crimina deſunt;

He is terrible to the living, an heire to the dead, a raviſher of virgins, an abuſer of wives, a robber of the rich, and a death unto the innocent; and therefore they may well be called *fire*, and the perſecutions of theſe men, the *fiery triall*; *Nimrod*, as we read, was the firſt of them; and ſince, no age, no kingdome, no not the Church of God hath beene free, but that ſome time or other, they have felt the burning flames of their tyranny; therefore the Monke that ambitiouſly deſired martyrdome, and went to the Souldans Court to ſeeke death for preaching the truth, was there anſwered not untruly, that he needed not to travell ſo farre, to meet that among the heathens abroad, which he might ſo eaſily find among his owne Princes at home; *Suetonius, Tacitus, Juſtin*, and other Roman Hiſtorians do ſufficiently ſhew, what *firebrands* many of them have been to many a common-wealth; and *Euſebius, Sozomen, Ruffine*, and other Eccleſiaſticall Writers have as faithfully ſet downe, how many bodies of the Saints have beene burned by this *fire*; but *ſanguis martyrum ſemen Eccleſiæ*; and therefore every tyrant hath beene compelled to confeſſe, with that cruell Queene, *Ego proſum ſola nocendo*, I only profit by doing miſchief; when the wiſe God draweth good out of evill: but thanks be unto God, that this, which I have ſaid of tyrants, ſheweth, that we know not what a tyrant is, but onely by heare-ſay, by reports afarre off; and therefore I may paſſe from this *fire*, and you not feare to be ſinged by this flame.

The monke that went to ſeek for death. *Del. Rio. Adag. ſacr.*

The inforc'd confeſſion of cruell tyrants.

2. An *hereticke* is another fellow, that ſends *fire* into the earth, *Nam Arrius in Alexandria una ſcintilla fuit, & quia non ſtatim oppreſſus, totum orbem ejus flamma populata eſt*; for *Arrius* was none other than a ſparke of fire in *Alexandria*, (ſaith S. *Hierom*) and becauſe he was not preſently ſuppreſſed, his flame had almoſt burnt the whole world; and ſurely this fire is very dangerous; for if the hereticks *hand* be ſomewhat weaker, yet his *heart* is farre more ſpitefull than the former; or if his *temporall* and externall power and credit with Kings and Princes, be anſwerable to his *internall* and immortall ſpite, then is he ſuch a *fire*, as the world cannot yeeld the like; becauſe the *cruelty* of tyrants may be vanquiſhed by the *patience* of the Saints, but the *ſubtilty* of hereticks can never

2. The heretick is a moſt dangerous fire.

The unſpeakable miſchiefe that an hereticke in favour with his Prince may do unto the Church.

be

be eſcaped without the hazard of many ſoules: And therefore, if you ſee an *hereticke*, eſpecially a Biſhop, and more ſpecially ſuch a Biſhop, as is powerfull with his Prince, (as they ſay the Cardinall of *Richelieu* is with the now King of *France*) to be infected with this poyſon; you may feare a greater miſchiefe then at firſt ſight can be imagined; for it was not *Arrius* that arch-hereticke, which could have ſpread that damnable error, ſo ſuddenly to invade the whole world; for, alas, he was but a poore prieſt of *Alexandria*, and of himſelfe could doe but little; but it was *Maris* Biſhop of *Chalcedon*, *Theognis* Biſhop of *Nicæa*, and *Euſebius* Biſhop of *Nicomedia*, the very Towne where the Emperour reſided, that did ſo mightily blow theſe flames over all the earth; for at that time (ſaith *Socrates*) *Euſebius* was able to doe much, becauſe the Emperour then made his abode at *Nicomedia*, in reſpect whereof (ſaith mine Author) many Biſhops favoured the opinion of *Euſebius*; ſo miſerably are men addicted to ſuch, as are in favour with their Prince, as can further or hinder their preferment. I would to God it were not ſo now in any place; and I do heartily rejoyce that it is not ſo with us, when our moſt *Gracious* King favoureth none, but ſuch, as he aſſures himſelfe, to be both *Religious* and *Orthodoxall* men; of a good life and a ſound faith.

Socrat. Eccleſiaſt. Hiſtor. l. 1. c. 4. p. 217.

3. A *flatterer* is another fire-carrier, and a very dangerous one too; for if the tongue be a fire, able to inflame the whole world, as Saint *Iames* ſaith, then ſurely the tongue of a flatterer is ſuch a fire, as is able to conſume many worlds; *quia plus nocet lingua adulatoris quam gladius perſecutoris*; becauſe the *tongue* of the flatterer hath don much more miſchiefe then the *ſword* of the perſecutor; and I am perſwaded more Kings, Princes, and great perſonages have beene deluded and deſtroyed by flatterers, then by any kinde of men whatſoever; their very *enemies* have never don ſo much miſchiefe unto them, as their *flattering* Paraſites; the Poet ſaith,

Principis eſt virtus maxima noſſe ſuos.

It is a ſpeciall vertue in a great man to know men; and I would to God all Kings and Princes could rightly judge of the fitneſſe and fidelity of their agents; but this hath beene ever ſeene, that flattery creeepes into *favour* with greatneſſe, while plaine dealing is thought the *enemie* of ſtate and honour.

3. The flatterer is another fire.

Whom the flatterers doe chiefely hurt.

4. The *ſlanderer* is another fire-bearer, and he ſends out fire with a witneſſe, a fire as bad and worſe for our eſtates and bodies here, as the fire of hell, in regard of inevitableneſſe, will be to their bodies and ſoules hereafter; becauſe *repentance* may preſerve them from their juſt deſerved puniſhments, but nothing in the world, ſave God alone, can keepe us from their no waies deſerved malice; and as *Curio, nil habuit in cenſu præter diſcordiam Principum*, had no other revenues but the contentions of prime perſonages; and he could well enough picke his crumbes out of their quarrells; ſo theſe *detractors*, if they ſee men at odds, they will kindle that flame a little further, and detract both parties for their owne ends; we ſee many *able* well-deſerving men, both in Church and State, are *ſuppreſſed* and excluded from all *preferment*, from all imployment, from all favour, and quite buried in obſcurity, by the malicious meanes of theſe *whiſpering* ſlanderers; we ſee others of *great* worth, and high places, are *caſt downe* from all grace, by the virulent force of the ſame fiery tongues, and we finde others utterly *undone* by the ſame meanes; and we know not how to eſcape them; ſo incurably, ſo inevitably they doe wound us: and therefore ô God, if thou art angry with me, and ſo angry, that thou wilt plague me, then I pray thee, *give me any head ſave the head of a ſerpent*, any *plague ſave the plague of a ſlanderous tongue*; and I joyne theſe together, becauſe I am perſwaded the Poet meant them, for detractors, which ſprang of the teeth of *Cadmus* poyſoned ſerpents.

4. The ſlanderer is another fire.

The ſlanderer maintaines himſelfe by ſowing diſcord.

What miſchiefe they doe.

The Authors prayer againſt ſlanderers.

5. The *traytor* and the *rebell* doe ſend fire into the world too; and had not God from heaven ſent water to quench their flames, we had all beene burnt to aſhes, as on this day; but I ſhall ſpeake more hereof anon.

5. The traitor and rebell is another fire.

6. The *lewd liver*, of what kinde ſoever, is another brand to fire the earth;

6. The lewd ſinner is another fire.

and theſe for number doe exceed the reſt; for the *adulterer* ſendes forth the fire of luſt and concupiſcence; therefore *Hecuba*, being with child of *Paris*, dreamt ſhe brought forth a firebrand, that ſhould burne the cittie of *Troy*; the *pettie lawyer* kindleth the fire of ſtrife and debate amongſt neighbours; the *furious* man, with the Apoſtles, muſt preſently call for fire out of heaven, to deſtroy every one that hee diſliketh, and ſo, the whole brood of *ſinnefull* wicked men, that doe imbrace the *faith*, and denie *obedience* unto Chriſt, living in his Church, as if they were trained up in *Epicurus* Schoole, are but *flames* of hell to conſume the earth. The wiſe man, thought to be *Philo Iudæus*, who was a wiſe man indeed, relates the ſayings and practiſes of theſe men, when, calling to one another, they ſay, come, *let us fill our ſelves with coſtly wine and ointments*; there is their ebriety, and gluttony; *let us crowne our ſelves with roſe-buds*; there is their pride and arrogancie; *let us all be partakers of our wantonneſſe*; there is their luxurie and laſciviouſneſſe; *let us leave ſome token of our pleaſure in every place*; there is their atheiſme and infidelity; and *let us oppreſſe the righteous*; there is the fullneſſe of their iniquity and cruelty. A ſtrange thing; that it was not inough for them to *taſte* the wine, or to drinke inough thereof, but they muſt *fill* themſelves therewith; it was not inough for them to beſtow all their care and coſt upon their backe, belly and luſt, but they muſt alſo leave ſome ſignes to the world, of their pride, vainity and iniquity, in every place, whereſoever they come; and it was not inough for them to deceive themſelves and to deſtroy their owne ſoules, but they muſt alſo perſecute all ſorts of men, eſpecially the righteous man, becauſe *hee would not runne into the ſame exceſſe of riot with them.*

Hecubas dreame. Ovid. ep. Paridis Helenæ.

Luk. 9. 54.

Buchol. Chronolog. Anno. 3931. pag. 465.

Sap. 2. 6.

Blanda vide quæ ſunt perverſi gaudia mundi; bella movet pij impia turba viri. Holcot. in cap. 2. 1 ſap.

1 Pet. 4. 4.

Therefore, if there were none *other* fire, ſent to none other *end*, then theſe be; it might be a *wonder* beyond all wonders, that Chriſt ſhould come to ſend *fire* into the earth; becauſe they come to do all *evill*, and he can do nothing but *good.*

But to take away this wonder, you muſt underſtand that (beſides the *elementary* fire, whereof I ſpake in the literall explication of my Text) there is another *myſticall* fire, which I find alſo to be twofold.

2 Kinds of myſticall fire.

1. *Celeſtiall*, Good.
2. *Infernall*, Bad.

And Chriſt came to ſend the one, the divell by his inſtruments ſends the other; I will ſhew you both, that you may know the beſt to imbrace it, and the worſt to deteſt it.

1. The ceeleſtiall fire ſignifieth five ſpeciall things.

1. By the fire which our Saviour ſendeth, divers men do underſtand divers things, as ſpecially

1. The love of God.
2. The zeale of piety.
3. The word of truth.
4. The ſpirit of Chriſt.
5. The afflictions of the Saints.

For

1. The love of God. *Ambroſ. in lib. de Iſaac & anima. c. 8. Aug. cont. Fauſt. Manich. l. 22. c. 39. Cant. 8. 7. Didacus Stella in hunc verſ.*

1. Saint *Ambroſe* and Saint *Auguſtine*, by this fire, do underſtand *faith*, *devotion* and *charity*; and indeed the Scripture ſaith, *fortis eſt ut mors dilectio, lampades ignis lampades ejus*; love is as ſtrong as death, the coales thereof are coales of fire; and therefore *Didacus Stella*, amplifying this point, ſaith, if thou askeſt what *brought* Chriſt into this world, he will anſwer, *love*; *what* he brought with him, *love*; what he *ſeeketh*, love; what he *preached*, love; and good reaſon for all this; becauſe he came to *ſave* his people; *& poteſt Apoſtolus eſſe, Evangeliſta eſſe, Propheta eſſe, & damnari poteſt, habere autem charitatem, & damnari non poteſt*; and a man may be an *Apoſtle*, an *Evangeliſt*, a *Prophet*, and yet for all this, he may be damned; but to have *true charity* and to be damned, that cannot be: and therefore curſed is that man, which by *malicious* practices, laboureth to *quench* this fire of love; for this is the *end* of the law, the *beginning* of the Goſpell, the fullneſſe of perfection, and where this love is, there is God, for *God is love.*

1 Ioh. 4. 8.

2. The zeale of godlineſſe.

2. Others, by this *fire*, do underſtand the *zeale* of godlineſſe; and zeale, derived of ζεω, is a word framed from the very ſound and hiſſing noiſe, that hot burning coales do make, when they meet with their contraries, in any moyſtened ſubſtance; and ſo zeale expreſſeth heat, and zealous men are ſaid to be, ζεοντες πνευματι;

πνευμαπ; ſuch as *burne*, or ſuch as were fervent in ſpirit; ſo, as the Propher ſaith, the *fire kindled, and at the laſt, I ſpake with my tongue*; and zeale is the *higheſt* degree of affection, good or bad: therefore he that doth any thing moderately, though he may be called φιλημων, a lover of that thing, yet he cannot be called ζηλοπης, becauſe a zelot is ſo intenſive, *ut quicquid vult, valde vult*, as that, to all the objects of his affections, he is exceſſively diſpoſed and moſt earneſtly ſtretching himſelfe to the very height of his abilities; his love is *fervent*, his deſire *eager*, his delights *raviſhing*, his hopes *longing*, his hatred *deadly*, his anger *fierce*, his griefe *deepe*, his feare *terrible*; and ſo of all the reſt of his paſſions, he hath them all in the *higheſt* pitch; ſo that ſuch a man, of all the men in the world, had moſt need to have his *bias* right; becauſe we may ſay of ſuch, as of *Origen*, *ubi bene nemo melius, ubi malè nemo pejus*, where he doth well, none better, where ill, none worſe.

Act. 18. 25.

Pſal. 39. 3.

Omnis animi impetus aut ratione vel recta vel perverſa proveniens ad deſtruendum vel adſtruendum aliquid, ſub hoc verbo, zelus, ſignificatur. Polyanth. in titulo zelus.

And this *zeale* of goodneſſe, this *ardent* affection of all piety is that, which Chriſt came to ſend into the earth; becauſe he could never indure a *luke-warme* profeſſor, but in the time of the law of *Moſes*, he ſaith unto the Iewes, *how long halt you betwixt two religions, or two opinions? if the Lord bee God, cleave unto him, and if Baal be god, follow him*; and in the time of the Goſpell, he would have the Church of *Laodicea*, to be either *hot* or *cold*, with him, or againſt him: And therefore, as the Lord ſaid unto *Iudas*, *what thou doeſt doe quickly*; ſo I may ſay to every one, what thou intendeſt to be, reſolve *quickly*, Atheiſt, Papiſt, Proteſtant, or what thou wilt; be not alwaies hovering and doubting what religion to profeſſe, or what courſe thou wilt take; and when thou haſt once concluded what to doe, doe it *earneſtly*, doe it with all thy might, and be zealous in thy profeſſion, that thou maiſt be faithfull in thy ſervice, whomſoever thou ſerveſt; but take heed what thou doſt, uſe all thy *diligence*, to be zealous in *good* things.

1 Reg. 18. 21.

Revel. 3. 15.

3. Saint *Auguſtine*, *Theophylact*, and Saint *Cyrill*, doe expound this fire of the *Word* of God, who telleth us, what is *good* and what is *evill*, what we ſhould *doe*, and what we ſhould *eſchew*: and indeed the Prophet ſaith, *ignitum eloquium tuum*, thy Word is like fire, and the two Diſciples, that went to *Emaus*, ſaid one to another, *Did not our hearts burne in the way, as he ſpake with us?* and the Lord himſelfe ſaith, *Are not my words like burning fire?* whereupon Saint *Ambroſe* ſaith, *ignis eſt verbum Dei quem miſit*, the fire that the Lord ſent is the Word of God, which ſhould *inflame* the ſecret affections of our mindes with the *heat* of divine knowledge, which ſhould *ſacrifice* and offer up the heat of our faith and devotion, and which ſhould *kindle* in us the deſires of vertue; *& bonus eſt ignis, qui calefacere novit, exurere neſcit, niſi ſola peccata*, and it is a good fire, which knoweth how to *heate*, but not to *burne*, unleſſe it be ſin alone; by this fire the Apoſtolicall *gold* of our faith is tried, the *ſilver* of a good converſation is examined, the *pretious ſtones* and pearles of Gods graces are illuſtrated, the *hay* and ſtubble of errors are conſumed, and to be briefe, with this fire the *buſh* did burne and not conſume; *quia urit ſermo Dei, ut corrigat conſcientiam peccatoris, non ut perdat peccatorem*; becauſe the Word of God burneth, to correct the conſcience of ſin, but not to deſtroy the ſinner.

3. The Word of God.

Aug. cont. Adamant. l. 13. Theophil. in hunc loc. Cyril. in catena. Pſal. 119. Luk. 24 32.

Hoc ignis, ſuper bonum fundamentum poſito, apoſtolicum illud aurum fidei probatur, illud morum argentum examinatur, illi lapides pretioſi illuminantur, ſenſum autem errorum & ſtipula conſumuntur. Ambroſ. ſer. 18.

And therefore, they that labour to hinder the *penning* or the *preaching* of Gods Word, which are the chiefeſt meanes to *divulge* the ſame, or, to *kindle* this fire, as our Saviour ſaith, they doe what they can to *quench* it; becauſe that, as the *materiall* fire goeth out, if there be not a continuall *ſupply* of ſome combuſtible ſubſtance, ſo the *ſpirituall* fire of Gods Word will decay, if it be not alwaies *preached*, and *penned*, that it may be preached unto the people. And yet thoſe *dumbe* doggs that cannot barke, thoſe *lazie* hands that will not write, and thoſe *heavie* heads that love no paines, to excuſe their owne negligence, are alwaies accuſing and diſparaging the moſt painefull ſervants of Ieſus Chriſt: but,

The miſchiefe that they doe, which carpe at the preaching of Gods Word.

Qui ducis vultus, & non legis iſta libenter,
Omnibus invidias, livide, nemo tibi;

Martial. in Zoilum.

Let them goe on in their folly, and let them proceed in their malice; Chriſt came to ſend this *fire*, this *Word*, into the earth, and he deſires it ſhould be *kindled*, it ſhould be ſpread farre and neere, and there is no better way to ſpread it, then by preaching it; and though, as one ſaith truly, that a *lame* hand is better then a *leand* pen, a fooliſh ſentence dropt upon paper, ſets folly on a hill, and is a monument to make infamy eternall, and all idle bookes are but vanities ſent abroad with a licence; yet can there be no better meanes to *preſerve*, further, and aſſiſt the preaching of Gods Word, then is the carefull and painefull *penning* of it; and therefore reſpecting the *glory* of God, and not fearing the *contempts* of men, let every honeſt heart doe what lieth in it, to fullfill the deſire of Chriſt, notwithſtanding all the taunts of theſe ſpitefull doggs, that will neither eate hay themſelves, nor ſuffer the oxe to feed; for *their tongues are their owne*, as they ſay: and therefore, let them ſay what they will, and let us do what we ought; for the penning of Gods Word is an excellent furtherance to the preaching thereof: and if there had not beene ſo many bookes printed, you could not have had ſo many Sermons preached, as you have.

Setting out of bookes, an excellent meanes, to kindle this fire.

4. Saint *Hierom*, *Ruffinus*, *Athanaſius*, Saint *Cyrill*, *Gregory*, *Bede*, *Origen*, and others, doe interpret this fire to ſignifie the *Holy Ghoſt*, which was ſent unto the Apoſtles in fiery tongues; for thoſe ends, which I have ſhewed in my *ſixth golden Candleſticke. vide etiam Geminian. de exemp. l. 1. c. 73. p. 89.*

4. The Holy Ghoſt
Hieron. in Apol. adverſus. Ruff. 2. Athanaſ. in l. de Com. eſſem. pat. & f. & S. 8. Cyrillus in Lev. l. 5 Gregor. in Ezech. hom. 5. Maldonat. in hunc verſ.

5. *Tertullian*, in his fourth booke againſt *Marcion*, doth underſtand by this fire, the *croſſes* of Gods Saints, and the hatred, enmities and malice of the wicked againſt the faithfull; and ſo *Maldonate*, and divers others, doe expound this fire, of the *afflictions* and *perſecutions* of Gods ſervants; which the Scripture termeth fire, as where the Pſalmiſt ſaith, *wee have paſſed through fire and waters*, *Pſal. 65. 12.* and the Prophet ſaith, *cum ambulaveris in igne non combureris, & flamma non ardebit te*; when thou walkeſt in the fire, it ſhall not burne thee, and the flame thereof ſhall not heat thee; ſo Saint *Peter* calleth the *afflictions* of the Saints, *the fiery tryall*, and ſo the *Martyrdome* of the Primitive Chriſtians was a *fiery* Martyrdome.

5. The afflictions of the Saints.
Iſa. 43. 2.

1 Pet. 4. 12.

And in very deed, if we doe compare what goeth before, with that which followeth after, I thinke it will appeare moſt cleerely, that our Saviour, by this *fire*, doth underſtand the *ſufferings* of the Saints. For

Afflictions and perſecutions principally underſtood by this fire, in this place.

1. He would prepare them to ſome great matters, when he ſaith, *let your loynes be girt, ver. 35.* and the mind needs no preparation for good things; becauſe we are all ready enough to receive good.

2. He addeth, *but I muſt be baptized with a baptiſme*, which is to be underſtood of his *Paſſion*, as if he ſhould ſay, I came to bring *perſecutions* and afflictions unto you all, but I muſt firſt taſt thereof my ſelfe; and to make this more plaine, he ſaith, *thinke you that I am come to ſend peace into the earth, I tell you nay, but the ſword, &c.*

Mat. 10. 34.

And therefore, Chriſt came to ſend *croſſes* and tribulations into the earth; another wonder yet, which may ſeeme to fleſh and bloud beyond all wonders; for is it poſſible, that ſweet ſhould produce ſower, light darkneſſe, and he, that is *ſummum bonum*, ſhould bring ſuch evills, even the height of evills, hatreds, baniſhments, impriſonments, deaths, and all ſorts of cruell and unheard of torments unto men, yea to ſuch men as he loves beſt, and doe love him beſt and ſerve him moſt?

5. Wonder.

Sol. I anſwer, if afflictions and miſeries were now ſimply evill, and in all reſpects to be condemned, this point ſhould be to me incredible; therfore you muſt underſtand, that, although *afflictions* to the wicked be like *puddle* water, the more you ſtirre it, the more it ſtinketh; yet to the godly, *croſſes* are like *pretious* ointments, the more you handle it, the more fragrant it ſmelleth; and God ſends not afflictions, as they are *evill*, and doe tend to the *deſtruction* of his creatures, but to *produce* the moſt excellent fruits of *piety*, *patience*, *repentance*, and the like; for proſperities are ſtrong pleaders for ſin, and troubles be the ſureſt tutors

Why God ſends afflictions.

to

to goodnesse, and many men, now happy, had died miserably, if they had lived merrily.

So you see what Christ came to send, *fire*, and what is here meant by this fire, the *afflictions* of the Saints.

2. There is another *fire*, which the Divell sends into the earth; and because he is Gods ape, that, *inverso ordine*, would imitate Christ in all his wayes, his fire may be likewise said to signifie five speciall things.

2. The infernall fire signifieth five speciall things.

1. An *inordinate* love.
2. A *preposterous* zeale.
3. An *erroneous* word.
4. A Spirit of *uncleannesse*,
5. A *destroying* affliction.

1. The inordinate love divides it selfe into many branches, but especially, like the three rivers of hell, *Styx*, *Acharon*, *Phlegeton*, into

1. Selfe-love.
2. Carnall lusts.
3. Worldly pleasures.

1. Inordinate love

1. For this φιλαυτία, selfe-love, the Philosopher saith, *sui ipsius causa cuncta peragit*, it doth all things for its owne sake; and the Apostle saith, in the latter times, *men should be lovers of themselves*, that is, more than makes for the glory of God; but the Poet tels us, *Stultus & improbus hic amor est, dignusq; notari*; And our Saviour saith, *He that loveth his owne soule shall lose it*; not that it is unlawfull for a man to love himselfe, els the Lord would never have bid us to love our neighbours as our selves, *sed quia dum seipsos amare videantur, non verè amant, sed seipsos decipiunt*; but because, in pretending to love themselves, they deceive themselves, which is the fowlest deceit in the world, for a man to deceive himselfe, as *Plato* saith; and yet it is the easiest thing in the world for a man to deceive himselfe, saith *Demosthenes*; because *selfe-love is blinde*, and as the Poet saith, *tardè quæ credita lædunt, credimus*; *Ovid. Epist.* So what we earnestly desire, we do easily believe; *Et familiare est hominibus omnia sibi ignoscere*, and it is most common with all men, to remit all things unto themselves, saith *Velleius Paterculus*: because we cannot see, and will not know our owne faults: ἑαυτὸν δ' οὐδεὶς ὁμολογεῖ κακὸν εἶναι; no man will confesse himselfe to be evill, saith *Menander*; or if we do a little perceive our owne errours, yet we are very prone to lessen them, and more ready to forgive the *greatest* faults to our selves, than the *smallest* infirmities unto others; and whatsoever we do, we are easily induced to believe it is very well done: so by this *selfe-love* we deceive our selves, and thereby destroy our owne soules; and, as the Poet saith of *Narcissus*,

Aristot. mag. moral. l. 2. c. 13.

2 Tim. 3. 2.

Horat. Ser. 3.

Joh. 12. 25.

Euseb. apud Stobæum Serm. 23.

Plato in Cratylo.

Iulius Cæsar de bello civil. l. 2.

Vell. Pat. l. 2.

The mischiefe of selfe-love.

Quod nimium tua forma tibi Narcisse placebat,
In florem & noti est versa stuporis olus.

Alcias. Emb. 69.

So I may say of every φιλαυτος, though he seemes like the *peacocke* unto himselfe, yet shall he be like the ugliest fowle, in the sight of God and all good men; and therefore we should take heed that we be not scorched with this fire.

2. The *venereall* love, or, if you call it rightly, *carnall* lust, is another fire, as the Poet testifieth, ——*est mollis flamma medullis*, a gentle flame in the marrow, whereby *Uritur infœlix Dido*——unhappy *Dido* was quite burnt; and *Seneca* saith, *Compesce amoris impij flammas, precor*, I pray thee quench these flames of wicked love. And this *fire*, though it may be, and is, many times, without hurt, when it is guided in the right *way*, and directed to the lawfull *end*; yet oftentimes, when *Phaeton-like*, we let loose the reines unto our lusts, more than reason should require, it proves an *infernall* fire, that consumes our bodies, goods and good name, as it did to some of the greatest Heroicks; who, after many *glorious* victories, were most poorly and dishonourably stained and subjected, by the love of *infamous* strumpets: And therefore the Poet saith very well,

2. Carnall lust.

Virg. Æneid. l. 2.

Senec. in hypol.

Dum licet & modici tangunt præcordia motus,
Utile propositum est, sævas extinguere flammas;

Virgo Cynthia pervigil, igni carpitur indomito, furiosaq; vota retractat. Metam. l. 10.

De rem. d. amor. l. 1

It is a good rule, to quench theſe flames betimes, *Et in primo limine ſiſte pedem*, ſtay thy foot before thou entreſt into the houſe of any laſcivious Lady.

Aug. ſup. Pſal. 64.

3. The love of this *world* is as bad a fire as any of theſe; for S. *Auguſtine* ſaith, that, as *amor Dei facit Hieruſalem, ita amor ſeculi Babilonem*; as the love of God builds up *Hieruſalem*, the City of God; ſo the love of the world builds up *Babylon*, the Synagogue of Satan: and the Apoſtle tels us, *the love of this world is enmity to God*; and what do you thinke will become of Gods enemies? S. *Bernard* tels you, *Hic caro eorum vermibus, illic anima ignibus devorabitur*, here their *fleſh* ſhall be devoured with wormes, and in hell their *ſoules* ſhall be tormented with fire; *& ſi ſocij fuerimus in vitijs, ſocij erimus in pœnis, & una pœna illos cum dæmone implicat, quos unus amor in crimine ligat*; and if we will be their *fellowes* in the ſinne, we ſhall be *partakers* of the puniſhment; and the ſame *damnation* ſhall chaine us with the Divell, when the ſame *love* hath tied us in the fault: And therefore if you love your ſelves, love not the world.

Iames 4.4.

Bern. in l. medit. Ea acumen ſapientum mundi, qui cum arrogantia patent, fetumen tasere, & in tuto eſſe arbitrantur. Calv.

2. A *prepoſterous* zeale is another fire, of the Divels ſending; and this is ſpecially threefold.

2. The prepoſterous zeale which is threefold.

1. πυφλος ζηλος, a *blind* zeale.
2. πυρρος ζηλος, a *turbulent* zeale. } and
3. ὑποκρισις, a *fained* zeale.

1. Blind zeale.

1. The *blind* zeale hath a *good affection*, but no *great knowledge*, like S. *Paul*, before he was converted, who thought he did God *good* ſervice, when he perſecuted his ſervants; and therefore the more *furiouſly* it runs, the more *dangerouſly* it falls.

2. Turbulent zeale

2. The *turbulent* zeale diſturbes the whole *world*, it ſtirres commotions both in *Church* and *Common-wealth*; and when theſe *fire-brands* of State can ſhew no cauſe of their doings, it is their *zeale* that makes them do it.

3. Faigned zeale.

Compare 2 King. 10.16. with 2 King. 10.31.

3. The *fained* zeale is juſt like a *waterman*, that lookes one way, and goes another way; for this man *pretends* one thing, and *intends* another thing: as *Iehu* pretended the *zeale* of Gods glory, but his aime was at his maſters *kingdome*, and his zeale to Gods *ſervice*, was but to bring him to the *Scepter* of the kingdome; ſo *Dimetrius* profeſſed great *love* unto *Diana*, but his drift was, to maintaine the honour of his *profeſſion*; and ſo we have too too many, that make great ſhew of holineſſe, and yet their hearts aime at other ends; but they may be ſure, though they can deceive the *world*, and deſtroy *themſelves*, yet not *God*, who knoweth the ſecrets of all hearts.

Act. 19.24.

3. Wicked words.

3. The word of *falſhood*, lies, ſlanders and hereſies is another *fire*, that the Divell ſends, and a fire that conſumes many ſoules.

4. The ſpirit of uncleanneſſe.

4. The ſpirit of *uncleanneſſe*, the ſpirit of pride, the ſpirit of *contention*, and ſo every other *evill* ſpirit, is another moſt *violent* fire, able to deſtroy the *whole* world, if it were not quenched by the heavenly water of Gods Spirit.

5. Afflictions.

5. *Afflictions*, warres, plagues, famines, ſickneſſes, perſecutions, and all other croſſes whatſoever, are fiery flames of the Divels kindling: Indeed, as the *death* of Chriſt is aſcribed to *God*, to the *Divell*, to *Iudas*, to the *Iewes*: To God, as *giving* him for our ſinnes; to the Divell, as *maligning* his moſt innocent life; to *Iudas*, as the *betrayer*; and to the Iewes, as the *inſtruments* of his death: So the *perſecutions* of the Saints, is a fire of Gods *ſending*, as it aimes at the *triall* of his ſervants; but of the Divels *kindling*, as it tends to the *deſtruction* of their ſoules: And ſuch was that horrible miſchiefe, the gun-powder-treaſon, that was intended, as on this day.

Death of Chriſt aſcribed to many, and how.

So perſecutions.

The application to the powder-treaſon.

The Poet ſaith, *Nullum caruit exemplo nefas*, no villany wants a patterne; but I am ſure, this hath no parallell; and ſo you will ſay, if you will conſider

4 Things conſiderable in that treaſon.

1. The *Agents*.
2. The *Patients*.
3. The *Manner*.
4. The *End*.

1. The agents.

1. The *Agents* were many; *& multitudo peccantium multiplicat peccatum*; and as the *conſpirators* againſt *Cæſar*, were chiefly thoſe, whom he had *obliged* by benefits, and no wayes *exaſperated* with injuries; ſo were theſe traytors *digni-*

fied

fied and honoured by his Majesty; but, *improbus a nullo flectitur obsequio*; nothing can win a froward person; and therefore, like *Sejanus*, they were as wayward when they were pleased, as when opposed, and there is no dealing with such men.

2. The *patients* were more, his sacred *Majestie*, who was *multis è millibus unus*, such a one as was not to be found among many thousands; his royall *Queene*, the noble *Prince*, and, as the Poet saith, πρεμιὸς πρεμιοῖς πῶλος; the whole regall Stemme, then *flos delibatus populi, suadeq́ medulla*; the chiefest of all the *Nobility*, *Clergy*, and *Gentry* of this land; *Utinam populus Romanus unam haberet cervicem*, O that the people of Rome had but one neck, was *Caligulas* wish, that he might cut it off at one blow: So these men would blow up all in one day, *disperdamus eos de gente*, had been the burden of their song. 2. The patients. *Sueton. in vita Caligulæ.* Psal. 83. 4.

3. The *manner* was most of all to be considered; for to die, is a *debt* to nature, but such a death was the most *unnaturall*, and most detestable that ever was heard of; most *odious* was the fact of *Nero* in burning *Rome*; of *Heliogabalus*, in sending serpents among the people; and most *bloudy* was *Lucius Sylla*, who strove to be called *Fœlix*, for his *cruelty*; and *Maximinus* was as barbarous, when he avouched, *Christianorum sanguinem dijs victimam esse gratissimam*, the bloud of Christians was the best sacrifice unto the gods, that is, the divels; yet all these come too short of our powder-traytors. And so 3. The manner. *Sabellicus.* *Tertull. in Apolog.*

4. The *end* of their intentions will make all this plaine; for their *purpose* was, not onely to be the death of these men, but also, so much as in them lay, to send all their *soules*, as an holocaust, unto the *Divell*, when they thought to blow them up, as most odious *heretickes* and *malefactors*, and yet would not give them the least moment of time for *repentance*; and then they thought to quench the *light* of Christ, and to send many thousands of soules to hell; *Vox faucibus hæret*, this stupifieth me, that I can say no more, but *aske the dayes of old*, and they shall tell you, *Nunquam res talis facta est in Israel*, the like thing was never heard to have been done in Israel, no nor in all the world; and therefore *hoc caruit exemplo nefas*, this example wants all patterne. 4. The end.

But the God of heaven, who is Θεὸς παρὰ μικρον, as *Simplicius* cals him, that is, *God in the needfull time of trouble*, as the Prophet speaketh, saw the bow *bent*, and the arrow upon the *string*, the fire ready to be *kindled*, and all instantly to be executed for the destruction of us all; *Tum Jupiter arrisit lætus*, then the Lord smiled at their folly, he discovered their designes, and delivered us out of the fiery flames. And this is the day wherein these things were done. *Simplic. in Ariff. Phys. l. 1.* Psal. 46. 1.

And therefore, as among the *Grecians* this day, the fift day of *November*, was kept with sad solemnities for the losse of noble *Aratus*, the often preserver of his Countrey, and among the *Iewes*, it was, *carbone notabilis atro*, branded for the slaughter of *Zacharias*, that was slaine betweene the porch and the altar; so among us of great *Britaine*, let this day be, *candore notabilis ipso*, a day never to be forgotten; and seeing God hath taken from us the cup of *death*, let us take *the cup of salvation*, and *ascribe unto the Lord the honour due unto his name*; and because he turned our *funerall* into a *festivall*, and as *Cæsar* said of *Phraates*, he was, *prius victus quam visus*, vanquished before he appeared, so God *quenched* this fire before it was *kindled*; let the fire of our *devotion* be alwaies burning with *love* to him, that hath so loved us, *so done his marvellous workes, that they ought to be had in remembrance*. *Plutarch. in vita Arati. Manlij Calendar.* Psal. 56. 8. Psal. 111. 4.

So you see the *fires*, which the Divell sendeth, like the fire of *Nadab* and *Abihu*, strange fires upon Gods altar, *consuming*, and not *cherishing* all those that kindle them: therefore love not the *world*, embrace no *blind zeale*, believe not *every spirit*, and looke you be not *swallowed* up of afflictions, that so you may quench, and not kindle these *false* and furious fires. And so much for the thing sent, *fire*.

3. The *place* where this fire is to be sent, is the *earth*, the last *wonder*, and perhaps not the least in my text, for the *earth* is the most *passible*, as the fire is the most 3. The place where Christ sends fire.

active of all the elements; the *ayre* hath ſome affinity with the *fire*, and the *water* might make ſome reſiſtance, but the *earth* neither; and therefore this muſt look for nothing, but an abſolute and perfect *conſumption*; and indeed that is our Saviours deſire; for by the *earth*, we muſt (as S. *Chryſoſtome*, and all interpreters ſay) underſtand *man*, both becauſe he is *made* of earth, *remaines* on earth, *feeds* on earth; and till he be purified by this fire, he doth onely *mind earthly things*. *Nancelius* in his Microcoſme, ſheweth the manifold *analogie* and ſimilitudes betwixt man and this earth, as you may ſee it more at large in his third Booke and fourth Chapter, and ſo forth unto the end of that Booke. And *Lucretius* ſaith,

Quare magna Deûm mater, materq; ferarum,
Et noſtri genetrix hæc dicta eſt corporis una.

And to ſet you downe ſome further demonſtration of this point,

6. Wonder.

What is to be underſtood by the earth.

Lucret. l. 2.

The analogy betwixt the earth and man.

1. In reſpect of greatneſſe.

Eſa 40.12.

Ariſt. de cœlo & mundo. l. 2.

Vide Nancel. microcoſm. l. 3. p. 322.

1. The earth is very *great*, ſo large, that the greatneſſe of it cannot be *defined*; and therefore the Prophet *Eſay* ſaith, *Quis menſus eſt terram? Who hath meaſured the earth?* And yet the Mathematicians have adventured to expreſſe the length and bredth thereof to a haire: *Ariſtotle* ſaith, the Mathematicians of his time affirmed the ſame to be forty myriads of *Stadiums*, which make fifty thouſand miles in compaſſe; but our latter Aſtrologians do make it to conſiſt of 5000400 miles; ſo others *more*, and others *leſſe*; they can never agree in one point. And ſo man is a vaſt creature, hardly to be *knowne*, hard to be *defined*; it would require a great ſtudy for a man to know himſelfe; and yet

2. In reſpect of ſmalneſſe.

Naſſonius c. 7. de terra. p. 133.

2. If we compare the *earth* unto the *celeſtiall* orbes, we ſhall find the ſame to be, but, as the Philoſophers terme it, *punctum & adhuc puncto minus*, a little point, or *leſſe* than the leaſt point; for the Aſtrologers doe averre, that every *ſtarre* in the eight Sphere is bigger than the whole earth, and there are many ſtarres there, which we cannot ſee; and thoſe, that we do ſee, are but like little points, or glaſſe buttons, not much bigger than a ſpark of fire; and therefore the earth, in reſpect of thoſe ſuperlunary ſpheres, muſt needs ſeeme to be no bigger than *nothing*; even ſo *man*, that, when he lookes upon himſelfe, ſeemes to be a *world* of wonders and beauties unto himſelfe, if we ſhould ſet him by the ſides of *heavenly* things, he would then appeare to be *worſe* than nothing.

3. In reſpect of the production of things.

Non omnia ferè omnia tellus.
Nec tellus eadem parit omnia, vitibus illa convenit, hæc oleæ, hic bene farra virent. Ovid. de arte amandi. l. 1
Hæc eſt mate dictio Adami in agro cordis noſtri, nociva & inutilia gratiſsimè, & paſſim ſi veniunt, nullis vero & neceſſariis cum labore, & potèſt homo per ſeſe nihil aliud quam ſpinas & tribulos vitiorum generare. Bern. *Mores mali quaſi herba irrigua.* Plaut. in Trinum. act. 1.

3. As the earth doth *ſoone* bring forth thoſe herbes, that do *naturally* ſpring out of the ſame, but it giveth not ſo faſt an increaſe to thoſe, that are by art planted and inſerted therein; becauſe that, as the *mother* which hath children of her *owne* wombe, and others of her husband, by a former venter, will be moſt indulgent to them that ſucked her owne breaſts; but, as a ſtepmother, will ſhew farre leſſe reſpect unto the others, that are but her children in the ſecond place; ſo the *earth* is but a ſtepdame, to all *artificiall* and all planted herbes and flowers, and therefore yeeldeth not ſo much nutriment unto them, as it doth unto the *thornes* and thiſtles, which, without labour, without tilling, without planting, without manuring, will grow apace, and over-ſpread the ground where they ſpring; and ſo *man*, will eaſily produce his *naturall* inclinations, and his *evill* diſpoſitions will increaſe amaine, we have juyce enough to feed their roots, and we are like a tender *mother* unto them, that will cocker them and cheriſh them beyond meaſure; but for thoſe *vertues* and graces, that are planted in our hearts, by the preaching of Gods Word, or by any other good counſell of our friends, or the example of Gods Saints, or any other way whatſoever, O how *ſlowly* do theſe take root, how *hardly* do they grow, and how *long* will it be, before they bud and bring forth any fruits of goodneſſe? for we are like *ſtep-dames* unto theſe, that do imbrace them but with *halfe* our hearts, halfe our loves.

4. In reſpect of the cavernes thereof.

Nancel. l. 9. p. 1379.
Subtellure procul barathrum demergitur atrum. Homer Iliad. 8.

4. The earth hath many *cavernes* and hollow places in it, ſome *deeper*, and ſome *higher*, ſome *wider*, and ſome *leſſer* than others, wherein there are many fountaines and great rivers, both of *fires* and *waters*, and many *blaſts* of winds, and ayres, and ſmels, ſome *ſweeter*, and ſome more *loathſome* than other; and, as the Poet ſaith,

τόσσε μάλ' ἧχι βάθιστον ὑπὸ χθονὸς ἔστι βέρεθρον.

Even

Even so the *heart* of a naturall man is very full of *hollow* places, I meane not only those veines and cavernes, wherein the *blood* and wind, and other naturall itinerants do make their passages, through the body of man, but also those *materie*, and *ferie*, and fowle qualities, that lurke deepe and large in every man, so that it is impossible for us to fathome into the bottome of these hollow hearts: whereupon *Nassovius* saith,

Nassovius de terra, c.7.p.142.

Non sum læta seges, lolium sed triste, sed oro
Me tamen in messem collige Christe tuam.

Therfore man in his pure naturals, after his fall, being but a lump of *clay*, & a masse of *corruption*, our Saviour desires, that *the whole body of sinne might be destroyed*, to that end he came to send the foresaid *fire* into this *earth*, to consume all *terrene* things in man: and, if you marke it, you shall find, that, as the *earth*, so *man* hath most need of fire; for the earth hath these three speciall properties.

Rom.6.6.

Three properties of the earth.

1. Fruitlesse. 2. Darke. 3. Cold.

1. Fruitlesse, *Quia terra erat inanis & vacua, The earth was without forme and void.*

2. Dark, *Quia tenebræ erant super faciem abyssi, And darkenesse was upon the face of the deepe.*

3. Cold, because it is immoveable, and free from all the causes of heat; as the Philosopher saith.

Therefore of all sublunary things, the earth hath most need of fire.

1. To *inflame* it, because it is cold.
2. To *inlighten* it, because it is darke.
3. To *fructifie* it because it is barren.

} So every man naturally hath

these three deadly qualities.

How man is indued with three vile properties.

1. *Filthinesse.* 2. *Darknesse.* 3. *Coldnesse.* Which we call, 1. *Disobedience.* 2. *Ignorance.* 3. *Malice.*

Therefore not the *celestiall* Angels, which have *purity* of substance, *perfection* of knowledge, and *burning* charity; but the *naturall* man, which is *filthy* by reason of his sinne; *darke*, by reason of his ignorance; and *cold*, by reason of his malice, hath most need of fire,

What the fire of Christ doth.

1. To purifie his *soule* from sinne.
2. To illuminate his *understanding* from errour.
3. To inflame his *heart* with love; and so the fire of Christ doth; for if by *fire* you understand *love* and *zeale*, this will *cleanse* our soules from all filthinesse; for, *if we love God, we will keepe his commandements*, and *the zeale of Gods house* will eat up all the drosse that is in us; if by this *fire* we understand the *Word* of God and the *Spirit* of truth, these *will lead us into all truth*, and we shall not walk in darknesse, because *his Word is a lanterne unto our feet, and a light unto our paths*: and if by this *fire* we understand *afflictions*, then will they do all these: for

Ioh.14.15.& v.23.

Psal.119.

What afflictions do.

1. *Afflictions* will drive us away from sinne, as the Prophet *David* sheweth, *before I was afflicted I went wrong, but now I have learn'd thy judgements.*

1. Drive us from sinne. Psal.119.

2. *Oculos quos culpa claudit, pœna aperit*, the eyes which sinne hath shut, punishment hath opened, as S. *Gregory* saith, and as we see it in the sonnes of *Iacob*, who, when they were afflicted, could say one to another, *We are verily guilty concerning our brother, in that we saw the anguish of his soule, when he besought us, and we would not heare, therefore is this distresse come upon us.*

2. Open our eyes. Gen.42.1.

3. As *pride* and abundance make us to *scarne* and disdaine one another, so *afflictions* will teach every man Queene *Dido's* lesson,

3. To pitie others. *Virg. Æneid.l.1.*

Haud ignara mali miseris succurrere disco.

To commiserate all those that are in trouble; because *common* calamities are the best *tutors* of pitie and commiseration: therefore Christ sends troubles and afflictions unto his Church, to make the members of the Church charitable one towards another. And although the Divell sends the same, yet herein they differ; Satan sends his fire to *consume* us, as the traytours on this day, to destroy us: but

God

God ſends it to *cheriſh* us, and to let us ſee, that as many *ſweet ſhowers* are exhaled out of the *ſalt* and brackiſh ſeas, ſo the power and wiſdome of God extracts much *grace* and goodneſſe out of our troubles and afflictions; and if he did not ſuffer ſome *evill* to be done, we ſhould want much *good*, that we receive: becauſe the *evills* that he ſuffereth, doe alwayes produce ſome *good* effects, as this dayes treaſon hath, and will bring many dayes praiſes unto God. And if you would know the *reaſon* of this point of Gods providence; I anſwer, that *Salomon* ſaith, *the lockes of the ſpouſe are curled, and his haire blacke as a raven*; and if you wonder why his haire ſhould be ſo *blacke*, when himſelfe is the *faireſt* amongſt the ſonnes of men, you muſt note, they are *curled* and intortled, ſo that we cannot ſearch into the *reaſon* of it; and ſo the wayes of God herein are *good*, but *they are paſt our finding out.*

God converteth our evill to much good.

Cant. 5. 11.

Rom. 11. 33. Pſal. 77. 19.

And ſo you ſee, how *wonderfull God is in all his works*, and how he doth all his *wonders* for the *love* and good of man; *O that men would therefore praiſe the Lord for his goodneſſe, and ſhew the wonders that he doth for the childeen of men!* And by this you may know, whether you have the *celeſtiall* or the *infernall* fire reſiding in your ſoules; for if your zeal be *blind*, if your hearts be *malicious*, if your ſpirits be *proud*, you may eaſily know with what *fire* you are inflamed: but if you be ready to *forgive*, willing to *obey*, and *patient* in your ſufferings, then (no doubt) the fire of *God* remaineth in you, and will burne up all the *droſſie* affections of your earthly bodies, that you may be like *pure* gold, to make veſſels for Gods *honour*, and to be honoured with him in his kingdome: Into which kingdome, the Lord of his infinite goodneſſe bring us, thorough Ieſus Chriſt our Lord, to whom be glory and dominion, both now and for evermore.

Amen.

IEHOVÆ LIBERATORI.

THE NECESSITIE OF REPENTANCE.

Luke 13.5.

I tell you, Nay: but except yee repent, yee shall all likewise perish.

OVr blessed Lord and Saviour *Iesus Christ*, that knew best his Fathers minde, saith, *ô Ierusalem Ierusalem, how often would I have gathered thy children, as a hen gathereth her chickens under her wings?* at *sundry* times and in *divers* manners, he perswadeth us to lay hold upon our offered happinesse, by *secret* inspirations, *open* and often vocations, intreatings, threatnings, mercies, judgements, on others, on our selves, by all meanes to win us to himselfe; and when he seeth *nothing* will availe to make us good, then I beseech you marke, how he seemes to bewaile our miseries, saying, *ô that my people would have hearkned unto me, and that Israel would have walked in my waies; I should soone have put downe their enemies and turned my hands against their adversaries: I should have fed them with the finest wheat-flower, and with honey out of the hard rocke would I have satisfied them.*

Mat. 23.37. & v 34 huius Cap. Luk. 13.

Psal. 81.14, 15, 16, 17.

And therfore, from a God so earnestly indeavouring our good, and so *much* lamenting our evills, I could never be induced to imagine, any *positive* induration of our hearts, or any *primative* and causeless negation of any *requested* grace, should proceed, till the most froward *averseness* of our corrupted natures, had so *willfully* refused the *intended* and the offered meanes of our salvation; for as the Prophet saith, *What could the Lord doe more for his vineyard?* what *more* to save man, unless, contrary to his divine dispensation, he would use his *absolute* and irresistible power, to pull man into heaven in despight of his heart? For first, he useth all the *faire* meanes in the world, to allure them to *accept* his grace, he gives them *beneficia nimis copiosa, multa & magna*; and when they have *despised* his blessings and *trampled* his benefits under feet, then he saith, well, *hac non successit alia*

God no positive Author of induration.

Esay 5.4.

alia aggrediemur via. Terent: this way doth not ſucceed, I will take another courſe; *I will viſit their iniquities with the rod, and their ſinnes with ſcourges*; I will fill their faces with confuſion, and then perhaps they will ſeeke unto my name.

Pſal. 89. 32.

And becauſe he takes no pleaſure in the *deſtruction* of the living, no nor in the *correction* of his creatures, to inflict puniſhment, being not *primarily* eſſentiall, but as it were *adventitiouſly* impoſed on God, by his juſtice, for our ſins: therefore he proceedeth alwaies, *a minori ad majus*; and firſt he will but ſhew the rod and threaten, *yet forty daies, and Ninive ſhall be deſtroyed*, and *except ye doe repent, you ſhall periſh:* and if this will not doe; then as a tender Father, he will turne his face againſt others and begin to chide his *ſervants*, and perhaps whip them too, to ſee if this will amend his *ſonnes*, and make them *alieno periculo cautos*; *quia afflictio aliorum dat nobis intellectum*; *& pœna non ſolum afflictis ſed etiam ſpectantibus ſæpenumero prodeſſe ſolet*; for, as the beames of of fire confected out of the exhalations of the earth, and lifted up among other vapours in the aire, though, after the breaking thereof, it falls and lightens in *one* part alone, yet it frightneth and ſtrikes a terror into *moſt* of the inhabitants of that region; ſo *pœna in paucos*, the calamity of *one* or few men, ſhould terrifie *all*, and keepe them *all* backe from ſinne; and if this will not ſerve, then he will lay on the *gentle* corrections of *croſſes*, and afflictions, to awaken us out of our dead ſleepe of ſecurity; and if, with the Iewes, when he *ſtriketh* us we will not *ſorrow*, when he layeth on *ſtripes*, we ſhed no *teares*, then will he lay on ſeven times more for our tranſgreſſions, and as *Ioab* never deſiſted his ſiege againſt *Abell*, till he ſaw the head of *Sheba* throwne over the wall, ſo will he never leave to puniſh us, till we cut off the heads of our *ſinnes*, or be conſumed and cut in peeces for our tranſgreſſions; for *except we repent we ſhall periſh*. And ſo, *perditio tua ex te*, our deſtruction is from our *ſelves*, not from our *God, irremedily* decreeing it, but from our *owne* froward and wilfull diſpoſitions, moſt *ungraciouſly* perpetrating ſo much evill, and ſo *unperſwadably* refuſing to accept the offered meanes of our owne ſalvation. And this *Text* is one ſpeciall meanes of the *ſecond* claſſis, which our Saviour uſeth to drive us towards our own happineſſe: a moſt *fearefull commination* of a ſudden deſtruction, if we labour not to *prevent* the ſame, by a ſerious and a ſpeedy repentance; for *except you repent you ſhall periſh*.

The afflictions of others are inſtructions for us.

2 Sam. 20. 21.

The maine ſcope of the Text.

Two things contained in the words.

And the words containe two ſpeciall things.

1. A demonſtrative *ſolution* of a ſecret and doubtfull ſuppoſition, of ſome people, that came to Chriſt, and told him of the *Galileans*, whoſe blood *Pilate* mingled with their Sacrifices.

2. A moſt excellent *application* of his anſwer, unto their preſent ſtate and condition; *except ye doe repent*, &c.

1. Of the ſlaughter of the Galileans.

1. Touching the ſlaughter of theſe *Galileans*, Saint *Luke* onely doth relate the ſtory, and ſo thoſe eighteene, upon whom the tower in *Siloam* fell, are not mentioned by any author, either divine or humane, but only by S. *Luke*, and yet S. *Luke* tells us not *where*, nor *why*, nor yet *when Pilat* committed this ſlaughter.

Joſephus l. 2. c. 8.

Suidas referreth this Hiſtory to that, which *Ioſephus* writeth, *l. 2. c. 8.* how *Pilate*, with a band of men *ſlew* many, *wounded* more, and put all to *flight*, when the people made a commotion about their treaſure, which they called *Corban*, but theſe were in *Ieruſalem*, not in *Galilee*, and they were ſlaine making an hurly-burly in the *ſtreets*, and not ſacrificing in the *Temple*, as *Maldonate*, out of *Ioſephus*, rightly collecteth.

Das ex tribunali ſignum, confeſtim cædebantur Iudæi, quorum multi perierunt plagis, multi vero ſe invicem trucidantes in fugam miſere contritione verſi ſunt.

Ioſephus and *Hegeſippus* ſay, it was done at Mount *Garizim*, in the village *Tarathaba*, where *Iudas Galileus* had appointed all the people to meete him, to make head againſt the *Romane* governement; becauſe they exacted tribute, which *Iudas* denied to bee due unto them; and *Pilate*, underſtanding their *plot*, prevented their *deſigne* and put them all to *death*, before they could effect their *deſire*.

But

But the Greeke interpreters of this place, *Euthymius*, *Theophylact*, *Oecumen.* Saint *Cyrill*, and others ſay, that *Iudas Galilens* taught, it was not lawfull for the ſervants to call any man *Lord*, but onely God, and therefore that they ought not to *ſacrifice*, or to *pray* for the life of the *Emperour*; and for this cauſe *Pilate*, under pretence of knowing their myſteries, as *Hegeſippus* ſaith, came, when they were ſacrificing, and, as Saint *Luke* ſaith, cauſed them all to be put unto the ſword, and ſo *mingled their blood with their ſacrifices*; this was the *cauſe* of their deſtruction.

What the Greeke interpreters ſay was the cauſe of their death.

But why this people came now, and told this to Chriſt, Saint *Luke* doth not relate; therefore

Why the people tell this ſtory now to Chriſt.

Maldonate ſaith it was done, *non alia cauſa quam quia nova*, for none other cauſe, then that it was *new*, as when *Iohn Baptiſt* was beheaded, they came and told the ſame to Chriſt; becauſe they thought every man to be ſomewhat an *Athenian*, deſirous to heare *newes*.

1. As newes. *Maldon. in hunc loc.* Act. 17. 21.

But others ſay, they told it not as newes; becauſe this ſedition of *Iudas Galileus*, of whom, as *Stella* ſaith, this place is generally underſtood, was donne, at leaſt, above thirty yeeres before this time, as *Ioſephus* writeth; and therefore they conclude, it was either out of *curioſity*, to know why God ſuffered this to be done, as when the Apoſtles came unto him, and ſaid, *Maſter, who hath ſinned, this man or his parents, that he was borne blind?* or els out of *malignity* and hatred to the *Galileans*, whom they held moſt deteſtable, as when they ſaid, *can any good come out of Galilee.*

2. Out of curioſity *Didacus Stellas in hunc loc.*

Iohn 9. 2.

So this relation was, either out of *vanity*, or *curioſity*, or *malignity*; the firſt was *bad*, the ſecond *worſe*, and the third *worſt* of all; becauſe it reflected upon Chriſt, which was a *Galilean*, and whom, by this meanes, they thought to abaſe, to obſcure his *worth*, and to vilifie his *excellency*, though no waies from the indignity of his *perſon*, but from the baſeneſſe of his *countrey*; All ſheweth the corruption of our *nature*, how *vaine* we be in our ſelves, when toyes, newes, and trifles bee the chiefeſt of our deſires; and yet we muſt ſearch into the moſt *ſecret* counſells, and *deepeſt myſteries* of God; *what* he doth, and *why* he doth it, or why he leaves the ſame undone; and for all this, every man deemes himſelfe *beſt*, and others moſt *odious* in the ſight of God; becauſe the eye of man lookes *forward*, and ſo ſoone eſpieth the faults of others, but doth never *retroverſe* it ſelfe to behold it ſelfe, unleſſe it be in a *glaſſe*, which is the *law* of God, that reflects all our ſight upon our ſelves, and ſheweth to every man what he is, in his right colours.

3. Out of malignity Ioh. 1. 46. & c. 7. 52.

The corruption of our nature.

Why we ſee not our owne faults.

Therefore our Saviour Chriſt, not regarding with what *mind* they came to him, but as his Father heareth our prayers, *non ad voluntatem ſed ad utilitatem*, ſo doth he anſwer them, not to ſatisfie their *deſires*, but for the *ſalvation* of their ſoules: And it ſeemes by his anſwer, that they ſuppoſed theſe *Galileans* to be *greater* ſinners then all others; becauſe they had ſo *heavily* felt the hand of juſtice, not onely to be *ſlaine*, but to be *ſuddenly* ſlaine, and *then* ſlaine, when they *ſacrificed* unto God; as if God would thereby ſignifie, that neither *themſelves*, nor their *gifts*, were any waies acceptable unto him, but rejected as moſt *odious*, and delivered as moſt *guilty* to be puniſhed, and put to death, by their cruell & malicious enemies; a moſt fearefull caſe: ſo *fraile* is mans judgement, to judge of the judgements of God; onely according to the *outward* appearance; but Chriſt tells them, nay; it is not ſo with God, that he ſhould alwaies lay the *heavieſt* puniſhments, in this life, upon the *greateſt* ſinners; for *whom he loves he chaſtens*, *& bos mactandus liber ibit ad paſcua*; and the oxe, reſerved for the ſlaughter, ſhall freely goe to the beſt paſture; Becauſe the time of *retribution*, to every man *according to his workes*, is not in *this* life, but in the *next*, when indeed the *greateſt* offendors ſhall beare the *greateſt* torments: therefore *Iob*, ſpeaking of the wicked, ſaith, *ducunt in bonis dies ſuos*, they ſpend their daies in wealth, and as the Prophet *David* ſaith, *They flouriſh like the greene bay tree*, they have all things at their deſire, and *the rod of God is farre from them.*

What the Iewes thought of theſe Galileans.

That God deales not with men, as we many times thinke he will.

Heb. 12. 6. *Gregorius in moral.*

Revel. 20. 13.

Iob 21. 13.

Pſal 37. 36.

Iob 21. ver. 9.

Ob. But you will ſay, it was not ſo with theſe; becauſe the hand of *vengeance*

lighted on them, when *Pilate* mingled their blood with their sacrifice.

Chrysost. to. 3. Ser. 1 de penitent.

Sol. I answer that many supposed it a *blessing*, to be *suddenly* dispatched of life, and a *misery* to be detained with any *long* disease; therefore Saint *Hierom* against *Iovinian*, and Saint *Chrysostome* doe say, that the *Massegets* and *Derbits* doe esteeme them most miserable, that die with any tedious sickness; and therefore the *youth* and abler sort doe strangle their *parents* and kinsfolke, when they are *old*, rather then they will suffer them to *languish* till they die; and it may be the Prophet *David* alludeth hereunto, when speaking of the wicked reprobates, he saith, *non esse ligamenta in morte eorum, sed sanam esse fortitudinem eorum*, there are no bands in their death, but their strength is firme, as our last translation reads it, and which *Stella* expoundeth of their *death* in their full *strength*; and *Iob* seemes to approve it in some sort, when he counteth his owne *tedious* sickness, as a great misery, and reckoneth the *sudden* death of the wicked among their blessings, at least wise in their judgements, when he saith, *in puncto ad infernum descendunt*, that is, they descend in a moment unto the grave, as the best Authors doe understand it, and the context makes it plaine, and our last translation doth so render it; because he prosecuteth their felicity from their *cradle* to their *grave*, they live at ease, and they die without sorrowes, *quia non ut boni, longa ægritudine discruciantur, sed in momento descendunt ad infernum*; because they are not in trouble as other folke, *neither are they plagued like other men*, that is, with any tedious disease, but are lusty and strong at their death, when they doe *suddenly consume away like a dreame.*

How some accounted sudden death a blessing.

Psal. 73. 4. & 5 ver.

Iob 21. 13.

Psal. 73. 5. & 18.

But indeed, *decipimur specie recti*; for that, which should be for their *advantage*, is to the wicked an *occasion* of falling, *the prosperity of fooles slayeth their soules*, and as Saint *Gregory* saith, *mala quæ sancti patiuntur, ad Deum ire compellunt*; therefore though *sudden* death bee a *lessening* of paine, and so a kind of mercy, as *Seneca* saith, yet many times it deprives us of the time of repentance, so a *judgement*, and a fearefull judgement too, to be praid against, that the Lord would deliver us from it, as our *Lyturgie* teacheth us; yet, because no death can be *sudden* to him, that is *alwaies* ready; and death comes amisse in *no* place, to him that doth expect it in *every* place; therefore wee can judge no man *miserable*, because we deeme him to have died miserably: for our Saviour tells us plainely, that although these suffered *heavie* punishments, yet they were not the *greatest* sinners; but many others, though they were not folded in the *same* sinnes, yet were they taynted with the *like*, or perhaps more and greater faults.

Sudden death a judgement to bee prayed against.

No death sudden to the godly.

That we should not rashly judge of men by their death.

Therefore this should teach us, not to *judge* of the judgements of God, nor to *censure* our brethren according to their *outward* sufferings; but as the Poet saith,

Persius Satyr. 1.

Tecum habita, ut noris quam sit tibi curta supellex,

Mat. 7. 5.

And as our Saviour saith, *pull the beame out of thine owne eye, then shalt thou see cleerely to pull out the moate, that is in thy brothers eye.* And so much for the solution of their supposition.

2. What they thought of themselves.

Selfe-love a common fault.

2. As they thought these *Galileans*, to be *most* odious in the sight of God, and so worthie of this *fearefull* death; so they thought *themselves* most holy, *free* from all fault, and *worthy* of all favour; a vice no lesse *common*, but of more *danger*, then the former; to be blinded with this φιλαυτία, the too much love of our owne worth; therefore *ut bina venena juvent*, as he had confuted their unjust *supposition* of their neighbours vices, so that their false *opinion* of their owne vertues, might redound to their profit; hee tells them plainely, *except you repent, you shall all likewise perish.* Wherein two things are to bee observed;

Two things to be observed.

1. Touching the *Galileans.*
2. Touching the *Messengers.*

} For

1. Of the Galileans.

1. Here is an *approbation* of their punishment, though no *justification* of the punisher; because our Saviour doth not say, they were *no sinners*, therefore he denieth

denieth not the *equity* of their puniſhment; but he ſaith, they were not *the greateſt ſinners*; therefore others deſerved the *like* as well as they.

And this ſheweth how *acceptable* unto God is the puniſhment of evill doers; contrary to them, which thinke it *piety* to ſpare offendors, and many times, to pull off *bloody* murderers out of the hands of juſtice, which is the cauſe that iniquity is multiplied above meaſure.

And further this giveth us to underſtand, how *odious* is ſedition and rebellion in the ſight of God; for theſe men ſuffering for their *ſedition*, for denying tribute unto *Cæſar*, and refuſing to pray for the health of the Emperor, and our Saviour *approving* their puniſhment for theſe faults, doth plainely ſhew that, as *Samuel* ſaith, *rebellion is as the ſinne of witch-craft.*

And laſtly this teacheth us to underſtand the ougly *ſhape* and the bittter *fruit* of ſinne, the *ſhortning* of our life, and the unmercifull *bringing* of our death without delay. The *Philoſophers* indeed confeſſed the *vanity*, and deplored the *brevity* of mans life; for *Cicero* ſaith, *confer noſtram longiſſimam ætatem cum æternitate, & in eadem propemodum brevitate, qua illa beſtiolæ, quæ hemerobioi dicuntur, reperiemur*, if we ſhould compare our longeſt life with eternity, we ſhall find the ſame to be ſo ſhort, as the time of thoſe little beaſts, *hemerobioi*, whoſe age is not more then thoſe, whereof *Ariſtotle* ſpeaketh, that live but one day: and *Seneca* ſaith, *punctum eſt quod vivimus & adhuc puncto minus*, our life is but a moment, or indeed leſſe then a moment; and therefore the daies of man are compared to the *wind*, that paſſeth away and commeth not againe, to a *weavers* ſhuttle, to a *bubble* of water, to a *cloud*, to a *ſhaddow*, to a *dreame*, to a *thought*, or to any other thing that periſheth in the conception, and is forgotten, aſſoone as it is delivered; So the *Heathens* found man, in his greateſt *glory*, to be but a ſmoaking *vanity*, that aſcendeth high and ſcattereth it ſelfe preſently; Yet all the Schoole of *Athens* could never find out the true *cauſe*, nor preſcribe the right *remedy* of this univerſall diſeaſe; for they onely found how we were all generally *inſnared* in this net, but they knew not how we came ſo miſerably *intangled.*

But my *Text* diſcovers the *roote* of this bitter herbe, to be nothing els but *ſin*; for that was the firſt *introducer* of death; and ever ſince, the more ſins we doe commit, the more we haſten our owne death; becauſe as the Wiſe man ſaith, *The feare of the Lord increaſeth thy daies, but the yeeres of the wicked ſhall bee diminiſhed*; and the Prophet *David* ſaith, *The blood-thirſty and deceitfull men ſhall not live out halfe their daies*; for ſin is an *epitomizer* or ſhortner of every thing; it conſumes our *wealth*, it confines our *liberty*, it impeacheth our *health*, and it abbreviateth our *life*, and brings us ſpeedily unto our graves.

Ob. Yet againſt this it may be objected, that as *Iob* ſaith, *the daies of man are determined, and the number of his moneths are with God*, who hath *appointed his bounds, which he cannot paſſe*; therefore vertue cannot *prolong*, and ſinne cannot *ſhorten* the leaſt jot of our determinate time.

Sol. To this we may rightly and briefely anſwer with *Piſcator*, that the terme of mans life is twofold, { 1. *Supernaturall.* 2. *Naturall.*

1. *Supernaturall*, as it is *decreed* from above, in the foreſight and determination of God, which doth not alwaies agree with the naturall; and thus, as *Marianus* ſaith, *a prima die pender extrema, & in ortu ſanxit quantum quisq; victurus eſt*; the *laſt* day depends upon the *firſt*, and at our birth, yea before we were conceived, God hath concluded how long every man ſhould live, as he that foreſeeth as well the *waies* that we would goe, as the *end*, which thoſe waies would bring us to.

2. *Naturall*, which a man may attaine unto by his naturall ſtrength, unleſſe he doth neglect the *meanes*, or ſhorten his owne dayes, by ſome *unlawfull* deeds; and thus the godly may be ſaid to *prolong* their daies, when by their *upright* life, they have the aſſiſtance of the divine clemency, to *produce* them to the furtheſt period, that their naturall ſtrength could carrie them; ſo *Abraham* lived

The former doctrine teacheth three things.

1. The equity of their puniſhment.

2. The odiouſneſſe of rebellion.

1 Sam. 15.23.

3. The bitter fruits of ſin.

Cicero in Tuſcul. Quæſt. l. 1. ἀμερόβιοι. i. unius diei vita plin. l. 11. c. 36. Ariſtot de nat. animal. l. 5. c. 19. Rapta velut venti vox irrevocabilis ætas, aut quaſi collocuto fabula vita fugit, ſeptenis decies homini prorogantur anni, ſi ſpacioſa fuit iſta bis octo ætas. Maxima pars huius labor eſt & plena dolorum, iam celeri motu præcipitata volat. Fridericus Widebramus.

Sin the author of death and the ſhortner of life.

Pro. 10. 27.

Pſal. 55. 23.

Pro 6 26. 2 Chron. 23. 10, 18 Ioh. 5. 14.

Iob 14. 5.

The terme of our life twofold. *Piſcator. in Pſal.* 55. 23.

1. Supernaturall.

Marianus in Iob 14. 5.

2. Naturall.

Gen.25.8.

to a *good old age*, and ſo divers of Gods Saints became old men and full of yeeres: and thus the wicked may be rightly ſaid to *ſhorten* his owne daies, when for his impiety, the divine hand of heaven doth *abridge* that ample time, which hee might have lived, and when, according as he determined from the beginning, when he foreſaw his waies, he doth *meaſure* his life with a ſhorter line, then the ſtrength of nature would have done: ſo laſcivious *Zimri* was cut off for his ſinnes in the midſt of his age, ſo the *Old world*, ſo the *Sodomites*, ſo theſe *Galileans*, ſo all thoſe *ſinners*, that doe provoke the hand of God to uſe the ſword of juſtice, to cut them off for their Murders, Robberies, and the like; and ſo the wanton *Onans*, roaring *Duellers*, *Drunkards*, and all others, that are *looſe* in their lives and *diſorderly* in their diets or behaviours, may be ſaid to be cut off each one of them, *in die non ſuo*, before his day; that is, before that day, *ad quem per naturam, juxta hominum opinionem pervenire poterat*, to which nature, in the judgement of all men, might have brought him to, if he had not prevented the ſame by his unſeaſonable death, *vel gladio, vel morbo, vel aliqua alia cauſa violenta, morte non ſua*, either by the ſword, or diſeaſe, or ſome other violent cauſe, as *Mercerus* ſaith.

Num.25.14.

Exiguo vivat ve-ſanus tempore ſoſpes;
Quis, Deum ſpernat, ſic velut umbra cadet.
Marian. in Eccleſ.
8.13. *Iob* 15.32.

Mercerus in Iob 14 5.

And therefore this ſhould teach us all, to *hate* this tyrant ſinne, which hath *ſhut* us out of Paradiſe, will *exclude* us out of heaven, and *thruſt* us downe quicke to hell, and doth now *deprive* us of Gods favour, *load* us with all miſeries, *fill* us with all diſeaſes, and *ſhorten* our daies here on earth. Yet behold the *vanity* of a wretched man, behold the *ſimplicity* of a vaine man; that, rather then he will *foregoe* the *ſight* of a play, the *luſt* of his fleſh, the *faſhion* of the world, or perhaps the *wagging* of his feather, that ſheweth the levity of his minde, he will *undergoe* ſo inſupportable a burthen and fall into ſo inevitable deſtruction; which makes me *pittie* him, though I cannot *helpe* him, unleſſe it be by the opening of the next point that followeth. And therefore

The miſchiefes of ſin.

2. Of the Meſſengers.

2. Touching the *Meſſengers*, our Saviour threatneth them with the *like* deſtruction, if they prevent not the ſame by ſpeedy repentance; A courſe that God alwaies uſeth with his ſervants, to give them *warning* before he commeth, and to *threaten* us before he beates us: and this is plaine in all the writings of the Prophets, as more apparently you may ſee it in *Ieremy* 36. by that *roll* of a booke, which was written full of threatnings; and in the law of grace, Chriſt treadeth in the ſame ſteps, as his Father had done in the law of workes; for as *Ionas* ſaid, *yet forty daies and Ninive ſhall bee deſtroyed*, ſo he that is greater then *Ionas* ſaith, *except you repent you ſhall all likewiſe periſh.*

The uſuall practice of God.

Ier.36.2.&c.

Ionah 3.4.

And the *reaſon* is, that although *good* natures are wonne by *kindneſſes*, and allured by faire promiſes, yet *improbus a nullo flectitur obſequio*, and the *foole* is never *taught* but with the *rod*; therefore, becauſe we are ſuch fooles and of ſuch froward diſpoſitions, as to ſwell with *pride*, when we are filled with *bleſſings*, God ſheweth us the roll, wherein *woes*, and *curſes*, and *threatnings* are written againſt us; and then, as the Princes of *Iſrael*, when they heard the words of the booke, *were affraid both one and another*; ſo all thoſe, that have any *care* of their ſalvation, will be *affraid* of Gods judgements; *& quia majori dolore injuria, quam honor nos afficit voluptate, magisq; morbus fatigat, quam delectat ſanitas*; and becauſe *injurie* doth more *vex* us, then *honour* and reſpect doe *delight* us, and the *feare* of hell doth oftner keepe us from evill, then the *love* of heaven doth make us good, this courſe is very availeable with many men, and winnes many a ſoule unto God. And therefore this ſheweth

The reaſon of Gods proceeding

Pro.10.13.& cap. 26.3.

Ier.36.16.

What the former doctrine ſheweth.

1. The mercy of God.

Ezek.18.32. Exod.4.3.& c 7. 10

1. The great *mercy* of God, uſing all meanes, as well the *poyſon* of puniſhments, as the *honey* of his bleſſings, the *ſharpe* wine, as the *ſmooth* oyle, to cure our wounds; for *he deſireth not the death of any ſinner*, or if he did, he would never have turned *Moſes* rod into a Serpent, to *fright* us, but rather into a *Beare* or a Lyon, to *devoure* us.

2. The wiſedome of the Church.

2. This ſheweth the great *wiſedome* of the Primitive Church, by the *threatnings* and the curſes of Gods *law*, denounced on *Aſhwedneſday*, to bring men to re-

repentance, and then by the works of *penance*, faſting, praying, watchings, teares and the like humiliation of the body, all the Lent after, to prepare us for the *Goſpell*, to ſimpathize with Chriſt in his *Paſſion*, that we might happily partake with him of glory at his *Reſurrection*.

3. This *condemneth* them, that would have nothing but *Goſpell* preached unto them; for Chriſt himſelfe, which is the *ſumme* and ſubſtance of the Goſpell, begins the ſame with the end of the Law, and ties theſe together with an indiſſoluble knot, *repent and beleeve the Goſpell*; for *repentance*, which the Prophets expreſſed by *convertimini ad me*, returne to me, is the *conſummation* of the Law, and *faith* in Chriſt is the *perfection* of the Goſpell; and yet here he ſaith, *except you repent, you ſhall all likewiſe periſh*. And therefore we muſt preach, as well *repentance from dead workes*, as, *faith to beleeve in the living God*. Indeed it is true, which *Chryſologus* ſaith, *qui innocentiæ creditum ſervat, pœnitentiæ non ſolvit uſuram*, he that walketh in his innocency, need not pay the intereſt of repentance; but ſeeing every ſonne of man (excepting Chriſt) hath plaid the unfaithfull ſervant with God, *ferat amaram pœnitentiæ curam, quia ſervare debitam noluit ſanitatem*, let him ſeeke for the bitter cure of repentance, becauſe hee had no care of his former health, *& currat pœnitentia, ne præcurrat ſententia*, and let him judge himſelfe here, leſt God condemne him hereafter.

3. The folly of them that preach nothing but Goſpell.

Mark. 1. 15. Ioel 2. 12. Ezech. 18, 32. Ieremy 4. 1.

Heb. 6. 1.

Chryſol. de Iohan Baptiſ. Ser. 167.

Quia Deus non ſibi redire deſiderat, non perire Idem ibid.

But for the *threatning* it ſelfe, *Except you repent, you ſhall all likewiſe periſh*. Two things are principally to be conſidered.

Two things to be conſidered in the threatning.

1. The *forme* of ſpeech.
2. The *ſubſtance* of this ſpeech.

For

1. This *forme* of ſpeech, *Except you doe repent*, and the like, *Come unto me, Open to me, Beleeve in me, Keepe my lawes*; or, if you doe not theſe things, *you ſhall periſh*; beſides thoſe three things, which Saint *Auguſtine* ſaith wee may learne hereby, 1 *quid potuiſti ante lapſum*, 2 *quid jam debes*, 3 *unde gratiam ad perficiendum petas*; it doth ſufficiently ſhew unto us, that there is *ſome* thing, which man muſt doe, or he ſhall *periſh* for not doing the ſame; for Chriſt would never ſay theſe things to us to no end, as it is in vaine for me to ſay to theſe ſtones, remoove ye hence, or I will grinde you all to powder.

1. The forme of ſpeech.

What the precepts or commands of God do ſhew unto us.

Ob. But you will ſay, *no man commeth to Chriſt, but whom the Father draweth*, no man can beleeve, no man can repent, but they to whom God beſtoweth theſe gifts; for *it is given to you to know the myſteries of the kingdome of heaven, and ſo to beleeve*, ſaith Chriſt, and *repentance is the gift of God*, ſaith the Apoſtle, therefore it is not in our power to doe any of theſe.

Ioh. 6 44.

Mat 13. 11. Act. 5. 31. 2 Tim. 2. 25.

Sol. I anſwer, that it is moſt true; *faith* and *repentance*, and ſo all other *graces*, are not in our power to practice the ſame, when we will; but they are the *gifts* of God, and he muſt *inſpirare*, breath his graces into our hearts, as he breathed upon the Apoſtles, before we can *ſuſpirare*, breath out any one ſigh of ſorrow for our ſinnes; and he muſt *powre out* the waters of his ſpirit, upon the dry ground of our hearts, before our eyes can *ſhed forth* any one repentant teare for ſinne: for the *ſpirit* of God is in the heart of the godly, like unto a *fire* in a Still, that ſendeth up the *dewes* of grace, the *teares* that drop out of our eyes, the *praiſes* that proceed out of our mouthes, and all other vertues, that ſpring any waies from any of us: And therefore, as *Moſes* ſtroke the rocke and *the waters guſhed out*, ſo the Prophet ſaith, *thou bloweſt with thy wind and the waters flow*; till then, not one drop comes out; and *Ezechiel* ſaith, *I will powre the ſpirit of grace upon the houſe of Iudah, and then they ſhall lament*; and the Prophet *Ieremy* ſaith, *Convert thou me, and I ſhall be converted*, *Ier.* 31. 18. and the Lord himſelfe ſaith, *perditio tua ex te, ſalus autem ex me*; and in the *Collect*, on the ſecond Sunday in Lent, it is ſaid; *Almighty God, which doſt ſee, that we have no power of our ſelves to helpe our ſelves.*

Vide Alexand. Halenſ p. 4. q. 13. memb. 2. vello bonum, niſi gratiæ adminiculo non poſſumus. Aug. de grat. & lib. arbit.

The ſpirit in our hearts like fire in a ſtill.

Pſal. 147. 18.

Ezech. 12, 16.

Hieron. in Ier. c. 31 18.

Whereby you ſee, the *Scripture*, *Fathers*, and the *Liturgy* of our Church doe all plainely teach us, that it is not in us, *of our ſelves*, and *from our ſelves* to doe any *one* act of grace.

Where God looketh for fruits.

Yet this you muſt know, that when he *blowes* with his winde, he lookes that our waters ſhould then *flow*, when he *powres* out of his ſpirit, he lookes that we ſhould then *produce* the fruits of grace, and when hee hath *quickned* our dead hearts, he will then expect from us the *motions* of a ſpirituall life, to *beleeve* and *repent*, and ſo forth, or els we ſhall periſh; for, though he never calls any to *account*, for what he never *delivered* him; nor requires any *more* of any man, then *according* to what he gave him; as the Gentiles, which received not the *Law* on mount *Sinay*, ſhall not be condemned for the breach of the *Decalogue*, but as they are ingrafted in their hearts by nature; and thoſe infidells, which never heard ſo much as the *name* of Chriſt, ſhall not be accuſed, at the day of judgement, ſo much, for not *beleeving* in the Sonne of God, as for not *releeving* the ſonnes of men, not *cloathing* the naked, *feeding* the hungry, and the like workes of charity and juſtice, which their owne *conſciences* tell them continually they ſhould doe: and that man, to whom he gives but *one* talent, ſhall never be blamed for not gaining *ten*; but for not gaining *any* at all; the poore *ignorant* man, that was borne to till the ground or to feed his flocke, ſhall not be queſtioned, becauſe he cannot underſtand the *ſubtilties* of the Schooles, and the *intricacies* of all controverſies, but becauſe he is careleſſe in the *grounds* of his ſalvation, and remiſſe in performing the *common* duties of Chriſtianity; yet *to whom he gave much, of them he will require much*, to whom he gave the *Law*, they ſhall bee judged *according to the Law*; to whom he manifeſted the *Goſpell* of his Sonne, they ſhall be condemned, if they *beleeve* not the Goſpell, whom he hath made the *teachers* of others, he will looke that they ſhould be *apt and able to teach*, whom he *calleth*, he lookes that they ſhould *anſwer*, and whom he *draweth*, he lookes that they ſhould willingly *follow* after; *quia trahit volentem*, as Saint *Auguſtine* ſaith; for, though God worketh theſe things *in* us, yet he worketh them not *without* us, but there is a *co-operation* of man with every grace of God, to bring forth any effect that we doe acceptable unto God; or otherwiſe, there could be no *reward* to our actions, and it were to no *purpoſe*, to bid us *doe* thoſe things, wherein we had *no hand*, no manner of waies: and though in compound agents, as when the body and ſoule doe produce any *one* act, that *act* may indifferently be aſcribed to *either* of them; as we may ſay, the *body* moveth, though the *body* could never move, without the helpe of the *ſoule*; yet, as it is more proper to ſay, the *knife* cutteth, then the *hand* which moveth the knife; becauſe the *effect* is more properly to be aſcribed rather to the *immediate*, then to the remoteſt and aſſiſtant agent; ſo though we can doe, not the *leaſt* good act, no not to *thinke* a good thought, without the *grace* of God, yet are theſe *acts* commonly aſcribed to *us*, and we are commanded and injoyned to *doe* them, to *beleeve*, to *repent*, to *obey*, and the like; becauſe we are not onely thoſe *immediate inſtruments*, which the ſpirit of God uſeth to effect the ſame, but alſo thoſe *co-operate agents*, that together with Gods grace doe produce them all; and therefore when he would have us to *doe* theſe things, and we *will* not, we ſhall periſh; and that worthily; for, though *that* ground, which receives *no raine*, cannot ſo much be blamed for bringing forth no *fruit*; yet *that earth, which drinketh in the raine that commeth oft upon it*, and for all this beareth forth nothing els but *thornes and bryers, is rejected, and is nigh unto curſing, whoſe end is to be burned*: So, though the *Gentiles* and infidells, which *know* not God, and heard not ſo much as the *name* of *Ieſus Chriſt*, may have ſome excuſe to leſſen their offence, yet we, which are choſen for Gods *inheritance*, and which are a vineyard planted, hedged, dreſſed, and ſo well manured, that the Lord ſaith, *What could I doe more to my vineyard, that I have not done?* if inſteed of *grapes*, we bring forth *wild* grapes, inſteed of *faith* and repentance, wee bring forth *infidelity* and wickedneſſe, then, as our Saviour ſaith, *we ſhall periſh*; for *Except you repent, you ſhall all likewiſe periſh.*

Luk. 12, 48.
Rom. 2. 12.
Iohn 3. 18, 19.
2 Tim. 2, 24.
Eſay 65. 12. Pro. 1. 24. Cant. 5. 6.
Qui fecit te ſine te, non ſalvabit te ſine te. Aug.
How effects are aſcribed to agents
Heb. 6. 7. 8.
Eſay 5. 4. 7. 2.

Rom. 2. 15.
Mat. 25. 25, 27.
Mat. 25. 42. &c.

2. For the ſubſtance of the ſpeech, three things to be conſidered.

2. For the ſumme and *ſubſtance* of this ſpeech, theſe three ſpeciall things are to be obſerved.

1. The

1. The *cauſe* of our deſtruction, cloſely inſinuated, the want of repentance.
2. The *prevention* of our deſtruction plainely expreſſed, which is repentance.
3. The *deſtruction* it ſelfe, if it be not prevented, *you ſhall all likewiſe periſh.*

So here is the *diſeaſe*, the *remedy*, and the *danger*; the wound, the ſalve, and the miſchiefe, if the ſalve be not applied unto the ſore.

1. The *cauſe* of all miſeries is ſinne; for *man ſuffereth for his ſinnes*, and *thou with rebukes doſt chaſten man for ſinne*, ſaith the Prophet; ſo I could heape you a cloud of teſtimonies, Scriptures, Fathers, and reaſons to confirme this; but it is clearer than the day light; and yet our Saviour here doth not ſay, *if you ſinne*, you ſhall periſh; but if *you repent not* for your ſins, you ſhall periſh; ſo here is ſome *comfort* in the very cauſe of our miſeries, for if he had ſaid the *firſt*, we had been utterly and *preſently* undone, becauſe we do continually ſinne, *the juſteſt man ſeven times a day*; but the cauſe being, *not repenting*, we may conceive ſome hope, that although we did not yet repent, yet we may have the grace to repent.

1. The cauſe of miſeries is ſin.

Pſal. 39.12.

Not *repenting* the cauſe of our deſtruction.

Pro. 24. 16.

But you muſt note, the *cauſe* of our deſtruction is ſaid to be, the *omiſſion* of a duty, and not the *commiſſion* of any ſinne: which is alſo a ſinne of *defect*, though not properly of act.

Sinnes of omiſſion, how dangerous they be.

And therefore, think not, it is enough for you to ſay, I am no *oppreſſour*, no adulterer, no ſlanderer, and the like; for the *barren* tree ſhall be cut downe, not becauſe it brings forth *poyſon*, but becauſe it brings not *good fruit*; and God will condemne the *wicked* at the laſt day, not becauſe they *robbed* the poore, but becauſe they *clothed not the naked*; and here Chriſt ſaith, we ſhall *periſh*, not becauſe we have *ſinned*, but becauſe we have not *repented* for our ſinnes: *Si igitur in ignem mittitur, qui non dedit rem propriam, ubi miſſurus eſt, qui tulit aliena?* Wherefore I beſeech you, conſider this, *all ye that forget God*, if he ſhall be caſt into hell, which doth not *good* unto his neighbour, what ſhall become of him that doth *oppreſſe* him? If they ſhall periſh that *omit* ſome duties, where ſhall they appeare, that *commit* ſo many hainous offences? For *except you repent you ſhall periſh.*

Mat. 3.10. & c. 7.19

Mat. 25.42.

Ambroſius.

Pſal 50.22.

2. Having ſeene the *cauſe* of our deſtruction, the *commiſſion* of the leaſt ſinne, or the *omiſſion* of any duty, conſider the *remedy*, and that is, *repentance*; for we find no wayes in the world to *pleaſe* God, and by pleaſing him, to come to *life*, but onely two.

2. The remedy that preventeth our deſtruction twofold.

1. Perfect *obedience* to his Law.
2. Vnfained *repentance* for our ſinnes.

1. Obedience which Adam loſt.
2. Repentance, which we muſt find, or periſh.

The firſt, we *loſt* in *Adam*, and therefore now there is none *left* but the ſecond; this is the onely phyſicke that can recover our dying ſoules; I confeſſe it is γλυκύπικρον, a bitter-ſweet; *Nam ſicut moleſtus eſt medicus furenti phrenetico, ita pater indiſciplinato filio, ille ligando, iſte cedendo*; for as when the *Chyrurgian* binds the wound, the *patient* is very teſtie, ſo when the *Phyſitian* gives a pill, it is no wayes pleaſing to our taſt; but,

The nature of repentance.

Dulcia non meruit, qui non guſtavit amara,

And God brings *light* out of *darkneſſe*, ſweet out of ſowre, and life out of death; therefore be content a while; and then, as the *pill*, which was *bitter* in the taſte, will prove *ſweet* in the effect, ſo the doctrine of *repentance*, which is harſh to fleſh and bloud, will bring health and *ſalvation* unto your ſoules; for *except you repent you ſhall periſh*, but if you do repent, you ſhall not periſh; becauſe *God deſireth not the death of a ſinner*, but rather *that he ſhould turne from his wickedneſſe and live*; for if he delighted in our deſtruction, he might (and who could ſtop him) uſe *martiall* lawes againſt us, and, like *Draco*, write his lawes in *bloud*, and ſend his judgements amongſt us, whiles the ſinne is in our *hearts*, as he did to *Nebuchadonozar*; whiles the word was in his *mouth*; but when we have ſinned, and caſt our ſelves into the ſea, then doth he ſtretch forth his hand as he did

The fruit of repentance.

Ezek. 18.32. & c. 33.11.

Dan. 4.31.

Mat 14.31. Repentance a ſecond plank after ſhipwrack.

did unto S. *Peter*, and give us *repentance*, as a ſecond plank after ſhipwracke, as S. *Hierom* cals it, to bring us backe againe to him; and not onely ſo, but he gives us alſo the whole *courſe* of our life, to the very laſt houre, to lay hold on this planke; what could we have more? he gives us time to repent, till the very pronouncing of our judgement, to the parting of our ſoule, which is the firſt judgement of every man; and therefore, either we muſt wiſh there were *no judge* at all, ſo no God at all, to guide this whole world, which were a moſt miſerable thing to all poore and juſt men, and would bring all ſuddenly to confuſion, or we can *wiſh* no more than he gives us. And if ſo, then certainly, we can lay on God not the *leaſt* cauſe of our deſtruction, but, as the Prophet ſaith, *perditio tua ex te*; though the beginning and the ending, the inclination, progreſſion and perfection of our health is onely and wholly from God, yet our *deſtruction* is wholly and ſolely from our ſelves, that we will neither *leave* to ſinne, nor, when we have ſinned, *accept* the grace of repentance, till God is inforced by his juſtice to pronounce the ſentence of our condemnation.

The large time that God giveth us to repent.

Hoſ.13 9.

Repentance alone not ſufficient to ſave us. Ioh.3.36.& c.6.53

1 Cor.13.2.

Heb.12.14.

Object. I, but you will ſay, *repentance* is not ſufficient to *ſave us*; for our Saviour ſaith, *Except you believe in the Sonne of God, you have no life in you*; and *except you eat my fleſh and drinke my bloud, you cannot have eternall life*; and S. *Paul* ſaith, though we had *all faith and all knowledge, yet if we have not charity, all will availe us nothing*; and he ſaith againe, that *we muſt follow peace and holineſſe, without which no man ſhall ſee God.* Therefore *repentance* is not enough to prevent deſtruction.

Nothing is abſolutely evill.

Sol. I anſwer, that as there is a *concatenation* of vices among themſelves, and although no man can be perfectly wicked, *quia non datur ſummum malum*, becauſe the eſſence of every thing is good, and if we reſpect the *relation*, betwixt the *chiefeſt* being and *no* being, it is better there ſhould be a being of *Divels*, than their not being at all, though in reſpect of *themſelves*, it were better for them never to have been, as our Saviour ſaith of *Iudas*, *It had beene good for him he had never beene borne*; yet in the wicked there is the *ſeed* of all vices, and a *proneneſſe* to commit *all* wickedneſſe, as the Apoſtle ſheweth, that *the gentiles were filled with all unrighteouſneſſe*, that is, with the ſeed of all unrighteouſneſſe; ſo in the godly there is the *ſeed* of *all* vertues, and ſuch a *connexion* of graces, that although the moſt *ſanctified* man hath not the *perfection* of any one grace, yet hath he all in ſome reſpects, and in ſome meaſure; becauſe he deſires them all, and there is ſuch a dependancy of faith upon hope, of hope upon charity, and of all upon repentance, that the one cannot poſſibly ſubſiſt without ſome meaſure of the other, but, like *Hypocrates* twinnes, they muſt all die or live together, and therefore, whoſoever doth truly *repent*, he ſhall never *periſh*.

Mat.26.24. The ſeed of all vices in the wicked, Rom.1.29.

That there is a connexion of all vertues in a godly man.

But he muſt looke to the *quality* of his repentance; for as God puniſheth us in meaſure, *juxta numerum criminum erit numerus plagarum*, ſo our repentance muſt be anſwerable to our ſinnes; as *Manaſſes* made the ſtreets of *Hieruſalem* flow with *bloud*, ſo he made the priſon of *Babylon* ſwimme with teares; as S. *Peter* denied his maſter moſt *cowardly*, ſo he went out and wept moſt *bitterly*; as S. *Paul perſecuted* the Church more than any, ſo he *laboured* more than all; ſo muſt every *great ſinner* ſhew a *great deale of repentance* for his ſinnes.

Great ſinnes muſt be greatly repented. Num.14 34. 2 King. 21.16. 2 Chron.33.12,13 14,15,16. Mat.26.74.& v.75. Acts 8.3. 1 Cor.15.10.

And although God giveth us all the time of our life to repent, and as *Popilius* the *Roman* Legat, when he was ſent to *Antiochus*, made a circle round about the King, and bade him make his *anſwer* before he went out of it, ſo God *incircleth* us with the compaſſe of few dayes, and chargeth us to *repent* before we finiſh thoſe dayes; yet becauſe this time of life is both very ſhort, and very *uncertaine*; for as the Poet ſaith,

Nathan Chytræus ex triumph. Poetico

Bulla paluſtris homo, ventus, flos pulveris, umbra:
Incipit & ceſſat, naſcitur & moritur.

Therefore the Prophet ſaith, *Palmares dediſti dies meos*, thou haſt made my dayes like a ſpan long, *ideſt, parvos, breveſq;, ut menſura quatuor digitorum ad ſe junctorum, quæ eſt minima*; that is, very few and very ſhort, as it were the length of

foure

foure fingers, which is but very little, or the leaſt meaſure that can be ſaith *Rabbi David in l. radicorum Santes Pagn. in Topach.* and *Seneca* ſaith, *quem dies veniens vidit ſuperbum, hunc dies fugiens vidit jacentem,* whom the morning ſaw ſtout and *ſtrong*, the evening ſaw him *dead* upon the ground; as among many others, the ſtory of *Manius Acilius* may well put us in minde of the ſhortneſſe of our life, and of the uncertainty of this world; for he that, a little before, was the beſt of the *Romane* Embaſſadors, and the chiefeſt cauſe of that warre with *Mithridates*, is *ſuddenly* taken, and then *baſely* carried upon an aſſe, and *ſcoffingly* ſhewed to all paſſengers, *this is Manius*, and at *Pergamo* put to death, by powring the molten gold into his mouth, to reprove the inſatiable covetouſneſſe of the *Romanes*. Therefore *wee ſhould exhort one another*, and turne every man to God, *while it is called to day*.

Appian p. 13. de bello Mithridat.

Heb. 3. 13.

Indeed many thinke of their *repentance* before their death, as divers doe ridiculouſly thinke of making their *Wills*, that if they make their Wills in their *health*, it is an ominous preſage of a ſpeedy *death*, and becauſe moſt men make not their Wills *till* they die, therefore they muſt needs *die*, if they make their Wills, which prevents many men from any Will; ſo divers men thinke of *repentance*; that becauſe moſt men make it a *death-bed* duty, therefore to doe this *duty*, will haſten them to their death; whereby *fearing* it in their life, they are *denied* it at their death; *quia non facile inveniuntur in adverſitate præſidia, quæ non fuerunt in pace quæſita*, as Saint *Auguſtine* ſpeaketh; and therefore, to day, *if you will heare his voice, harden not your hearts*; but ſay with the Prophet *David*, *Have mercy upon me, ô God, according to thy loving kindneſſe, and according to the multitude of thy compaſſions doe away mine offences: Create a new heart in me, ô* Lord, *and renue a right ſpirit within me*; and herein take heed thou diſſembleſt not with God, as Saint *Auguſtine* himſelfe confeſſeth he ſometimes did, when he ſaid, *da mihi caſtitatem, & continentiam, ſed noli modò; quia timebam; ne me citò exaudires, & citò ſanares a morbo concupiſcentiæ, quam malebam expleri quam extingui*; give me the gift of chaſtity and continency, ô Lord, but not *yet*; becauſe I was afraid he ſhould heare me *too ſoone*, and ſhould too ſoone heale me from the diſeaſe of my luſt and concupiſcence, which, as yet, I deſired ſhould be *fullfilled* rather then *extinguiſhed*; for if thou *deſireſt* God to give thee a penitent heart, and a cleane ſoule, and yet thou hadſt *rather* wallow in thy *ſinnes*, and adhere unto thy luſt, then be reconciled to thy *God*, thou maiſt take heed, leſt God be *doubly* angry with thee, *firſt*, for the *committing* of ſuch ſinnes, and *then* for *diſſembling* with thy God, who ſeeth thy heart contrary to thy words, and knoweth that although thou *askeſt* grace, yet thou doſt *delight* in ſinne; and therefore, let our deſires be *unfained*, and let the time of our returning to God be *preſent*, let us ſay with the Father; *Deo ſervire ſtatui, & hoc ex hac hora, & in hoc loco aggredior*; I have reſolved to ſerve my God, and I doe begin at this *houre*, and in this very *place*; I will not *deferre* it till anon, I will not *referre* it to my chamber, but I will doe it *now*, I will doe it *heere*; becauſe, as the Poet ſaith, *ſemper nocuit differre paratis*, and as Saint *Bernard* ſaith, *non illuceſcet ei dies craſtina, cui non illuxit hodierna*, hee may feare to miſſe repentance to *morrow*, which hath not ſought the ſame *to day*; which made Saint *Auguſtine* to crie out, *quamdiu cras, quamdiu cras? quare non modò, quare non hac hora finis turpitudinis meæ?* how long ſhall I ſay, I will repent to *morrow?* and why not to *day*, why not even *now*, why not at this *inſtant*, to put a period to my wickedneſſe?

How men put of their repentance.

Pſal. 51. 1.

Pſal. 51. 10.

Aug. confeſſ. l. 8. cap. 7.

How ſome doe pray, for what they doe not deſire.

Diſſembling with God moſt dangerous.

You have heard of repentance in the *groſſe*, you muſt take a little of it by *retaile*; and though Saint *Ambroſe* ſaith, repentance is *mala præterita plangere, & plangenda iterum non committere*, to bewaile our ſins paſt, and to commit the ſame no more; *quia inanis eſt pœnitentia, quam ſequens culpa coinquinat*; Yet the whole Schoole of Divines ſay, there bee three ſpeciall parts of true repentance.

Politianus de Antonio. Sed mora damnoſa eſt, nec res dubitare remittit, dum ſupereſt aliquid, cuncti coeamus ad illum. Ovid. ait ad arma. Metamor. l. 11.

Aug. confeſſ. l. 8. c. 12.

Pet. Bleſenſ. in quod. Ser. 10. Alexand. Halen. p. 4. q. 16. par 10. Bonavent. in compend. theologiæ. c. 23.

1. *Contrition*

1. *Contrition* of heart.
2. *Confeſſion* of mouth.
3. *Satisfaction* of workes.

1. Of contrition. Pſal. 51.19.

The firſt is ſo acceptable unto God, that the Prophet ſaith, *A broken and a contrite heart ô God thou wilt not deſpiſe*; but you muſt know, that the *contrite* heart doth never walke in the *pride* of life, becauſe the *ſorrowfull* ſoule takes more delight in *teares*, faſtings, and prayers, then in all the *toyes* and vanities of this world; therefore the *penitent* Saints did ſit in *ſackcloth*, and beſprinkled themſelves with *aſhes*, and many times tearing their beſt clothes; becauſe their ſinnes had made a *breach* betwixt them and God; and Saint *Cyprian* ſaith truly, *non reſipiſcunt iſtæ mulieres, quæ Chriſti indumenta negligunt & ſua ornamenta quærunt*; for the beſt Saints were moſt plentifull, not in *painting* of their faces with proud *Ieſabel*, but in *ſhedding* teares for ſinne with *Mary Magdalen*: and no marvell; for if we beleeve the *Philoſopher*, teares are *hot* and *moiſt*, *ſalt* and *wet*, *bitter* and *ſweet*; but to what end the *Divine* anſwereth; *hot*, to warme the cold conſcience; *moiſt*, to mollifie the hard heart of an impenitent ſinner; *ſalt*, to ſeaſon the ſoule that putrifieth in ſinne; *wet*, to cleanſe that mind, which is defiled with iniquity; *bitter*, to weane us from the vanities of this world; and *ſweet*, to turne all our outward ſorrowes into inward joyes: and another compares the flood of teares unto the river, that we read of in *Cicilia*, where, if the *blackeſt* ſheepe be bathed, they will preſently become *white*; ſo if we bath our ſinnes in teares, though before, they were as red as *ſcarlet*, yet immediately they ſhall be made as white as *ſnow*; Therefore, though I know ſome may *truly* repent, when they can no more wring a *teare* from their eyes, then the *blood* from their heart, becauſe ſometimes *cure leves loquuntur ingentes ſtupent*, ſmall griefe doth ſpeake, and the greater ſorrow doth amaze us; yet I muſt adviſe all to doe their beſt, *to weepe and howle for their ſinnes*, and if they can with *David*, *to water their couch with their teares*; for as *Pharaohs* daughter, when ſhee deſcended into the *river*, did finde a babe among the flags, ſo when we bathe our ſelves in the river of *repentant* teares, we ſhall find that ſweet babe *Chriſt Ieſus*, which ſhall *wipe away all teares from our eyes*; but if we weepe not here, we ſhall weepe the more hereafter; becauſe, as Saint *Auguſtine* ſaith, *aut continui dolores cruciabunt panitentem vitam meam, aut cruciatus æterni vexabunt panitendam animam meam*; either continuall teares and ſorrowes muſt *afflict* my penitent life in this world, or els eternall torments ſhall *vexe* my damned ſoule in the world to come; therefore, ſeeing we muſt weepe or we ſhall periſh, ô good God, grant that *my head may be full of water, and mine eyes a fountaine of teares, that I may weepe day and night*, to eſcape that *weeping*, which is with *gnaſhing* of teeth.

The properties of teares.

The flood of teares like the river *Brecho* in *Cicilia*.

Eſay 1.18.

Iames 5.1. Pſal. 6.6. Exod. 2.5,6,7,8,9.

Revel 7.17.

2. Of confeſſion of our ſins.

2. *Confeſſion* of ſinnes is another part of repentance, and a ſpeciall meanes to obtaine pardon; for *he that hideth his ſinnes ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall find mercy*; therefore, though *confeſſion* of crimes among men, is the neereſt way to *condemnation*, yet *confeſſion* of our ſinnes to God, is the readieſt way to *remiſſion*; for *if we acknowledge our ſinnes, God is faithfull and juſt to forgive us our ſinnes*, ſaith the Apoſtle; but, as it is ſaid in the Legend, that a *leud* fellow being come to the prieſt to *confeſſion*, the divell came with him, and being *asked* by the Prieſt, *why he came*, he ſaid to make *reſtitution*; being demanded of *what*, he anſwered *ſhame*; becauſe, ſaid he, I *ſtole* it from this fellow, to make him *impudent* in ſinning, and now I will *reſtore* it him, to make him *aſhamed* to confeſſe; So I feare moſt of us are *aſhamed* to confeſſe thoſe things, that we have done, without ſhame, in the ſight of the ſunne: but we need not; for *they are all patent to the eyes of God*, and if we will not *confeſſe* here, that ſhame and confuſion belongeth to us, God will *ſhame* us before men and Angels hereafter.

Pro. 28.13.

1 Ioh. 1.9.

How the divell came with a leaud fellow that came to confeſſion.

Heb. 4.13.

Of confeſſion of our ſins to men.

For *confeſſion* of our ſinnes to *men*, though there may be a time, when I may juſtly ſay with Saint *Auguſtine*, *quid mihi cum hominibus, ut audiant confeſſiones meas*,

meas, what have I to doe with men, that they ſhould heare my confeſſions? yet there may be a time, wherein it ſhall be good for us, *to acknowledge our faults one to another*, and eſpecially unto the *Prieſts*; becauſe they know *beſt* how to yeeld us comfort; but —*ſtultorum incurata, pudor malus, ulcera celat*, the *ſhame* of fooles doth increaſe their *ſmart*, becauſe they conceale their ſores from their Phyſitians; therefore Saint *Auguſtine* ſaith, *non erubui profiteri hominibus blaſphemias meas, & latrare adverſus te*, I was not aſhamed to confeſſe to men, the faults I committed againſt thee; yet all this doth no waies *prove*, or patronize the *neceſsity* of that unjuſtly impoſed *auricular* confeſſion, whoſe unſavery fruits were ſoone eſpied in the primitive Church, in the time of *Nectarius* Biſhop of *Conſtantinople*.

James 5.16.

Socrat. Eccleſ. hiſt. l. 5. c. 19.

3. *Satisfaction* is the laſt part of repentance, and it is a making of amends for what we have done amiſſe, *quia non tollitur peccatum, niſi reſtituitur oblatum, ſi reſtitui poteſt*, becauſe God will not pardon the ſin, unleſſe you make reſtitution for your fault, if you be able to reſtore, as Saint *Auguſtine* ſaith.

3. Of ſatisfaction, and what it is.

So you ſee the three parts of repentance; exemplarily behold them all in *Iudas*; for when *hee ſaw that Ieſus was condemned, he repented himſelfe, and brought againe the thirty peeces of ſilver, to the chiefe Prieſts and Elders, ſaying, I have ſinned, in betraying the innocent blood, and he caſt downe the peeces of ſilver in the temple.* Where obſerve,

The particulars that we may obſerve in the repentance of *Iudas*

1. His *contrition*, in that he was *penitentia ductus*, drawne or induced, that is, not by any *outward* feare, but by the *inward* teſtimony of his own ſoule and conſcience; a ſtrange and ſecret thing, which as *Publius* ſaith, —*ille nocens damnat quo peccat die*; did *preſently* ſwinge his ſoule, *aſſoone* as ever he betrayed his Maſter; becauſe as S. *Auguſtine* ſaith, *juſſiſti Domine, & ita eſt, ut animus inordinatus ſit ſibi ipſi pœna*, thou haſt appointed it, Lord, and it is ſo, that a wicked and diſordinate ſoule ſhould ever be a plague, and a puniſhment unto it ſelfe, and carrie a rod upon the ſinners backe, to whip him ſtill whereſoever he goeth.

1. His contrition.

2. His *confeſſion* is remarkeable in many things, as

2. His confeſſion remarkable in theſe particulars.

1. It was *ſimple*, without tricks; he *leſſeneth* not his fault, with King *Saul*, nor laieth the fault upon *others*, as did *Adam*; he ſaith not, the high Prieſts *inticed* me, but he ſaith, *ego, ego ſum qui inique egi*, it is I, even I am he, that have ſinned and have done this evill; *meme adſum qui feci, in me convertite ferrum.*

1. Simple.

2. It was *publique*, not in any *corner*, to God *alone*, but in the *Temple* before the *Prieſts*, and before the *Elders* of the people; for he doth not ſay, *Againſt thee onely have I ſinned*, and thou *onely* canſt forgive my ſins, therfore to *thee onely* will I confeſſe my faults; but ſeeing I have ſo highly *diſhonoured* thee before *men*, I am contented to *ſhame* my ſelfe before *men*, and to confeſſe, even before the *Prieſts*, that *I have ſinned in betraying the innocent blood.*

2. Publique and before men.

3. It was *diſtinct*, and not in *generall* termes, I have ſinned and don amiſſe; for ſo might any one ſay, without any great *ſhame* unto himſelfe, or any *glory* unto God; but more *diſtinctly*, he doth confeſſe the very *particular* ſinnes, that he had committed, even as *Ajax* ſhould ſay, *I Ajax Oilus* have ſinned, in that I have violated *Caſſandra*, the *Virgin*, the *Propheteſſe*, in the very *Temple* of the goddeſſe *Minerva*; ſo doth he, ſaying, *I have ſinned in betraying the innocent blood*; and I confeſſe my ſelfe to be a *ſinner*, a *traitor*, a *murderer*, and that, which is above all, and more then all, a murderer and a ſhedder of moſt *innocent* blood, and therefore of the *Sonne* of God, becauſe ſince *Adam*, never man was *innocent* but the *Sonne* of God.

3. Diſtinct and particular.

3. His *ſatisfaction* is equivalent to his confeſſion, and that in two reſpects.

3. His ſatisfaction conſiderable in two reſpects.

For { 1. In the *juſtification* of the *perſon*, that he had wronged. 2. In the *reſtitution* of the *reward*, that he had received.

1. He doth not onely *confeſſe* his owne ſin, but as much as in him lieth, he doth alſo *juſtifie* that man, which he had vilified, ſaying, *I have betrayed the innocent blood*; for he is *guiltleſſe*, and I onely am *guilty* herein.

1. In juſtifying Chriſt.

2. He made *reſtitution* of all the ſilver, that he had received; not like *Ananias*, that

2. He reſtoreth the monie, and he reſtoreth all.

Act. 5. 2.

that kept part of the price of his lands behinde; but he reſtoreth all; *tantum reddidit, quantum accepit*; for hee had but thirty pieces of ſilver, and *hee brought backe the thirty pieces of ſilver*, ſaith the Evangeliſt, he kept not backe ſo much as *one pennie*; and it is worth the obſerving, that when the chiefe Prieſts made *light* account of his *great* repentance, his *unfaigned* confeſſion, and *plenary* ſatisfaction, *proijcit argenteos*, he threw downe the ſilver pieces, *contemptu quodam*, with contempt and diſdaine; ſo he caſt away *that*, which had cauſed him to caſt away *himſelfe*.

Wherein *Judas* did ill.

Thus farre went *Judas* well; wherein then did he ill? in that which followeth, *and hee went out and hanged himſelfe*; this was his fault; for had he *joyned faith* in Chriſt, with this *repentance* for his ſinnes, and had looked as well to the bound leſſe ocean of Gods *mercy*, as to the ſtrictneſſe of Gods *juſtice*, there is no queſtion but he had obtained mercy, as well as Saint *Peter*, or any other of the true repentant ſinners; for the fathers all confeſſe, that he ſinned more in *deſpairing* of Gods mercy, then in *betraying* the innocent blood. And therefore our *repentance* muſt have *faith* joyned with it, as an inſeperable companion; or els all the other parts of repentance will availe us nothing; but as *Judas* was ſhort herein, ſo let not us come ſhort of *Judas*, leſt he that was ſo *ill*, ſhall riſe in judgement to condemne us, that thinke of our ſelves ſo *well*. For *except we doe repent, we ſhall all likewiſe periſh*.

Deteriore ſemetipſum vinculo iniquitatis obſtrinxit, cum ſe occidit nocentem, quam tum, cum Chriſtum tradidit innocentem. Fulgent. *de remiſſ. peccat. l. 2. c. 16.*

3. The danger, if not prevented, deſtruction. *Cyprian l. 1. ep. 8.*

3. You have heard of the *diſeaſe* and the *remedy*; the *danger*, if it be not remedied, is *deſtruction*; for ſinne is the *firſt-borne* of the divell, *he was a lier from the beginning*; and as Saint *Cyprian* ſaith, *mentitur peccatum, ut deſtruat, & vitam pollicetur, ut occidat*; ſinne lieth too, and promiſeth *life*, that it may bring us to *death*; for *the reward of ſinne is death*, and whenſoever you ſinne, *except you repent, you ſhall periſh*; this is the *danger* of ſinne; and it is heere amplified two waies.

Rom. 6. ult.

The danger is exemplified two waies.

1. From the *generalitie* of it, *you ſhall all periſh*.
2. From the *quality* of it, you ſhall all *likewiſe* periſh.

} For

1. The generality of the danger. Rom. 2. 11.

1. With God *there is no reſpect of perſons*, ſaith the Apoſtle; *Sauls* Crowne, and *Cayphas* Ephod, the Magiſtrates Sword, the Biſhops Miter, the Noble mans honour, and the Merchants wealth, ſhall never preſerve them, if they be wicked, from the wrath to come; nay the meane man may obtaine mercy, *ſed potentes potenter cruciabuntur*, and the ſword, that *devoured* the blood of the innocent, ſhall be made *drunke* with the blood of the oppreſſor, and thoſe *candid* robes, that doe vaile *crimſon* ſoules, ſhall bee turned to the *blackneſſe* of darkeneſſe for ever.

Nothing can corrupt our God.

For though with men, *wealth* may corrupt, as *Jugurth* did the Senate of *Rome*, *power* and pollicie may ſubdue, as *Alexander* and *Julius Caſar* did their enemies, and *eloquence* may perſwade, and ſometimes ſeduce us to ill, as *Curios* tongue did buy and ſell the *Romane* liberty; yet with GOD, not *any* of theſe, not *all* of theſe, not the *power* of all the world, not the *gold* of *Ophir*, nor the *tongue* of Angels, can work with him any *ſhadow* of turning.

Iames 1. 17.

Qua donatiſſima forma, Mille procis placuit. Ovid. Metam. l. 9. de Chione.

And therefore the greateſt *Monarchs*, that have the world at their command, the faireſt *Ladies*, that have a 1000 woers, and the proudeſt *Phariſees*, that faſt *much*, pray *often*, and pay tythe of *all* they have; notwithſtanding all this, *exeept they repent, they ſhall all periſh*; for, as there is *no* way to ſave us but *repentance*, ſo there is no *man*, (be he never ſo *holy*, be he never ſo *great*, be he *what* he will, as *wiſe* as *Salomon*, as *bold* as *Elias*, as *ſanctified* as *Ieremy*, who was ſanctified before he was borne) that without *repentance* can be ſaved; for *except you repent, you ſhall all periſh*.

2. For the quality of the danger.

2. For the *quality* of the puniſhment, *you ſhall likewiſe periſh*; where we muſt obſerve theſe two things.

1. What it is to *periſh*.
2. How the *Galileans* periſhed; becauſe he ſaith, we ſhall *likewiſe* periſh;

riſh; that is, as it ſeemeth after the ſame manner and with the ſame deſtruction as they were deſtroyed.

1. I find that the Greeke word, ἀπολεῖσθε, which the Evangeliſt uſeth, and which both the vulgar and *Beza* doe tranſlate, *peribitis*, ye ſhall periſh, *habet ſuas quasdam obſcuras notiones*, hath certaine obſcure notions and ſignifications, as *Flacius Illyricus* ſaith; but omitting all other interpretations thereof, I find that it doth chiefly ſignifie three things.

1. What *to periſh* ſignifieth. *Flacius Illyricus. in verbo. pereo. p. 896.*

To periſh ſignifieth three things.

1. To be miſerable. 1. To be miſerable and afflicted with croſſes and calamities in this life; ſo the Poet uſually upon any adverſity, ſaith, *Hem perij*; alas, I am undone.

2. To die, or to bee killed. 2. It ſignifieth to be deſtroyed, killed, or dead; as where the Prophet ſaith, *In gladio pereant parvuli eorum*, which we tranſlate, they ſhall fall by the ſword; and *Zacharias* is ſaid, *perijſſe inter templum & altare*, that is, to bee killed; ſo our Saviour ſaith, *omnis qui gladium acceperit, gladio peribit*; all they that take the ſword, ſhall periſh with the ſword; that is, ſhall die, and be deſtroyed by the ſword: and ſo this phraſe is uſed in many other places in the ſame ſignification, as *Luke* 13. 33. *Daniel* 2. 12. *Ionah* 2. 14. *Eſay* 57. 1. *Micah* 7. 2. *&c.*

Hoſea 13. 16. Luk. 11. 51. Mat. 26. 52.

3. To be damned. 3. It ſignifieth to ſuffer *everlaſting* death, as *Athanaſius* ſaith, *whoſoever keepeth not the Catholique faith whole and undefiled, without doubt hee ſhall periſh everlaſtingly*: and our Saviour meaneth the ſame thing, when he ſaith, whoſoever beleeveth in me, ὁ μὴ ὑποθάνῃ εἰς τὸν αἰῶνα, which is all one, as ἀπολεῖσθε, *he ſhall not periſh everlaſtingly*; ſo the Apoſtle meaneth, when he ſaith, *as many as have ſinned without law, ſhall alſo periſh without law*; and where he ſaith, *that the preaching of the croſſe is to them that periſh, fooliſhneſſe*; and ſo the word is to bee underſtood in 1 *Cor.* 8. 11. 2 *Cor.* 2. 15. 2 *Theſſal.* 2. 10. 2 *Peter* 2. 12.

Ioh. 11. 29. Rom. 2. 12. 1 Cor. 1. 18.

So you ſee what is meant by this word, ἀπολεῖσθε, to periſh; to be miſerable, to die, to be damned.

And all this is due to every man and woman that ſinneth, and that *repenteth* not for every ſinne, that he or ſhe committeth; for

1. All miſeries come upon us for our ſins. Deut 27. 15. v. 20. 21, 22. 1. *Moſes* tells us, that if we *diſobey* the voice of the Lord our God, and *breake* his commandements and his ſtatutes, that he giveth us to obſerve, then *all theſe curſes ſhall come upon us and overtake us*; *vexation*, and *rebuke in all that we ſet our hand unto, the peſtilence, conſumption and fever*, and *inflammation*, and *extreame burning*, the *ſword*, and *blaſting*, and *mildew ſhall purſue us, till we periſh*; *the heavens ſhall be braſſe, and the earth iron unto us, we ſhall be ſmitten before our enemies, we ſhall goe out one way and flee ſeven waies before them, we ſhall be ſmitten with botches, with emerods, with the ſcab, and with itch, whereof wee cannot bee healed*, and ſo forth, of all and every evill, that happeneth, or can happen to any man, it is for none other *cauſe*, or reaſon, but, as *Moſes* ſaith, becauſe he *ſinned* againſt his God, and, as our Saviour ſaith, becauſe he *repented* not for his ſins.

Ver. 23. Ver. 25. Ver. 27.

Vide Lamentat. Ier. 3. 39. *Vide* Epiſcop. Sarisbur. in Atheomaſt. l. 2. c. 5. p. 236

And not onely the *holy Scriptures*, but alſo the very *heathens* doe aſcribe all publique *calamities*, unto the *anger* of the gods for our *ſinnes*; for *Herodotus* ſaith, the grievous *ſickneſſe* of the *Scythians* happened unto them, for their *Sacriledge*, in ſacking the temple of *Venus*; and *Plutarch* affirmeth, that the deſtroying *plague*, which happened in the time of *Romulus*, was inflicted upon them, for the *trechery*, which they uſed in the murdering of King *Tatius*. So *Homer* ſheweth the ſtormes and tempeſts and other plagues, that happened upon the Grecians, in *Aulides* haven, to be inflicted upon them by *Apollo*, for the *abuſe* that they offered unto his Prieſt, and *Ovid* writes the like of the *Æginets*; and therefore, when any man is *afflicted* with any kinde of croſſe, or calamity, whether want, or diſgrace or diſeaſe, griefe of mind or ſickneſſe of body, or any other malady whatſoever, I would to God they were ſo wiſe, that they would not only aſſigne them unto the *exceſſe* or *defect* of the primarie *qualities*, heat, cold, moiſt, drie, or unto the *impuritie* and corruption of our *meates*, or unto the

Herodat. l. 1. p. 51. Plutarch in vita Rom. p. 67. Apollo pleum vastarum nec lue ipsi assimilu. Homer. Iliad 1. p. 3.

Dira lues populis, ira Iuvenis iniquæ incidit Metam. l. 7.

Mens error in miſtaking of cauſes.

infection of putrid ayres, or to the *trecherie* of friends, or the *malice* of foes, or the *overſight* and indiſcretion of our owne ſelves, or to any other *materiall* cauſe or cauſes whatſoever; but that alſo, they would looke a little *higher* and better into the cauſe of theſe cauſes, and ſay with the Prophet *David*, *there is nothing ſound in my fleſh, becauſe of thine anger; neither is there any reſt in my bones by reaſon of my ſin.*

Pſal. 38.3.

2. Saint *Paul* tells us, that our *death* is the reward of our *ſinnes*, and ſo hee told the *Corinthians*, that for their *ſinnes* and abuſes in receiving the bleſſed Sacrament, they were ſtrucken by God, with divers kinds of puniſhments; ſome with *ſickeneſſe*; ſome, with *weakeneſſe*; and ſome, with *death*; and this I ſhall more fully ſhew unto you in my *firſt golden Candleſticke*.

2. Sinne the cauſe of our death. Rom. 6. 21. 1 Cor. 11. 30.

3. Sinne brings *everlaſting* death, where the *worme* never dieth, and the *fire* never goeth out; and therefore it is rightly termed an *unquenchable* and an *everlaſting* fire; and all other *fires* are but *cold*, if wee compare their heat to the heat of this fire; for as Saint *Hierom* hath a conceited gloſſe upon the words, which *David* uſed, to the men of *Iabeſh Gilead*, for the ſincere kindneſſe that they ſhewed to their dead Maſter, where hee ſaith, *the Lord ſhewe kindneſſe and truth to you*; *hoc eſt, miſericordiam in præſenti & veritatem in futuro*; that is, ſaith he, mercy for the *preſent*, and truth *hereafter*, for the time to come; as if the mercy, which is now ſhewed, and is here taſted, is no mercy, but as *nothing*, in reſpect of that *reall* truth and great mercy, which ſhall be ſhewed hereafter; even ſo the *wrath* and death, which is here manifeſted, in all the temporall afflictions, that are laid upon us, are but as *ſhaddowes*, and as nothing, if we compare them with that *truth* of miſeries and torments, which wicked men, that will not repent, ſhall feele in hell, when God ſhall drinke to them in *puniſhments*, and ſhall make them pledge him in a *bitter* cup, and ſucke up the very *dreggs* of that cup, of his great fury and indignation againſt them.

3. Sinne brings everlaſting death. Eſay 66. 24. Mat. 25. 41. & 6. 3. 10. 12.

2 Sam. 2. 6.

All the wrath in this life, is but the ſhaddow of Gods wrath.

And therefore, why will wee not *abſtaine* from ſinne, or if, through the *infirmities* of the fleſh, we doe fall into ſinne, why doe we not *repent* us of our ſinnes, and ſhew our ſelves as *eminent* in our *repentance*, as wee have beene eminent in our wickedneſſe? for I doubt not but you know inough of *noted* ſinners, ſtigmatiz'd drunkards, ſwearers, blaſphemers, uſurers, adulterers, prophaners of Gods Sabbaths, and the like, that are as well knowne by their *ſinnes*, as they are by their *trades*, or by their *names*; and I would we might as well take *notice* of them by their *repentance* and newneſſe of life, as now we doe by the *diſſoluteneſſe* of their manners and the *wickedneſſe* of their converſation.

Noted ſinners many, but few noted penitents.

And if any man intendeth to *repent*, then let him follow the advice of the firſt Evangelicall preacher of repentance, *Iohn* the *Baptiſt*, and bring forth *fruits* meet for repentance.

Mat. 3. 8.

Theſe *fruits* are very many, I will onely name you theſe three.

The fruits and ſignes of repentance, are principally three.

1. *Sorrow*, that we have offended.
2. *Hatred* of our offences. } For
3. A voluntary *ſhunning* of all ſins.

1. The *true* penitent man is ever *ſorrowfull* for his ſinnes, and is more grieved for the *offence* then for the *puniſhment*, more for the *ſinne* that he committed, then for the *croſſe* that, for his ſinnes, is inflicted upon him; yet he doth not alwaies *ſenſitively* perceive the difference of theſe ſorrowes; becauſe he may be ſometimes overcome with ſudden griefe, that may miſerably, for a time, diſtemper his minde, for ſome outward loſſe; but *intelectivè, quoad diſplicentiam voluntatis*, in his moſt ſerious thoughts and recollected cogitations, he ſees his ſinne, as that *ſwallowing* evill, which drowneth all other thoughts, as the light of the ſunne darkeneth all the light of ruſh candles.

1. True ſorrow for ſin.

2. As the Angell ſaid of the Church of *Epheſus*, *this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate*; ſo every penitent man *hateth* ſin,

2. A perfect hate of ſin. Revel. 2. 6.

ſinne, and caſteth off the ſame, not as the Merchant throwes away his goods in a tempeſt, becauſe he cannot keepe them; nor as *Phaltiel* parted with *Micholl*, when *David* came unto the crowne, and he durſt not diſobey, to keepe her from him; therefore hee ſends her unto *David*, but full ſore againſt his will, when after ſhe was gone, he ſtill lookes after her unto *Bahurim*, weeping, becauſe he was compelled to part with her; nor yet as men in their *ſickneſſe*, after ſurfeting, or drunkenneſſe, or the like, doe hate their ſinnes, becauſe of their *pangs*, by reaſon of their diſeaſes, not for want of any love unto their ſinnes, but out of love unto themſelves, and the apprehenſion of their preſent paine; they part with their ſinnes, and yet they are loth to depart from them; but as a man that is maried to a wicked wife and a lewd ſtrumpet, ſues for a bill of divorce, with all *willingneſſe*, and is grieved that he is ſo *long* wedded to her, ſo infinitely plagued by her; ſo the *true* penitent ſinner hates his ſinnes with a *perfect* hatred, with a great, conſtant, and immortall hatred.

2 Sam. 3.15.16.

That we ought with all readines and deſire to leave our ſins.

3. They that doe *truely* repent them of their ſinnes, will not only *hate* them, but they will alſo *reforme* themſelves, and amend their *whole* lives and converſations; for he that can *ſee* his ſinne, and *ſorrow* for his ſinne, and yet *returne* to his ſinne againe, I ſhould hardly beleeve that he hath ever *truly* repented for his ſinnes; yet I denie not, but there may be ſuch an *infirmity*, even in ſome of Gods Saints, as to *fall*, and to fall againe, into the ſame ſinnes; but if, after you repented of your ſinnes, you ſtill *cleave* and *continue* in them, you may not onely *feare*, but *aſſure* your ſelves, that your repentance is very *defective*; becauſe the *beſt* fruit and ſureſt ſigne of true repentance is a *new life*, new thoughts, new deſires, and new delights; new motions, new actions, and in brieſe all things new; but becauſe, as one ſaith very well, theſe *motions* and actions may be found in divers things, therefore this rule muſt be diſtinctly examined in three reſpects.

3. A totall reformation of our manners.

A threefold difference betwixt the good actions of the naturall & the Chriſtian man. *Toſhell* in his ninth Sermon of humiliation. p. 59.

1. In reſpect of the *cauſe* or firſt *principle* of theſe motions; for prayer, reading, hearing, meditation, and the like, are good motions and godly; and yet men, none other then meere naturall, may performe them; but the *difference* is from the *principle*, or firſt cauſe of that motion; for, as you ſee an *engine* moves, and a *man* moves; and yet the motion of the engine is not from the *ſame* principle or cauſe, as the motion of the man; becauſe the engine is made by *art* and upon wheeles, which being wound up to a certaine height, the wheeles runne, till the ſpring be downe, and then it ſtaies, and unleſſe it bee wound up againe, like the wheeles of a clocke, or the waights of a jacke, it continues idle, becauſe it is but an engine; but a man moves from a principle of *life*, and hath of himſelfe a *loco-motive* faculty; ſo the *naturall* man and the *Chriſtian* may have both good motions and good actions in them; and yet theſe *motions* proceed not from the *ſame* principle; for if the *naturall* man be upon any good motion, it is becauſe ſomething *windes* him up; for you may pegge and ſtraine a meere man to what you will, by preſenting ſuch *reſpects* and objects unto him, as doe pleaſe and delight his minde, which will ſet him a going in any good duty, ſo *long* as theſe objects doe continue, but no longer; but the true *Chriſtian* moves not from any *outward* cauſe or reſpect, but from that *life* of grace, which Chriſt formeth in him, even as the Apoſtle ſaith, that *we live by the faith of the Sonne of God.*

1. In reſpect of the firſt principle of theſe motions.

By reſpects make many wicked men to do many good deeds.

Gal. 2.20.

2. In reſpect of the *quality* of this motion; for the *naturall* and wicked man, may be as *forward* upon many things that are good, as many good Chriſtians are; but herein is the *difference*, from the *quality* of their motion; for, as when two horſes doe run upon their *full* ſpeed, and the one is *forced* forward by the ſpurre, and if the ſteele were from his ſide, the Iade would ſtand ſtocke ſtill, but the other, being full of ſpirit and courage, doth of *himſelfe* ſo willingly runne, that he can hardly be kept in; ſo the *naturall* man doth many times much good; but it is, becauſe he is *ſpurred* on, on the one ſide, for the love of his *profit*, the doing of good duties bringing alwaies bleſſings, even to the wicked,

2. In reſpect of the quality of theſe actions.

That we ought to do all good willingly.

for they ſhall not looſe their reward; and on the other ſide, for feare of *puniſhment*, which extracteth the good that they doe from them; but in the true *Chriſtian* there is a προθυμία, a freeneſſe and a readineſſe of minde to doe that which is good, with all cheerefullneſſe; and therefore Saint *Paul* ſaith, τὸ κατ' ἐμὲ πρόθυμον, *whatſoever is in me is ready.*

Rom. 1. 15.

3. In reſpect of *uniformity* or regularity of our motions; for man moves not, as the ſpheres, *orbicularly*, which is the reaſon, that men are ſoone *giddie*, if they turne round, but his motion muſt be *right* and not circular; and therefore the motion of a Chriſtian, being to be made *ſtraight*, according to the *line* and rule of Gods Word, though the wicked ſhould doe the *ſame* duties as the godly; yet if they be not done in the ſame *manner*, and to the ſame *end*, as the Scripture preſcribeth, they may be *bona* but not *benè*, good deeds, yet not well done.

3. In reſpect of uniformity.

Bonum debet fieri benè.

By *theſe* things we may judge of our repentance, and by our *repentance* eſcape that judgement, which is due to us for our ſins; for *Popiſh penance*, we doe utterly denie it to be a *Sacrament*, as having neither Sacramentall *matter*, nor Sacramentall *inſtitution*; and we doe juſtly blame the multitude of their *idle impoſed* penances; and yet we denie that we ever denied, either *penitence* or *penance*, or *abſolution*; but we beleeve and teach, that it is ſometimes *needfull*, to require and receive abſolution from the Church, according to the power and authority, that Chriſt committed unto her: and therefore it is an impudent *ſlander* of the *Ieſuites*, to ſay, that wee, with the *Novatian* heretiques, have taken away, not onely the *name*, but alſo the *nature* and the power of the *Eccleſiaſticall* reconciliation of a ſinner unto God; becauſe we confeſſe the *power*, and we commend the *practice* of the Church herein; and we denie, that the *Novatians* did ever denie the *reſtitution* of the fallen by publique *penance* becauſe this fiction of *penance* to be a *Sacrament*, was not *then* invented, and therefore could not be queſtioned; and their *error* was, that there is no place for *repentance* to thoſe, that ſinned after *Baptiſme*; the baptized then being men more then children; but they have more *fopperies* then this, and I never delighted to be padling, I will not ſay in their dirty, but in their *new deviſed* divinity.

Of Popiſh penance, that it is no Sacrament.

The hereſie of the *Novatians*, what it was.

They baptized more men then children in the Primitive Church.

2. For the *Galileans*, how farre they periſhed, it is apparent, they were *ſlaughtered*, and put unto a miſerable death; but we can goe no further; we may not ſit in the ſeate of God as Gods; and when I ſee any *ſudden* judgement upon any men, as the falling of the houſe in the *Blacke-friers*, upon thoſe Recuſants, that were there aſſembled, or the ſudden falling of any man into the fire, or water, or apoplexie, or any other *ſudden* and unexpected death; I will rather beleeve, as I pray and deſire, that God hath *mercy* upon his ſoule, when he layeth this puniſhment upon his body, then thinke any *otherwiſe* of him, that, for ought I know, may be *eternally* deerer to God, for all this *externall* judgement, then I am my ſelfe, who, if I doe not *repent*, may, ere *long*, I know not how *ſoone*, likewiſe periſh; for we know the *mercy* of God is *great*, and as they ſay, *inter pontem & fontem*, betweene the bridge and the water, he workes in a *moment*, he ſaves in an *inſtant*, he moves our *thought*, and in that thought, he takes us to *eternall* life; and yet I ſay not this, to make men *careleſſe* of their ends, or *negligent* of their lives; but to teach us, not to be *judges* of others, eſpecially of ſuch, as have *felt* the hand of God; let us not lay our cenſure to it; for *to their own maſter they do either ſtand or fall*, and it is the beſt way for us, *errare in tutiorem partem*; to beleeve that God is *mercifull*; it is far ſafer and more charitable, to *hope*, that a man, which perhaps may be *damned* in hell, is in eternall *happineſſe* in heaven; then to *beleeve*, that a man, which is with God, in *heaven*, enjoying everlaſting happineſſe, is *tormented* with the divell and his Angels in hell; the one being an error of *love*, and a miſtaking out of *charity*, the other being a raſh *judging* of Gods judgement, and a moſt *uncharitable*, unchriſtianlike minde and affection, towards our deceaſed brethren; and therefore I will onely

2. How farre the *Galileans* periſhed.

That we ought not to judge of them hardly, which undergoe ſudden judgements.

God abundant in mercy.

Rom. 14. 4.

onely *feare* mine *owne* destruction, and I will *hope* the best of the salvation of *all* others; because *the mercy of God is over all his workes*, and *his mercy rejoyceth against judgement*; that is, his *mercy* rejoyceth that it hath prevailed to *save* us, when our sinnes have most *justly* deserved to *damne* us, and the *justice* of God cannot choose but denounce our *desert*, yet beyond all our *deserts* and *hopes*, beyond all that we can imagine, *mercy* will oftentimes save *all* those, whom it pleaseth God; who is *therefore* to be loved and praised of all and above all; but I have *presumed* too farre upon your *patience* already, and I hope the *remedy* prescribed will *preserve* you *all*, that not *one* of you shall *perish*, and the *punishment* shall not belong to *you*; I may therefore leave the punishment to the *unrepentant*, and commend you to the *grace* of God, through *Iesus Christ* our Lord, To whom be glory, and dominion, and praise, and thankes, both now and for evermore, *Amen*.

IEHOVÆ LIBERATORI.

FRom depth of conscience, fountaine of my moanes,
From heart quite rent with sighes and heavie groanes,
My wounded soule, by great and many sinnes,
Mine endlesse woes and wailing worke beginnes.
I sorrow that my sorrowes are augmented,
And grieve to see my griefe is not prevented,
By griefe and sorrowes fully to be made,
For all those sinnes that doe my soule invade.
ô that I were the best Poet of these times
Not to abuse my wit in hatefull rimes
Of love-sicke lines and sonnets to indite,
But for my sinnes my true repentance write.
For I too long on bitter fruits have fed,
And sinnefull lusts my sences have misled;
A thousand deadly sinnes, I have committed,
Besides the vertuous deeds I have omitted.
Yet my hard heart true sorrowes doth forbeare,
And graceless eyes will not straine foorth a teare;
Because my soule so false, so full of sinne,
Doth yeeld no place for grace to enter in.
What shall I doe? Caine Abels blood did spill;
I wretched man, my selfe, my selfe doe kill,
I wish mine eyes could powre foorth streames of blood,
And send the trickling teares downe like a flood.
I cry to Christ, I call, I never cease,
And yet Gods anger will not me release;
But rangeth all my sinnes before my face,
And saith, I am full high in his disgrace.
The Iudge I see before mine eyes hath laid
What I have done; which makes me sore afraid;
And now my heart, my soule and conscience tell,
I doe deserve none other place then hell:
But, ô my God, as thou hast pittied many,
So pittie him, that worst deserves of any,
And, the more mercies thou wilt shew on me,
The more praises will I render thee.
I will retire from wretched worldlings sight,
And in these pleasures never take delight,
Rejoycing, when my heart and soule doth crie
For sinne, untill mine eyes and springs are drie.

I'le curſe the time I have ſo ill mis-ſpent,
And hate the courſe wherein I lately went,
Deſiring pardon for what ere is paſt,
And give thee praiſes while my life doth laſt.
And, when my ſinnes I muſter all apart,
Ile waſh them with the teares of bleeding heart,
Or, if my teares will faile me at moſt need,
Ile ſhew thee how Chriſts pretious ſide did bleed.
And, when thou ſeeſt how Ieſus for my ſake,
That bitter Paſſion did ſo undertake,
I hope, when ſorrowes ſhall ſpend all my breath,
Thou wilt preſerve me from eternall death.

Amen.

S^t. PETERS CHARGE.

IOHN 21. 21,22.

Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, κύριε, οὗτος δὲ τί;
λέγει αὐτῷ ὁ Ἰησοῦς, ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε; σὺ ἀκολούθει μοι.

Peter ſeeing him, ſaith to Ieſus, Lord, and what ſhall this man doe?
Ieſus ſaith unto him, if I will that he tarrie till I come, what is that to thee? follow thou me?

THeſe words are a perfect *dialogue*, betweene two of the moſt excellent men in the world, *Ieſus Chriſt*, the Son of God, and *Simon Peter*, the ſonne of *Ionas*; ſo we muſt obſerve herein theſe two parts.

1. The ſpeakers.
2. The ſpeech.

Two parts. 1. The ſpeakers. 2. The ſpeech.

1. The ſpeakers are { 1. *Ieſus Chriſt.* 2. *Simon Peter.* } And

1. The ſpeakers are two.

1. For theſe ſpeakers, the firſt in *dignity*, though the laſt in the *dialogue*, (as commonly the wiſeſt ſpeak laſt and leaſt) is *Ieſus Chriſt*; the *wiſdome of God*; therefore too great for any wiſdome of man, to *conceive* aright, much leſſe to *expreſſe*, as it ought, the leaſt part of his excellency; It is true indeed, which *Salomon* ſaith, that *unguentum effuſum nomen ſuum*; his name is like pretious oyntment powred out; the more we ſpread it and ſpeake of it, the more ſweet and fragrant it will ſmell unto us; but it is as true, which *Zachary* ſaith, that, *oriens nomen ejus*, it is a tranſcendent name, the *more* we conſider it, and the *longer* we muſe upon it, the *higher* it will aſcend, like the Sun riſing in the Eaſt, that at laſt, if we cover not our faces, as the *Cherubims* do, with two of our wings, we ſhall be confounded with the brightneſſe of this inacceſſible light: and therefore the *beſt* elogie that I can give him is, that he is *ineffable*, and *holy is his name*, beyond all the praiſes and commendations that any man can give him; yet we ſhould all do our *beſt*, to ſet forth his praiſe and glory; and therefore, *praiſe him all ye Angels*; *praiſe him, all his Saints*; *praiſe him Sun and Moone*; *and*

1. Ieſus Chriſt.

Luke 11.49.

Cant. 1.3.

The excellency of the name of Chriſt.
Zach 3.8. & 6.12. *Ecce vir, oriens nomen ejus.*
Eſa. 6.3.

The name of Chriſt is ineffable, and his praiſe not able to be expreſſed.
Pſal. 148.2,3.

and *let every thing that hath breath praiſe his holy name*; and when we have all praiſed him what we can, we can do nothing worthy of the leaſt part of that praiſe which he deſerveth; for *who can expreſſe his noble acts*, or *ſhew forth all his praiſe*, even for thoſe things onely, which he did for the children of men: And therefore, as not *worthy* to expreſſe, and not *able* to ſpeake of the worthineſſe of this Speaker, I will returne to the other, *Simon Peter* the ſonne of *Jonas*.

Pſal. 150. 6.

Pſal. 106. 2. Vide Pſal. 145. 3. &c.

2. *Simon Peter*, was (as the Apoſtle ſpeaketh of *Elias*) a man *ſubject to the like paſſions that we are*, and therefore, though regenerate in a great meaſure, yet not fully perfect, nor perfectly cleanſed from all vices, for *in many things we ſinne all*, and ſome of us in all things, and the beſt of us in ſome things; *and if we ſay we have not ſinned, we deceive our ſelves, and the truth is not in us*; becauſe we ſeek hereby to make God a *liar*, when we maintaine our ſelves to be true.

2. Simon Peter. Iam. 5. 17.

Iam. 3. 2.

1 Ioh. 1. 8.

And therefore, ſpeaking of ſuch men, as are both *Saints* and *ſinners*, S. *Auguſtine* tels us, that two ſpeciall faults are to be avoided,

Two ſpeciall faults to be avoided, when we ſpeak of men.

1. *Perverſa delectatio in accuſando.*
2. *Perverſus furor in excuſando.*

} that is,

1. A perverſe and a froward *delight* in accuſing others.
2. A wilfull *fury* in defending faults.

The one makes every man all ſin, the other ſees no ſin in any Saint; the one makes us farre worſe than we are, the other, not halfe ſo bad as we be; both are bad, about bad things; and therefore, as we muſt not call *good* evill, ſo we may not call *evill* good; we muſt not call *white* blacke, nor *blacke* white; S. *Peter* then had his *faults*; I will not *excuſe* him; or if I did, my *text* will prove it; becauſe he was more *curious* than wiſe, in prying into anothers office, and ſeeking to know, *what Iohn muſt do*. And yet he was not ſo full of faults, as many men amongſt us lay upon him; for he was an excellent man, full of rare *vertues* and moſt admirable *graces*; and, as S. *Hierom* ſaid of the bookes of the holy Scriptures, ſo I may ſay of this holy man, *parum dixi pro merito*; *laus omnis inferior eſt*; I have ſaid *little* for his deſert, and my *beſt* praiſe is too ſhort of his worth: and therefore, how ſhall I ſpeake of it, which am *filius Gemini de minima tribu Iſrael?* The meaneſt of Gods Miniſters, not worthy to be called a Miniſter, when I conſider mine own unworthineſſe?

That S. Peter had his faults.

Hieron. in Epiſt. ad Paulin. de omnibus divin. hiſt. lib.

1. *Ne quid minus.* 2. *Ne quid nimis.* Firſt, leaſt I ſhould ſpeake too *little*; and ſecondly, leaſt I ſhould ſay too *much*; for there be many here, *qui infinita magnalia ejus norunt*, which have *ſeene* more of him than I have *heard*, and do *know* more than I can *thinke*; and therefore perhaps theſe men, as I would, I ſhall hardly ſatisfie, and I can give them but ſmall content; when it is no pleaſure to us, to know nothing but *what*, or perhaps *leſſe* than what we know; and there be others that know *little*, and perchance would know leſſe of the great worth of this great Apoſtle; and therefore, whatſoever I ſhall ſay of his praiſe, I ſhall ſeeme to theſe men to ſay too much; and as *Boſquierus* ſaith of another Saint, *invidioſum potius quam admirandum illum faciam*, I ſhall rather make him to be *envied* and diſdained, than *admired*; becauſe theſe men are ſuch, as *Cicero* ſpeakes of, *Qui nihil laudant, nec laudari patiuntur, niſi quod faciunt ipſi, aut ſui, aut niſi quod ſe imitari confidunt*; that neither praiſe any one, nor ſuffer any thing to be praiſed, but what they *doe* themſelves, or thinke themſelves able to doe the like.

How hard it is to ſatisfie all hearers

Boſquier. in feſto S.

Cicero in Tuſc. Queſt. l. 2.

But ſeeing this bleſſed Apoſtle and glorious Martyr of *Ieſus Chriſt*, is one of the two ſpeakers in my text, and this is the day, which the Church of *Chriſt* hath aſſigned and ſet apart, for the commemorations of Gods great *love* unto his Church, in giving him to teach her the true knowledge of Ieſus Chriſt, and of his great *fidelity* to God, and ſervice to Gods Saints, my duty doth require that I ſhould do my beſt, though I ſhould not ſatisfie you as I would; for S. *Paul* tels us, that Chriſt being aſcended up on high, he gave gifts to men; and theſe gifts (ſaith he) are the *Apoſtles*, *Evangeliſts*, and *Preachers* of Gods Word; and our Saviour adviſeth us, to pray unto the Lord of the harveſt, that *he would ſend forth*

Preached on S. Peters Day.

Eph. 4. 8. 11.

forth labourers into his harveſt; and good reaſon for it; becauſe without them your ſoules ſhould be unweeded of your *ſinnes*, unplanted with any *grace*, un-invited to *Chriſt*, and unfit for any *thing*, but to be bound in bundels, and to be caſt into eternall fire: and therefore, ſeeing you muſt *pray* for them, you ſhould *praiſe* God, when you have them; and when God *gives* them to you, you ſhould not be forgetfull of ſuch *gifts*, and they ſhould not ſeeme contemptible in your eyes; but, as the Pſalmiſt ſaith, we ſhould *laudare Dominum in Sanctis ejus*, praiſe the Lord in his Saints, and in thoſe ſervants, that he gives unto us, and prize thoſe *Saints*, as we prize *great gifts*, to ſhew the bounty of the giver.

Mat. 9. 38.

That we ſhould praiſe God for our Miniſters.

Saint *Peter* then was a gift of God, and he was a *rare* gift too, excellent in many things, but in three things moſt excellent, that is,

1. *Humility.*
2. *Magnanimity.*
3. *Charity.*

Three ſpeciall vertues of S. Peter

The three *beſt*, or, at leaſt, equall to the beſt vertues and divineſt graces, that I do know; for

The praiſe of humility, magnanimity and charity.

1. *Humility* is the firſt *baſis*, and the loweſt ſtone in Gods building, that ſupporteth all the reſt.

1. Humility.

2. *Charity* is the *beſt* and the higheſt of all graces, this entreth into heaven, when moſt of the reſt ſhall be *excluded* and ſhut forth. And

2. Charity.

3. *Magnanimity* is that ſole vertue, which *preſerveth* our lives, and *tranſporteth* our ſoules, throughout all the miſeries of this wicked world; and when it hath taught us to *ſuffer* with joy, the greateſt griefes, and to *paſſe* with patience through reproaches, baniſhments, martyrdomes, and all other ſorts of death, then will this vertue preſent us, to be admitted Kings and Prieſts, and *to be crowned with the crowne of life.*

3. Magnanimity.

Rev. 2. 10.

But for this our Apoſtle S. *Peter*, of whom, we are now to ſpeak;

1. His humility was not like *Diogenes*, *Majori faſtu Platonis ſuperbiam concalcare*, with an outward humility and a proud heart to tread, and trample *Platoes* braveries under feet; nor like *Caligula*. *Quitanti in avum. & qui juxta erant, erat obſequij, ut non immerito ſit dictum. nec ſervum meliorem ullum, nec deteriorem dominum fuiſſe*; which was to *humble* unto his grandfather, and ſo *reſpective* towards all that were about, that it was rightly ſaid of him, when he became Emperour, and began to change his manners, there could not be an *humbler* and a better ſervant, nor a *prouder* and a more imperious maſter; But as our Saviour had *formerly* taught him, ſo he did *continually* practice, to ſhew himſelfe *meeke and lowly in heart*; for when he ſaw the *great* draught of fiſhes, that was taken by our Saviours *advice*, to throw the net on the right ſide of the ſhip, he *preſently* fell downe at *Ieſus* knees, ſaying, *Depart from me, for I am a ſinfull man, O Lord*; and when *Ieſus* came to waſh his *feet*, then he, conſidering the *worthineſſe* of his maſter, that he was the Sonne of God, and the *unworthineſſe* of himſelfe, that he was a man full of ſinnes, and not knowing the *myſtery*, wherefore Chriſt went about to do ſuch a thing, ſaid, *thou ſhalt never waſh my feet*; as if he ſhould further have expreſt himſelfe, ſaying, thou art the *Saviour* of the world, of whom God the Father ſaid, *This is my beloved Sonne, in whom I am well pleaſed*, whoſe *miracles* we have ſeene, whoſe *Sermons* we have heard, and whoſe *glory* we have beheld in the *mount*; for thee to come and waſh my *feet*, which am but a poore *worme* and wretch of the earth, not worthy of the *leaſt* of Gods bleſſings; thou ſhalt never do it while I live; and indeed, he never meant to let him doe it, untill our Saviour told him, if he did it not, he ſhould not and could not have any part in him: And therefore, though his *ignorance* cannot be *commended*, yet his *humility* is to be *admired* herein; and this made him, as he profeſſeth and confeſſeth of his owne accord, *to forſake all and follow Chriſt*, and to be, as *Bonaventure* ſaith of S. *Francis*, ſuch a deſpiſer of all worldly vanities, *Ut nemo tam auri cupidus, quam ipſe paupertatis*; as that no man could be found ſo greedy of *gold* and worldly wealth, as he was of *poverty*, want, and mean eſtate.

1. The humility of S. Peter.

Stobæus in vita Diogen.

Sueton in vita Caligulæ. c. 10.

Mat. 11. 29.

Luke 5. 8.

Luke 13. 8.

Mat. 3. 17.

Mark. 9. 2, 3, 4, &c.

Pſal. 22. 6.

Bonavent. in vita S. Franciſci.

2. For

2. His magnimity. Mat. 16, 16.

Mat. 14. 26, 27, 28.

2. For his *magnanimity*, we find he was of the braveſt ſpirit of all the Apoſtles; none prompter to *ſpeake*, none bolder to *doe*, none conſtanter to *ſuffer*, than S. *Peter* was; for when Chriſt demaunded of them all, *Whom do men ſay that I the Sonne of man am?* S. *Peter* immediately anſwered, *Thou art Chriſt the Sonne of the living God*; and when Chriſt *walked* upon the ſea, and the Diſciples ſeeing him, were ſore *troubled*, and cried out for feare, becauſe they thought he was a *ſpirit*; aſſoone as Chriſt told them it was he, and therefore, that they ſhould not feare, S. *Peter* preſently anſwered, *if it be thou, bid me come unto thee on the water*,; and when Chriſt ſaid, *come*, he went downe out of the ſhip, and *walked on the water to go to Ieſus*: wherein you may obſerve both his admirable *humility*, and humble *reſpect* unto his Maſter Chriſt, that he would not preſume to come towards him, till he gave him leave: and then his wonderfull *boldneſſe*, and unheard of the like magnanimity, *to walke upon the ſea*, aſſoone as ever his maſter bade him *come*; and as, when the village of the *Samaritans*

Luk. 9. 54.

would not receive our Saviour to come within it, S. *Iames* and S. *Iohn* preſently would have fire called out of heaven to *deſtroy* them, becauſe they had *deſpiſed* Chriſt, and refuſed to entertaine him into their city, which was an act almoſt as void of *charity* in them, as the other was void of *piety* in the *Samaritans*; and therefore, S. *Peter* had no hand in it; ſo when the ſouldiers came with ſwords and ſtaves to apprehend our Saviour Chriſt, then S. *Peter*, not like a poore *fiſherman*, nor like a *freſh-water-ſouldier*, or any of our *carpet-knights*, that weare gilded

Virg. Æneid. lib. 1 p. 123.

hilts and ruſty *blades*, but, like a noble heroicke, ruſhed on, *medijs q. in millibus ardet*, and, *Alexander*-like, drew out his ſword, and ſmote off *Malchus* eare, no obſcure fellow, but, as you ſee, a man well knowne by name, and a ſervant of the high Prieſt; yet he cared not, who he was; he feared not any one; for he was ready to die with his Maſter, ſo *magnanimous* a man was he, and ſo his *martyrdome* afterward did plainely teſtifie.

Ob. But you will ſay; he denied his maſter moſt *cowardly*, and therefore, where was his *magnanimity?*

Sol. I anſwer, *Semel inſanivimus omnes*, there is no man wiſe at all houres, but the *beſt* may faile at ſome time or other; *Hanniball* that dreaded no foe, yet ſometimes feared his enemies; and *Iulius Cæſar*, that purſued his victories as much as any man, yet did he ſometimes flie, as he did at *Dirachium*, from the face of his foes; ſo might S. *Peter* once faile and fall into ſome feare; and yet, as any *one* act of vice takes not away the *habit* of the contrary vertue; ſo this *one*

One act takes not away the habit of any faculty.

forſwearing of his maſter (for his three denials were all at one time, within the compaſſe of leſſe than one ſmall houre) cannot denie him the *habit* of magnanimity, which did alwayes reſide in the heart and breaſt of this noble Apoſtle.

3. His charity.

Bonavent. in vita S. Franciſci.

3. For his *charity* and his love both to God and men, I may ſay of his *charity* unto his *brethren*, as *Bonaventure* ſaith of S. *Francis*, *ignoſcebat alijs multa, nihil ſibi*; he was moſt ready to remit *many* things to others, but *nothing* unto himſelf; and before he was inſtructed by Chriſt, how far he ſhould proceed herein, he was willing to remit any fault till ſeven times, and afterwards till ſeventy times ſeven times; and for his *love* to *Chriſt*, our Saviour himſelfe cleares this point; for

Ioh. 21.

when Chriſt ſaith, *Simon, loveſt thou me more than theſe?* that is, not more than thou loveſt theſe; for that was a point without queſtion, that he had farre greater reaſon to love Chriſt, better than all the reſt of his fellow-Apoſtles and Diſciples; but loveſt thou me more than all theſe men do love me? S. *Peter* makes him none other anſwer, but *Lord thou knoweſt that I love thee*; and ſo S *Auguſtine*, *Michael de palatio*, and others do ſay, that although Chriſt loved S. *Iohn*

Our Saviours queſtion explaned

Michael. a palatio in Iohan. c. 22.

beſt, (in what ſence I ſhall ſhew hereafter) yet S. *Peter* loved Chriſt beſt, better than any of them all did love him; and therefore, *ut ſingularem amorem ſui exigit Chriſtus*, as Chriſt required a more *ſpeciall* love from S. *Peter*, than he did expect from all the reſt, ſo S. *Peter* profeſſeth a more *extraordinary* love to him, than all the reſt could beare unto him.

Object. But then it may be demaunded, how Chriſt could love S. *Iohn* beſt, if

if S. *Peter* loved him best? *quia diligentes me, diligo*; because God loveth them that love him, and it were a kind of injustice, at least partiality, in Christ, to love him lesse that loved him most. 1 Sam. 2. 30.

Sol. I answer, the *Schoolemen* and some others have puzled themselves about this question, and have alleaged many probable reasons to confirme their owne opinions; *Aquinas* saith, there were some, and those no meane expounders of the holy Scriptures, which thinke that S. *Iohn* was therefore best beloved of Christ, *quia ab ineunte pueritiâ castissimus vixerit*, because he had lived most *chast* from his very youth; and I will not stop his mouth with as many, that think this S. *Iohn* to be the man, which was married in *Cana* of *Galile*; because I think not so my selfe, and I find most of the best Writers that thinke the contrary: but I say, that although *Aquinas*, *Euthymius*, S. *Hierom*, S. *Chrysostome* and others, do seeme to agree, that Christ loved S. *Iohn* best, because he was *holier*, and had a greater measure of grace than the rest of the Apostles had; and therefore Christ loved him best, *propter puritatem vitæ*, because of the purity of his life, as S. *Cyrill* saith, & *propter raras virtutes*, for the excellency of his rare vertues, as S. *Hierom* saith; yet this seemes to be contrary to the truth; because then he had whereof to *boast*, and some *cause* of this love of Christ to him had beene in himselfe, when as the Scriptures tell us plainely, that God loveth us *first*, and loveth us *freely*, when he findeth not any, the *least cause* of love in the *best* of us, but a great deale of cause, and many many reasons, for which he might condemne the best, the purest, and the holiest Saint; as I have more fully shewed in another place.

Thomas in Catena super Iob. cap. 22.

In what sense Christ loved S. Iohn best.

1. Opinion.

Euthym. in loc. c. 22 Chrysost. Hom. 71.

Cyrill. lib. 9 cap. 15. Hieron. in Ep. ad Heliodor.

1 Ioh. 4. 19.

And therefore Cardinall *Tolet* saith, that Christ loved S. *Iohn* best, *Non dilectione charitatis, sed ratione familiaritatis, non amore divino, sed amicitia humana*; not with the love of *charity*, but because of greater *familiarity* that was betwixt them, which he proveth in the eleventh Chapter of S. *Iohn*, that he had this humane love, and this familiarity with Christ, more than any other of the Apostles; and *Michael a palatio* saith, that S. *Iohn* calleth himselfe, *the disciple whom Iesus loved, quod sensibiliora dilectionis in eum proferebat signa, quam in Petrum, ut parentes minoribus signa dilectionis suaviora ostendunt, cum alioqui primogenitum plus ament*; because Christ shewed more *sensible* testimonies, and apparent signes of love towards S. *Iohn*, than he did unto S *Peter*, as those parents that show more love unto their *younger* children, though indeed they love the *elder* a great deale better.

2. Opinion. *Tolet. in Iohan. c. 13 p. 55.*

Michael a palatio. in Ioh. c. 22.

Others, answering to this question, say, that before Christ his passion, S. *Iohn* loved him best, and so he was best beloved of him; for S *Iohn* followed Christ with love, S. *Peter* with feare, into the high Priests pallace; and our Saviour saw S. *Peter* would deny him, which he could not love in him, though he loved him; and therefore all this while he loved S. *Iohn* best, as being most worthy of his love; but after S. *Peters* repentance, which made him more glorious than he was before, he now loving *much*, because much was forgiven him, and loving more than S. *Iohn*, because he received more mercy from Christ than S. *Iohn*, therefore Christ loved him best, and better than S. *Iohn*. And therefore also, these men say, Christ gave him the *keyes* of the kingdome of heaven, and thereupon, the *priority* of the rest, and the *superiority* over all his fellow-Apostles, and so made him the *prime* and supreame governour of and over all the whole Church of Christ.

3. Opinion.

S Peters repentance made him more glorious than he was before he sinned.

To all which I briefly answer, that he could no wayes *merit* the love of Christ, neither could he have *repented* of his sinne, had not Christ *looked backe*, as the Evangelist sheweth, and by his *grace* sent him out, to *weepe* and to wash away his sinnes with teares; for repentance is the *gift* of God; and for the *keyes* of the kingdome of heaven, he had them none otherwise, than the rest of the Apostles had them, and their successours still have them: for *priority* of order, were I the Patriarch of *Alexandria*, or *Constantinople*, *Antioch*, *Ephesus* or *Ierusalem*, or if there were any other greater in the world; yet for diverse reasons, I would yeeld the same to *him* and to his *successours*, in the sea of Rome; but for *superio-*

rity

The former opinions answered.

Luke 23. 61.

Priority of order granted to S. Peter

Sebastian. Meyer. in Apoc. c. 4. & Fox. ex Lyrano.

rity of jurisdiction, *sub judice lis est*, the matter is not yet determined, and it will never be granted, till it be better proved, to belong unto him.

The Authors opinion.

Therefore to tell you what I conceive of our Saviours *love* to these two Apostles, I say, that as in Christ there were *two natures*, and two wils, divine and humane, so *two loves*; the one in respect of his *humane* nature, so he loved the *Iewes* better than the *Gentiles*, and came principally (as himselfe testifieth) to seeke and save *the lost sheepe of the house of Israel*, of whom *he came according to the flesh*; and among all these he loved his mother best; and next to her, those that were his next allyes and neerest kinsmen by flesh and bloud, according to the *rule of nature*, and the dictate of true reason, if there was no *obex*, no just let, or right reason to the contrary, because Christ, *induendo divinitatem*, in clothing himselfe with the Deity, did not *exuere humanitatem*, put off those humane affections, that are no sinnes; they were *guided*, but not *excluded* from him; therefore S. *Iohn* being his *first* cosen (as we collect out of the Evangelists) he, as *man*, loved him best, both before and after his passion, as being the *neerest* to him by flesh and bloud: the other love, wherewith he loved S. *Peter* best, was in respect of his *divine* nature, which is immutable and unchangeable, neither procured by our *merit*, because it is a *free grace* of God, nor diminished by our sinnes, because that *whom he loveth, he loveth unto the end*; though, *quoad nos*, in respect of our *sense* and apprehension, we do often perceive the same love to be either *more* or *lesse*, according as we do more or lesse seeme to serve or to offend our God; or, as God pleaseth to *dilate* the fruits thereof unto us, for our comfort, or to *with-hold* the influence of his favour from us, and so seeme to desert us, for our triall; and thus, with God there is *no respect of persons*, no naturall *cause*, no humane *merit*, to procure this love, but *in all nations*, and among all people, to whomsoever he giveth the grace, *to feare him and to worke righteousnesse* more than others, more than any; them he loves better than others, better than any; in which respect he saith in the law, *diligentes me diligo*, and in the Gospell, *He that doth the will of my father, the same is my mother, my brother and my sister*; and thus I take it, that, as God gave this grace unto S. *Peter*, to love Christ best, so Christ loved him best.

Two natures and two loves in Christ. Mat. 15. 24. Rom. 9. 3.

Christ refused no humane property that is without iniquity.

Christ loved S. Iohn best, as man.

Christ loved S. Peter best, as God. Ioh. 13. 1.

The immutable love of God is not alwaies perceived in the same measure.

Act. 10 35.

Mat. 3. 35.

And this should teach us, though not (with the simple Catholique) so farre to magnifie him, as almost to deifie him, and, as *Bonaventure* and *Bosquierus* do relate, not *probable*, but *incredible*, and, in many places, most *ridiculous* things of S. *Francis*; so to ascribe to S. *Peter* more than we can *colour* with any reason, or himselfe would *accept*, if he were here in person; yet as S. *Augustine* saith, *Vereri ne in Petro contumelioſi existimus*, to be afraid, we doe no wrong unto S *Peter*, and to be injurious to him, now a *Saint* in heaven, when as we ought to sleight no *servant* of God on earth; because (as S. *Bernard* saith) he was *honorabilissimum membrum in corpore Christi, vas in honore plenum gratiæ*, a most honourable member in the body of Christ, a vessell full of grace and glory; and, as S. *Augustine* saith, *Omnes sciunt illum apostolatus principatum cuilibet episcopatui præferendum*; all men do know, that the principality of his *Apostleship* is to be preferred before all episcopality whatsoever. And therefore, seeing S. *Peter* was so *excellent* a gift, we ought to *praise* and blesse the name of our good God, for giving unto his Church so *holy* and so blessed an Apostle as S. *Peter* was.

What the former doctrine should teach us.

Aug. de baptismo. cont. Donatist. l. 2. c. 1.

Aug. quo supra.

And so much for the *speakers* in this dialogue.

2. The *speech* in this dialogue is twofold.

2. The speech in the dialogue; twofold.

1. A *question* of S. *Peter*.
2. An *answer* of our Saviour.

1. For the *question*, we must consider { 1. The *occasion* 2. The *substance* } of it.

1. The *occasion* of this question I find to be threefold.

1. The *words* of Christ to S. *Peter*.
2. The *turning* about of S. *Peter*.
3. The *sight* of S. *Iohn* following Christ.

} For

1. The question, two things to be considered. 1. The occasion: which is threefold.

1. Our

1. Our Saviour told him (as S. *Iohn* sets it downe) with what *kind* of death he should glorifie God; and the better to *incourage* him, most chearfully, to go on in this sad passage, he saith, *follow me*; then, *gressu corporis festinationem itineris ostendens*, shewing by a *bodily* progresse, what *hast* and speed he should make, to finish that spirituall journey of glorious martyrdome, he *walks* on, and leaves this our Apostle to *follow* after. Then

1. The words of Christ. *Petrum crucifixit Nero. Euseb. l. 3. c. 24.*

2. S. *Peter* turned *aside*, and looked *about* him, to see what he should behold, or perhaps to consider what he should do; and then

2. The turning about of S. Peter.

3. He seeth S. *Iohn*, without any further adoe, *following* Christ; and this subsequent *sight* of his turning about, moved him to ask this question, *and what shall this man doe?* that is, as S. *Cyrill* doth expound it, *quis vitæ exitus hunc expectat?* What manner of death shall this man die? Or, by what kind of suffering shall he glorifie thy name?

3. The sight of S. Iohn. *Cyrill. l. 12. c. 66. & Chrys. Hom. 87.*

Where I beseech you to observe *seriem causarum*, how our Saviours *words* were *causa sine qua non*, the first motive that produced this turning about, and this *looking about* brought him to the sight of S. *Iohn*, and the *sight* of S. *Iohn* moved him to ask this curious question, *and what shall this man do?*

The chaine of causes that moved S. Peter to aske this question.

And therefore when Christ commandeth us to do any thing, we should take heed of turning *backe*, or looking *aside*, and gazing *about* to disturbe our minds from what we should intend; but we ought to go on *speedily* and steddily to the performance of Gods precepts, and *remember Lots wife*, that for looking backe was presently turned into a *pillar of salt*, and *Orpheus*, that had his wife *Euridice* granted him out of hell (as the Poets faigne) upon condition, that he should not looke *backe* upon her, till she was come out of those infernall confines; but he

That we ought not to look backe in Gods service.

Luke 17. 32.

How Orpheus lost his wife Euridice.

Flexit amans oculos, & protinus illa relapsa est;

Being so inamour'd upon his wife, did cast backe his lookes on her, and she was presently fetch'd back againe to hell; to teach us, as *Ferus* saith, *Ut nunquam retrospiciamus*, that we should never looke back from the works of our vocation; nor make any stay, to put those good thougths, that come in our mind, to execution; but, as the Poet saith,

Ferus in h. loc.

Tolle moras; semper nocuit differre paratis;

Lucan. Phars. l. 1.

Delay no time, which is alwaies dangerous to great designes; for many men have omitted many good things, that they intended, by reason of their delay, which produced many accidents, that fell out *inter calicem supremaq; labra*; as we read of *Agrippa*, that was almost perswaded to become a Christian, but by deferring his *resolution* to another time, he hindered his owne *conversion*, for ought we read of, to this very time; and therefore, when God puts any good thoughts into our *heads*, any good purposes into our *hearts*, let our hands put them presently into action, let us not stay their execution; good things need no reprivall.

To delay Gods service, how dangerous it is. Acts 26. 28.

But now why S. *Peter*, upon the *premises*, should make this *quære*, and demaund this question, it may be soone inquired, but not easily answered; because I find Expositors very various in this point; for

Why the premises moved S. Peter to ask this question.

1. *Michael a palatio* saith, he did it out of his singular *love* to S. *Iohn*, *qui voluit amici statum discere*, which love made him carefull for his friend, and out of that love to him, he desired to know what should become of him; *quia amor solicitos facit*, because true love makes us very carefull, as S. *Chrysostome* saith; and respects not onely our selves and our owne good, but also the good of our friend.

1. Opinion. *Michael a palatio in Iob. 22.* The property of true love. *Chrys. Hom. 87.*

2. S. *Ambrose* saith, that he did it for the strengthening of his owne faith; *Quia non audens voluntatis perseverantiam sibi polliceri, ad solatium sui-ipsius consortium quærit alterius*; because he durst not promise unto himselfe the *stability* and perseverance of his owne will, to suffer and die for Christ, he having so much experience before, of his owne *imbecillity* and weakness, when Christ told him he should denie him; therefore he might now *feare* the more, when Christ tels him that he should *die* for him; and in that respect, seeing as the Poet saith,

2. Opinion. *S. Amb. in Luc.* Afflicted men have some comfort to see others in the same afflictions with themselves.

Virgil. Æneid. Cyrillus l. 12. c. 66.

Solamen miseris socios habuisse doloris.

And Saint *Cyril* saith, *volumus nostrorum laborum habere socios*, it is most naturall unto us to desire partakers of our labours, and it is some comfort unto us to see some fellowes in our sufferings; he might be desirous to know whether S. *Iohn* should die with the same death or not.

Second opinion answered and rejected. *Tolet. in Iohan. c. 22.*

But to this Cardinall *Tolet* answereth, in my minde, as truly as he doth briefely, that, *ruina alterius vitiosum est solacium homini justo*; the fall or death of another man is no right comfort to a just man, who takes no great pleasure in the unjust suffering of another man, and therefore,

3. Opinion. *Maldonat in hunc loc. Iohannis.*

3. *Maldonate*, weighing all these things a little better, saith, that S. *Peter* considering with himselfe, how deerely Christ loved S. *Iohn*, he thought that hee should obtaine this *priviledge*, not to suffer death for Christ, but, when upon these words he saw S. *Iohn* following Christ, then, on the other side, he supposed that he might likewise *drinke* of the same cup; and therefore, being thus *doubtfull* what to thinke of him, and *desirous* to be resolved of his doubt, hee saith, *& quid hic*, and what shall this man doe? So it is apparant, it was *curiosity* in S. *Peter*, that moved him to aske this question; and so the Major part of the best Writers doe conclude the same; for honest *Ferus*, the best of the Friers, saith, *in Petro manifestè se prodit natura carnis, quia semper solet caro, in alienam vocationem respicere, & suam negligere*; the humane *frailty* did manifestly shew it selfe in S. *Peter*, because flesh and blood doth alwaies love rather to looke into another mans state, then his owne; and so Saint *Cyrill*, *Cajetan*, *Baronius*, *Iansenius*, and divers others, that are as much devoted to S. *Peter*, as any other of the wiser sort of Papists, doe all yeeld, it was an *infirmity* in him, to move this question, *and what shall this man doe?* Yet Cardinall *Tolet* seemes to *justifie* him; and his reason is, that he was so lately, so *highly* advanced by Christ to such transcendent prerogatives, that we have no reason, to beleeve so easily, he should so *suddenly* fall into curiosity.

That curiosity made Saint *Peter* to aske this question. *Ferus in hunc loc. Iohan.*

Cyrillus l. 12. c. 66. Baron. to. 1. ad an. 34. Iansen. in Concordant. sup. hunc loc. Tolet in hunc loc. Iob:

The excuse of S. Peter.

But to this I answer (as Saint *Augustine* hath observed in the like case) that, *in uno momento, infra pauca verba, qui antea beatus postea Satanas dicebatur*; within a moment, after the speaking of few words, the same man, the same S. *Peter*, that was called *blessed*, is termed *Satan*; and therefore, though I doe most willingly yeeld to *Bellarmine*, that in regard of S. *Peters* love to S. *Iohn*, the care of his fellow, the comfort of his heart, the confirming of his faith, and many other considerable circumstances that might induce him to aske this question; *hac si curiositas dicenda, venia dignissima est*; this curiosity of S. *Peter*, if you will call it curiosity, may be placed, *inter minutissima peccata*, in the lowest ranke of the most veniall sinnes, and so the Apostle may be well freed *a tanto* from any great sinne, though, *non a toto*, not wholly from all fault; yet I must confesse this *curiosity* can bee no lesse, then a *humane* frailty in this *divine* Apostle.

Answered. *Aug. de verb. dom. ser. 13.*

Bellar. de rom. pont. l. 1. c. 28.

S. Peters fault not great.

And this is the *comfort* of Gods Saints, that when they see their owne infirmities, how subject they are to many *falls*, and sometimes to foule mistakings; yet they should not *despaire*, nor cast downe their soules from all hope; because they may consider how the *best* men failed and attained not unto perfection; and therefore, if the strong winds of mans temptation have shaken the great oakes of *Bashan*, and the tall Cedars of *Libanus*, what wonder is it if they doe much more shake the small and low shrubs of *Cades*? if S. *Peter* stumble, it is no marvell if I doe fall; And so much for the *occasion* of this question.

A comfort to Gods servants that they should not despaire.

2. The question wherein two things are observable.

2. The *question* it selfe is, *and what shall this man doe?* wherein you must consider these two points.

1. The *connexion*, in the word, *and*; and what shall this man do?
2. The *interrogation*, in the other words, *what shall this man do?*

3. The connexion

For this word, *and*, must not be omitted; because Saint *Chrysostome* and his Epitomist, *Theophylact*, and others, doe understand this precept and command of Christ, *follow me*, of a *corporall* bodily following of him; but this *connexion*

of

of the Apoſtles words, with that, which our Saviour ſaid before, doth ſufficiently ſhew that Saint *Peter* did well inough perceive our Saviours mind, that he ſpake this of his *death* and of the *manner* thereof; and it is as much as if he ſhould have ſaid, well, I underſtand what ſhall become of me; and now I deſire to know, what ſhall become of Saint *Iohn*; whether he likewiſe ſhall glorifie thee by a violent death or not? So from both theſe points, that is, the *connexion* of S. *Peters* words with our Saviours; and the *interrogation* of S. *Peter* unto our Saviour; we may obſerve two ſpeciall things moſt conſiderable.

Saint *Peter* underſtood Chriſt ſpake of his death.

2. The interrogation.

Two things obſervable.

1. The *piety* of our Apoſtle, in this his patient and moſt voluntary *ſubmiſſion* of himſelfe unto his Maſters prediction.
2. The *infirmity* of our Apoſtle, in this his curious *inquiſition* after his fellowes ſtate and condition: For

1. When Chriſt told him *what* and *how* he ſhould ſuffer for him, he ſhould die for him; *non reclamat, non refugium quærit, non obmurmurat*, ſaith *Ferus*; he was contented with all that, he murmured not, he refuſed it not; ſo *noble* was he, ſo *Heroicke* was his minde, and ſo willing to undergoe any thing for Chriſt his ſake, and for the Goſpells ſake; a rare example for us to follow him, to *gaineſay* nothing that God ſhall *ſay* unto us, and *reject* nothing that Chriſt ſhall *impoſe* upon us.

1. S. *Petri* piety.

Ferus in Iohan. 21. ult.

2. Though he was indued with ſuch *rare* vertues, with ſuch *divine* graces, and dignified by Chriſt to be the *firſt* and chiefe of all the Apoſtles; yet behold he was but a man, *fleſh* and *blood*, fraile and weake, ſubject to fall, when he thought to ſtand faſt; and though *glorious* for his promptneſſe to ſuffer martyrdome, and *admired* for his readineſſe to undergoe, for Chriſt, all kinds of afflictions; yet he was too *curious* to inquire, and too inquiſitive to ſearch after Saint *Iohns* ſtate and condition.

2. S. *Peters* infirmity.

And this ſhould put us all in mind of the Apoſtles rule, *qui ſtat videat ne cadat*, let him that ſtandeth take heed leaſt he falleth; for the *frailties* of the Saints, are recorded in the Scriptures, not that we ſhould, with the ſwine, paſſe by the ſweet and pleaſant flowers, and runne to roote in the dunghill, that we ſhall eſpie in any garden; *ſed ut caſus majorum ſit tremor minorum*, but that the pointing at their ſlips, and the ſetting downe of their faults, might move all others to looke better unto their ſteps, and to be the more carefull of their waies: for if *Abraham*, *David*, *Peter*, and the *beſt* of all Gods ſervants had their *faults*, Why ſhould you looke that we ſhould be without *ſinne*? or, why ſhould we thinke, we are able to ſtand, without a great deale of *care*, and many *prayers* to God for his grace to aſſiſt us? and therefore this ſhould teach us, the more warily to looke unto our ſelves, and not to be, too ſtrictly, *cenſurers* of our brothers weakeneſſe. And ſo much for the *queſtion* of S. *Peter*.

1 Cor. 10. 12.

The frailties of the Saints why recorded in the Scriptures.

2. The anſwer of our Saviour is in theſe words, ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολούθει μοι; *if I will that he tarrie till I come, what is that to thee, follow thou me.*

2. The anſwer of our Saviour.

In which words, you may obſerve theſe two parts.

Two parts:

1. A ſharpe *reprehenſion*.
2. A ſtrict *injunction*. } And

1. In the *reprehenſion* two things are likewiſe to be conſidered
1. The *one* concerneth S. *Iohn*, if I will that hee tarrie till I come.
2. The *other* reflecteth upon S. *Peter*, what is that to thee?

1. A reprehenſion, wherein two things.

1. That part of this reprehenſion, which concerneth S. *Iohn*, containeth theſe foure things very obſervable.

1. His *continuation*, or abode here on earth, *if I will that he tarry*.
2. The limitation of his abode, *till I come*.
3. The cauſe of this tarriance, or abode, is the will of Chriſt, *if I will*.
4. The condition of all this, expreſſed in this ſhort word, *if*, if I will that he tarry till I come.

1. What conceerneth S. *Iohn*, containeth foure points.

1. S. *Iohns* abode on earth.

1 Cor. 15. 6.

Ioh. 14. 2.

Luk. 16. 9. We have no long abiding in this world.

Heb. 13. 14. Iob 14. 2. 1 Cor. 7. 31. *Aulus Gell. noct. attic. l. 12. c. 2.*

Luk. 12. 19.

Seneca in ep. 22.

2. The limitation of S. *Iohns* abode. *Bern. de advent. serm. 3.*

A threefold comming of Christ.

1. Comming. Iohn 1. 14.

2. Comming.

Idem quo supra.

Iohn 1. 11.

Gal. 2. 20. Rom. 8. 9.

Two speciall signes of Christs comming to us.

1. The driving away of sin.

Rom. 6. 14.

Sap. 1. 5.

1. This *tarrying* of S. *Iohn* is not to be understood, of his abiding in the *place*, where he was standing, or continuing in that *countrey*, where he was now living; but of his remaining in that *state* of life, which he then injoyed, as the same word signifieth, where the Apostle saith, ἐξ ὧν πλείους μένουσιν ἕως ἄρτι; *of whom the greater part remaine unto this present*; and it noteth a tarrying for a *time*, with an expectation of an *end*, and not perpetually without end; and so the words, *till I come*, doe make it plaine unto us; because our μοναὶ, that is, our constant mansions, or αἰώνιοι σκηναὶ, our everlasting habitations, (as Saint *Luke* calleth them) are in heaven, and here is but τὸ μένειν, a tarrying onely with a *donec*, for a short time, *till he comes*: And therefore the life of man, in this life, is but a *temporary stay*, and not a *perpetuall abiding* in one state; for so *Iob* sheweth, that *man borne of a woman hath but a short time to live*, and so the Apostle teacheth, that *the fashion of this world passeth away*, and every man is like to iron, *si exercens conteritur, si non exercens rubigo corrumpit*; if you use it, it will weare, and waste away; and if you use it not, the rust will as fast eat it and consume it, as the wearing waste it, saith *Aulus Gellius*.

And therefore this condemneth the *folly* of them, that would, if they were able, build them here everlasting habitations, when they say with that foole in the Gospell, *soule thou hast goods in store for many yeeres*; for this should teach us rather, to imploy the time of our tarryance here, to Gods glory and the furtherance of our everlasting happinesse, by desiring rather to live *well* then to live long, *cum omnibus contingat benè vivere, nulli diu*; when as every man should live well, and no man can live long, as *Seneca* saith.

2. The *limitation* of the Apostles tarrying is in these words, *till I come*; and Saint *Bernard* saith there is a threefold comming of Christ.

1. *Ad homines*, unto men, in infirmity.
2. *In homines*, into men by his vertue.
3. *Contra homines impios & propter homines justos*, against wicked men and for godly men in glory. And

1. The *first* comming was, when *the Word was made flesh*; and this was past before these words were said; and therefore this comming here spoken of must bee understood, either of the second or of the third comming of Christ; And

2. The *second* comming, *est occultus & spiritualis*, is a secret and a spirituall comming, *& est via, per quam felix efficitur ultimus*; and it is the way to come unto, and the meanes that makes the last comming of Christ most happy unto us, as Saint *Bernard* speaketh; for when *hee comes amongst his owne, and his owne receive him not*, then will his *third* and last comming be to their torments; because they refused the comforts of his *second* comming.

And therefore we should give all *diligence* to examine, whether Christ bee *come* unto us by his *spirit*, and doth now *abide* in us by faith, or not: for *if any man hath not the spirit of Christ, the same is none of his*, saith the Apostle; and if you would know, whether Christ be *come* to you or not, I would be contented to go a little out of mine owne way, to teach you this way to make you happie; and therefore I say that you may know it best, by these two speciall signes,

1. The *diminution* of your sins.
2. The *accumulation* of graces.

For

1. As *Dagon* could not stand before the Arke of the Lord upon one table, so *Beliall* cannot reside with Christ in one heart; but if Christ be in us, then *sinne shall have no dominion over us*; and on the other side, if our hearts be full of evill *thoughts*, our mouthes of lascivious, wanton, and prophane *discourses*, and our hands deale with *wickednesse*, our eyes wander after our neighbours *wives*, and our feet walke in the *pathes* of unrighteousnesse, we may be sure Christ is not yet *come* unto us; or, if he hath *knocked* at our gates, we may be certaine, we have not yet *opened*, and he is not yet *entered* into our hearts; because *the holy spirit of discipline*, that is, the spirit of Christ, *fleeth from deceit, and dwelleth not in*

the

the body that is subject unto sinne.

Non bene conveniunt nec in una sede morantur. Ovid. Metam. l. 2. 1 he exercises of grace.

2. Saint *Bernard* demands, *quid est venire ad te, nisi gratiam suam conferre tibi?* What is to come unto thee, but to bestow his *grace* upon thee? For Christ is no niggard, and hee never comes empty-handed; but he is, and hee comes, *full of grace and truth*, and his grace, if it be in us, *will not be in vaine*, will not bee idle; but *it will give light to them that sit in darkenesse, and guide their feet into the way of peace*; and as Saint *Bernard* saith, it will awaken the drousie soule, mollifie the stonie heart, plucke out vice, and plant in vertue, water that which is thirsty, inlighten that which is darke, open that which is locked up, and kindle that which is cold; This is the *second* comming of Christ; and these are the surest *signes* of his comming; as the tree is knowne by his *fruits*, or the fire by his *heat*, so by these and the like *signes* you may know of the comming of the Sonne of God. And Bernard. in Cant. ser. 74. Joh. 1. 14. 1 Cor. 15. 10. Luk 1. 78.

The effects of grace. *Idem Bern. qui supra ser. 74.*

3. The *third* comming of Christ is in the last day, *in the glory of his Father with his Angels, to render unto every one according to his deeds.* 3. Comming. Mat. 16. 17. Revel. 22. 12.

But which of these two last commings is here meant by Christ in this place, it is not easily agreed; For Which comming is here understood.

1. Some doe understand this speech of Christ to signifie the *second* comming of Christ, in spirit, by his grace; and they make the words of our Saviour in the 16. Chapter of Saint *Matthew*, *There bee some standing heere, which shall not tast of death, till they have seene the Sonne of man come in his kingdome*, to paralell these words here, *If I will that hee tarry till I come*; for (say they) what is, *hee shall tarrie*, but *hee shall not taste of death?* and what is, *till I come*, but *the comming of the Sonne of man in his kingdome?* and what is that *kingdome*, but the effectuall *preaching*, and the obedient *receiving*, that is, *beleeving* and doing the doctrine of Christ, as our Saviour himselfe sheweth, when he saith, *the kingdome of God is come unto you.* 1 Opinion, of the comming of Christ in spirit by his grace. Mat. 16. 28. Mat. 10. 7, & c. 12. 28. *Vide etiam* 1 Pet. 1. 16.

But for my part, I cannot yeeld to this exposition; because our Saviour seemes to yeeld some speciall *prerogative* or favour unto S. *Iohn*, more then to the rest of the Apostles, that he should tarrie *till hee came*, which the rest should not doe; and therefore, *till I come*, cannot signifie the *effusion* of the gifts of the Holy Ghost, which was done on the day of *Pentecost*, nor the ample *promulgation* of the Gospell, which was presently done after our Saviours Ascention, nor for the effectuall *conversion* of many gentile nations unto the Church of Christ; because all this was done in the times of many more, which *tarryed* alive till this comming of Christ, and *saw* all this as well as S. *Iohn*, and were themselves great *helpes* to further this his comming, for the promulgation of the Gospell, and the conversion of the world unto the Church of God. And therefore The former opinion rejected.

2. Others understand it of his *second* comming, but not in *mercy*, for the preaching of the Gospell, and the conversion of the people to the faith of Christ, but rather for his comming in *justice*, by *Titus Vespatian*, for the destruction of *Ierusalem*, and the people of the Iewes, for their cruell *murdering* of the Son of God, and not *beleeving* in the faith of Christ; because he onely saw the same, and no more, of all the Apostles; and thus *Oecumenius* doth expound it; *volo eum manere in Palestina usq; ad excidium Hierosolimæ*, I will have him to stay untill hee sees the destruction of *Ierusalem*; and so *Theophylact* and *Dorotheus* in his *Synopsis* writes, that divers men thought so. But 2. Opinion, of the comming of Christ to execute judgement upon Hierusalem.

3. Others doe understand it of his *third* comming, to judgement; and yet all of these cannot agree in what sence he should tarrie, till Christ should come to judgement; for some of them would have it *hyperbolically* spoken, to signifie that he should live *very long*; as we doe usually speake of a long time, I thinke, hee will tarry till the day of judgement; that is, he will stay a very great, and a very long tedious while; and others have hereupon grounded a most *senceless* error, that he should not die at all, but should remaine untill the 3. Opinion, of his third comming to judgement, yet not all in the same sence. *Lemnius & Theodor. Mopsuestius apud. Maldonat. in Ioh. cap. 21.*

Mat.16.28.

comming of Christ to judgement; and they would prove their mistaking out of our Saviours words, *There bee some standing here which shall not taste of death, till they see the Sonne of man comming in his kingdome*; so thought *Hypolitus*, and *Beda*, if that be *Beda*, which wrote the *Serm. de Iohanne Evangelista*, and *Simeon Metaphrastes*, and *Isidorus*, and others, that supposed he died not at all, but remaineth yet alive, with *Enoch* and *Elias*, who are not dead in their graves, but are sleeping in some place, where the LORD appointed them.

Hypolitus in lib. de consummat. seculi.

The former opinion answered and rejected.

But to answer these mens supposition, our Saviours words in that place of *Matthew*, are generally understood of all Expositors for the kingdome of *grace*, and his comming by his *spirit* to inlarge his Church after his Resurrection; or of that glory of his *transfiguration*, on Mount *Tabor*, which is immediatly expressed in the next Chapter, and was seene by Saint *Peter*, Saint *Iames*, and Saint *Iohn*, which were some of them that were standing by, when our Saviour spake these words; and to confute their error, that thought hee remaineth alive; *Theophil.* saith, that he was slaine under *Trajane*; and to prove not onely that he *died*, but also that he died a *violent* death, he alledgeth the saying of Saint *Matthew*, *calicem quidem meum bibetis*; ye shall drinke indeed of my cup; that is, saith he, you shall die a *violent* death, as I shall die; and therefore, he addeth, *Quis audeat dicere eos violentam mortem non obijsse?* who dares denie that they died a violent death? especially, when it is apparant that Saint *Iames* was slaine with the sword, and so dranke of that cup, and therefore most probable, that his brother tasted of the same drinke; yet this may be answered, that the drinking of Christ his cup, doth not alwaies signifie to undergoe the same or the like *violent death*, but to sustaine a great measure of *sorrow* and afflictions for Christ his sake; so every Christian drinketh of his cup; and so Saint *Iohn*, *quamvis materiali cruce vel gladio non occubuerit, verè tamen calicem Domini bibit*, though he died not with the sword, or by any other *materiall* crosse, or violent death; yet did he truly drinke of the cup of his Lord, and drinke deepe thereof; first, when he stood under the crosse of Christ, with *Mary* and others, when Christ was *crucified*, and saw his bitter Passion, heard his lamentation, and considered all the scornes and contradictions of sinners against him; and then secondly, when, under *Domitian*, he was cast into a boyling tunne of oyle, at *Rome*, and after that banished into the Ile of *Patmos*, and alwaies persecuted for the testimony of Iesus Christ.

Mat.20.23.

Act.12.2.

To drink of Christ his cup what it signifieth.

Perus in hunc loc. Iohn.c.21.

When Saint *Iohn* dranke of Christ his cup.

Nicephorus lib.1. c.35.

That Saint *Iohn* lay in his grave and rose againe.

Ambros. de Spiritu Sancto.

That opinion confuted.

Beza in annotat. in Iohn.c.21.

Tertullian de anima cap. de Menandro hæretico.

Polycrates apud Euseb. l.3.c.31.

Ambros. in Psal. 45. & Ser.20. in Psal.118.

Euseb. & Myss. hom. de Iohn. Evangelista.

Chrysost. in Iohn hom.2.

Aug. de temp. serm.149.

Leontius in h. loc.

Gregor. hom.35. in Evang.

Haymo in vita Nicolai. &c.

And there be some, that, with *Nicephorus* and Saint *Ambrose*, thinke, that hee *died* indeed, but *rose* againe the same day; because it is reported, that he prepared a grave for himselfe, and laid himselfe downe alive therein, but afterwards, being sought there, his body could not be found; and therefore Saint *Ambrose* saith, *hinc clausis tumuli foribus, gratia Resurrectionis sublatus est, ut constaret Sepultura & non inveniretur sepultus*; hee was taken out of his Tombe, though the doores thereof were shut, that his Sepulture and buriall might appeare, but himselfe might not be found; and all this, no doubt, by the power of Christ his Resurrection, and for a testimony of the Resurrection of all flesh.

But to confute this fiction of *Nicephorus*, which made that Impostor of *France* to take upon him the person of Saint *Iohn*, and to be therefore justly burned at *Tolouse*, as *Beza* saith; *Tertullian* tells us plainely, *obijt & Iohannes, quem in adventum Domini remansurum frustra fuerat spes*; that Saint *Iohn* also died, whom they did hope, but in vaine, should remaine unto the last comming of the Lord to judgement; and so *Polycrates*, and Saint *Ambrose* too, in another place, is of this minde, and *Emyssenus*, Saint *Chrisostome*, Saint *Augustine*, *Leontius*, Saint *Gregory*, *Haymo*, *Theodoret*, *Heracleota*, *Beda*, *Theophylact*, *Euthymius*, *Rupertus*, and divers others, doe unanimously affirme that hee died, and was buried at *Ephesus*, about the ninetie eight yeere of his age.

And therefore, this *tarrying* of S. *Iohn*, till the comming of our Saviour Christ to judgement, is to be understood, not of his remaining alive, without seeing of *death*; but of continuing without tasting of any *violent* death, that is, *manere illæsum, integrum, & non crucifixum*, to remaine unkilled, and uncrucified, which S. *Peter* was to undergo; so *Eusebius Emyssenus* in his *Hom. de S. Iohanne, S. Augustine de temp. Ser.* 149. *Rupertus & Maldonat. in Ioh.* 21. and many others, do say, this is the true and genuine sense of our Saviours words, and S. *Iohn* himselfe in this very place, doth seem to intimate the very same thing; for after he had said, that S. *Peter* should *follow* Christ, that is, be *crucified* as Christ was; he saith, S. *Iohn* should remaine till Christ came; and that we might not mistake this phrase, he tels us, that Christ said not, he should not *die*; and therefore this tarrying of him must not be understood of his *death*, but of the *manner* of his death, that he should remaine uncrucified, untorne, and unmartyred, till Christ should come to judgement.

The true meaning of the phrase expressed.

And this is some *comfort* unto the Saints of God, that not onely *Martyrs*, which undergo death, and do lay downe their life for the truth of Christ, should be so well beloved of Christ, and received into his kingdome, but also all *Saints* that do love God, and do lead a godly life, should be most dearely beloved of God, and so much regarded of Iesus Christ; and therefore the Church of Christ (saith *Ferus*) *rectè ita cumbentes martyrij rosas amplectitur, at nihilominus celebret candidæ confessionis lilia*; doth so rightly honour the cropt-off roses of bloudy martyrdome, as that it doth no lesse celebrate and commend the standing lillies of a candid profession; *quia in altero vita activa fortitudo, in altero contemplativa præstet pulchritudo*, because the heroicke fortitude of an *active* life doth shine in the one, and the delightfull beauty of the *contemplative* life doth appeare in the other; and both are dignities and diversities of gifts, and both good, both from God, and both most acceptable unto God. And so much for S. *Iohns* tarrying.

What we may learne from the former doctrine.

Ferus in h. loc. Joh. 21.

Innocency loved of God and honoured by the Church.

3 The *cause* of S. *Iohns* tarrying is here set downe to be the *will* of Christ, *if I will that he tarrie*; and the *will* of Christ is to be considered two wayes.

3. The *Cause* of S. *Iohns* tarrying, the will of Christ.

1. As he is a *man*, so *he came not*, he desired not *to do his owne will*, but to do the will of his Father that sent him.

Ioh. 5. 30.

2. As he is a *God*, and so, letting passe all other schoole-distinctions, I say this will of Christ is either $\left\{\begin{array}{l}1.\ Secret.\\ 2.\ Revealed.\end{array}\right\}$ And

The will of God twofold.

1. The *secret* will of Christ, as he is God, is *inexpressible*, and *incomprehensible*; whatsoever pleased him, that he did, that he doth, and that he will do; and what he will do, besides what he hath said, we cannot know; for *his wayes are in the seas, his paths in the great waters, and his footsteps are not knowne*; but his thoughts are unsearchable, and his judgements past finding out. And this *will* of God hath these speciall attributes or conditions.

1. Secret.

Psal. 77. 19.

1. It is *absolute*, without dependance, *Psal.* 135. 6.
2. It is *omnipotent*, without resistance, *Rom.* 9. 19.
3. It is *free*, without coaction, *Rom.* 9. 15.
4. It is *universall*, without limitation, *Dan.* 4. 3. *Mat.* 10. 29.
5. It is *constant*, without altering, *Esa.* 46. 10.

Quæ Deus de ipso vult, necessariò vult, sed necessitate naturæ, non coactionis. Zanch. de natura Dei. Hieron. adverss. Pelag. l. 2.

And therefore, this *will* of Christ is rather to be *suffered* with *patience*, than to be *searched* into with *curiosity*, as S. *Hierom* saith; because, (as *Moses* saith) *the secret things belong unto the Lord our God, Deut.* 29. 29. And yet such is the *nature* of man, that he will be ever prying into this will of God, which he would have *secret* unto himselfe, but he shall never have it so with our good will; we are still so desirous to tast of the forbidden fruit; and therefore Christ still reproveth us with a *Quid ad te, what is that to thee?* Why wilt thou drown thy selfe in this ocean, why wilt thou burne thy selfe in this fire?

2. The *revealed* will of Christ is that, which is set down in the holy Scriptures, and is expounded by the Preachers of Gods Word; and this (as *Moses* saith)

2. Revealed.

Deut. 29. 29.

belongs unto us, and to our children after us; and it is our *wisdome* to know it, and our *happinesse* to do it, as our Saviour testifieth, *if ye know these things, blessed are ye, if you do them:* and the Prophet *David* tels us, that the blessed man, which lookes for happinesse, *will exercise himselfe herein day and night*; and he may well enough spend his whole time herein, without any further prying into Gods secret will; because this very *will*, this *revealed* will, is so deepe and so unsearchable, as that the best wit and the greatest learning can never dive into the *depth* hereof.

Ioh. 13. 17.

Psal. 1. 2.

And so much for the *cause* of S. *Iohns* tarrying, the will of Christ.

4. The *condition* of his tarrying.

4. The *condition* of this tarrying is, *if I will*; and here I must tell you, that I find great *difference* and great *difficulties* about the reading of these words; for the *vulgar Latine* saith, *Sic volo eum manere*, so I will have him to tarrie, *absolutely*, without condition; and so S. *Augustine*, S. *Ambrose*, *Gregory*, Archbishop of *Turone*, venerable *Bede*, S. *Bernard*, *Rupertus*, *Ferus*, *Thomas*, *Cajetan*, *Michael a palatio*, and diverse others, that doe follow the vulgar Latine, do read it thus without condition; and so *Oecumenius*, and *Eusebius Emyssenus* are cited to read it after the same manner.

The difference about the reading *Aug. Tract. 124. & de tem. Ser. 149. Amb. in Psal. 45. & in Psal. 118. & in Luc. l. 7. Bern. in Serm. de natali Innocent. Ferus, Thom. Cajet. Michael a palatio in loc. Emyss. in hom. de Iohan. Evang. Cyrill. l. 12. c. 66. Chrys. hom 89. Hieron cont. Iovin. l. 1.*

But the *Greeke* reading, together with most of the Greeke Fathers, as S. *Cyrill*, S. *Chrysostome*, *Theophylact*, &c. and S. *Hierom*, and the old exemplary Latine copies, as *Erasmus* testifieth that he saw them, do read it, *si*, *if I will*; and so most of the learned Iesuites and other Popish Writers do follow the Greek reading; for though *Georgius Trapezuntius*, a very excellent Grecian, saith, that ἐὰν with the Greeks, if it be joyned with the *subjunctive* mood, signifieth, *if*, but when it is joyned with the *indicative* mood, it signifieth, *so*; and therefore, it being here joyned with the *Indicative* mood, he thinketh that the best reading is according to the vulgar Latine, *so*; yet *Michael a palatio* confesseth, that the conditionall reading, *if*, is the plainer reading, though he addeth, just like a *Iesuite*, that is loth to *stay* in the truth, when he is forced to *confesse* it against his will; *at non quò planior eò certior, nec quò plausibilior eò verior*; but that is not alwaies the surer which is plainer, nor that truest which is the most plausible; and *Iansenius* saith, he is peevish, that will contend for the vulgar translation, and *Maldonat* ingenuously confesseth, that *incredibili scriptorum negligentia*, by the incredible negligence of transcribers, this reading, *nulla specie probabilitatis*, with no colour of truth, with no shew of probability, had invaded and corrupted almost all the *Latine* Bookes: but he saith, *In omnibus quos legere potui Græcis codicibus, etiam illo celebratissimo vaticano, & apud Syriaca exemplaria, & nonnulla Latina, & vetusta manuscripta, & omnes Græcos enarratores summo consensu reperitur si*: In all the *Greeke* bookes that I could read, and also in that famous one of the *Vaticane*, and so in the *Syriacke* exemplars, and some Latine copies, and ancient manuscripts, and all the Greeke Interpreters, we doe find it written with one consent, *if*; so *Tolet*, *Sa*, *Cajetan*, and *Bellarmine* doe say, that the text should not be changed for the ancient errours of ignorant writers.

Michael a palatio in Iohan. c. 21.

Iansen. in Concord. c. 148. Maldonat. in loc. Ioh. 21.

Bellarm. de Verbo Dei. l. 2. c. 11.

And this may serve to shew unto us these three speciall points worth our observation.

The former point teacheth three things.

That is, { 1. The *infirmity* of man. 2. The *providence* of God. 3. The *difficulty* of finding out many truths.

1. The infirmity of man.

1. I make no question, but the *Scribes* and writers of the holy Scriptures did apply their *best* diligence to do the same sincerely, without errours, and yet behold here how one crept into the Booke of God, *& omnes ferè Latinos codices contaminavit*; and hath almost corrupted all the Latine bookes, saith *Maldonat*; and therefore you may observe *frailties*, as in the best *men*, so in the best of our *desires*, wherein the best of us cannot justifie our selves free from all faults.

Maldonat. in loc. Ioh. 21.

2. The providence of God.

2. Though the Divell be never so subtill, and his instruments never so cunning,

ning, to thrust in *sic* for *si*, a very small difference in the writing thereof, as among the *Arrian* heretickes he made them to believe Christ was ὁμοιούσιος, instead of ὁμούσιος; which is but a very little difference in *sound*, the adding of one poore *iota*, though it be very very great in *sence*, no lesse than the deniall of the *Deity* of the Son of God; yet the *providence* of this all-wise God, which neither slumbereth nor sleepeth, hath been alwaies so *watchfull* over his Church, that although heresies and errours have oftentimes invaded the same very much; yet he hath never suffered his truth *quite* to faile, but in some place or other, as the Church in the *wilderneſſe*, so his truth in the Church, he hath alwaies preserved the same uncorrupted; but then

The great hurt out of a small show.

Rev. 12. 6.

3. Here is need of *diligence*; for it is *thesaurus absconditus*, a hidden treasure, like the wheat in the chaffe, not alwayes seene; nay, almost like a needle in a bottle of hay, there it is, but well-neare impossible to find it out, without a great deale of art and industry, by turning many bookes and looking over many leaves to find out *si* from *sic*, and the like: And therefore let our braine-sicke *Enthusiasts* think what they will, that they can with S. *Hieroms delirus senex & vetula anus*, doting old man and poore old wife, *cum legerint per seipsos intelligere*, understand it of themselves, assoone as ever they read the Scriptures, as S. *Augustine* saith to *Honoratus*; yet we that wast our *strength*, weare our *selves*, and consume our *times* in studies, do find, that *difficilis via ad astra*, the way to heaven is not easie, but it is a hard matter, many times, to find out the truth, when Satan, that dwels in darkneſſe, will so often *transforme himselfe into an Angell of light*.

3. The difficulty of finding out the truth.

Aug. in Ep. ad Honorat.

2 Cor. 11. 14.

And so much for our Saviours speech concerning S. *John*.

2. That part of our Saviours speech, which pertained unto S. *Peter*, is, *Quid ad te?* What is that to thee? *If I will that he tarie till I come, what is that to thee?* Why dost thou thrust thine oare into another mans boat, or thy sickle into thy neighbours harvest?

2. What concerneth S. Peter.

So here we must consider two speciall things.

Two things to be observed.

1. How *curiosity* is reproved.
2. In *whom* it is reproved.

For

1. I never read the *curiosity* of any one suffered by Christ to go unchecked; for when the Disciples would needs know, when he meant *to restore the kingdome to Israel*, he tels them, *It is not for them to know the times and the seasons, which the Father hath set in his owne power*: so when they would know whether *many* or *few* should be saved, he tels them, it were fitter for them to strive to be found in the *number* of them that were saved, then to desire to know how *many* should be saved: and so here, when S. *Peter* would know, what S. *John* must doe, our Saviour answereth him with a *quid ad te? What is that to thee? Quid quaeris quae nec scire potes, nec si scias, beatior sis?* To what end shouldst thou inquire after those things, which thou canst not know, or if thou knewest, thou couldst not be the happier, as *Lactantius* speaketh? And the *reason*, why curiosity is thus checked, is, *quia curiositas invenit haeresin*; because, as S. *Augustine* saith, *curiosity* hatches heresies; it intoxicateth mens heads, and leads them into such labyrinths, that they, failing of the truth, do fall into all kind of errours.

1. Curiosity reproved. Acts 1. 6, 7.

Luke 13. 24.

Lactant. instit. l. 2. c. 9.

2. This sheweth unto us, that with God *there is no respect of persons*; for when his owne *mother* said unto him, *They have no wine*, he answered her, *Woman, what have I to do with thee? mine houre is not yet come*: and S. *Ambrose* is not afraid to say, *Christum arguisse matrem*, that he reproved his mother, saith *Iansenius*; and when S. *Peter* asked what S. *John* must do, our Saviour answered, *What is that to thee?*

2. In whom curiosity is reproved. Ioh. 2. 3.

And therefore, *Si Christus Matri, si Petro non pepercit, sed eos reprehendit, quanto asperius nobis dicet, quid ad vos?* If Christ spared not his *mother*, nor his chiefe Apostle *Peter*, how much sharper will he say to us, what have you to do to enter into my secrets, and, with the men of *Bethshemesh*, to peepe into my arke? You say, my *counsels* are like the great deepe, and my *secrets* are past finding

What the former doctrine teacheth.

1 Sam. 6. 19.

The curious inquiſitions of fooliſh men.

A foole will aske more queſtions in an houre, then a wiſe man can anſwer in a yeere

finding out; and yet you will know them; one will know, what God *did* before hee made the world, another would know, who are *predeſtinated* to life, who *reprobated* to death, and he muſt know the *cauſe*, the *manner* and the *end*, and all of all this; a third would know, why two having the ſame *meaſure* and proportion of grace and divine helpe offered unto them, the one is *converted* the other *hardened*; a fourth would faine know, when the *day of judgement* ſhall be, and what ſhall become of the divels and damned ſoules, after they have endured ſo many millions of *ages*; and a thouſand ſuch *curious* godleſſe queſtions we would faine know, though the knowledge thereof ſhould make us worſe and not better; and therefore there can bee no better anſwer to ſuch inquiſitors, then *quid ad vos*, What is that to you? for what hath the ſillie Ruſticke and the meane Mechanich, (*quorum res fides q̃, in manibus ſita ſunt*, whoſe credit, wealth, and wit, lieth in their hands and not their heads, as *Saluſt* ſpeaketh of the factious *Plebejans*) to doe, to cenſure Church or State? they thinke they ſee the arch ſhake, and the ſtate reele; and therefore they will bee the men to ſtay and to ſtate all things right; I cannot make any better anſwer, then the Prophet *Eſay* doth, *Who hath required this at your hands?* or, then our Saviour doth heere, *quid ad vos*; what have you to doe with another mans ſervant; *ſpartam, quam nactus es, cole*, till thine owne *ground*, beare thine owne *burthen*, and diſcharge thine owne *duty*, and be not *curioſus in aliena Republica, deſidioſus in tua*, like thoſe travellers, that goe to learne other countries before they know any thing of their owne; but let us all looke at *home*, and looke unto our *ſelves*; and as the Apoſtle adviſeth every man, in the *affaires* of the Church and Sate, *to ſtudy to bee quiet*, and to medle with his owne buſineſſe, ſo eſpecially in the *ſecrets* of Almighty God, we ſhould, as the Apoſtle ſaith, *ſapere ad ſobrietatem*, bee wiſe unto ſobriety, leaſt if we approach too neere to this mount *Etna*, we ſhall with *Plinie*, burne our ſelves in the flames of this conſuming fire. And ſo much for our Saviours *reprehenſion, quid ad te, what is that to thee.*

Saluſt. de bello Iugurth.

Eſay 1.12.

1 Theſſ. 4.11.

Rom. 12.3.

The

The ſecond part.

2. HAving ſpoken of the *reprehention* of Saint *Peter*, wee are now to treat of the *injunction*, σὺ ἀκολούθει μοι, *follow thou mee*: and wee find that in theſe three words, there are three ſpeciall parts:

2. Part: Three ſpeciall points.

1. The *act*,
2. The *agent*,
3. The *object*.

Or, to ſpeake more agreeable to the words;

1. The precept, *follow*
2. The perſon, *thou*
3. The patterne, *me*.

1. For the precept, *follow*, obſerve in the firſt place, how *gently* Chriſt deales with us; for he doth not bid us *goe before*, but *follow after*; and you know that, *ſicut periculoſior eſt docentis quam audientis conditio*; it is ſafer to be a hearer then a teacher; it is a greater danger to leade then to follow; for

1. The precept.

Ovidius in ep. Laodam. Protesilao.

Qui primus Danaum Troada tanget humum,
Infælix, qua prima virum lugebit ademptum;

He that *firſt* laid his foot on the Trojane ground, was deſtined to be laied firſt dead upon the ground; and therefore *Laodamea* prayeth for her husband, *tua ſit milleſſima puppis*, that his ſhip might be the *laſt* that ſhould enter into that port, and that he would be the *laſt*, which ſhould goe out of that ſhip; whereas on the other ſide, *Iulius Cæſar* and *Alexander*, and all other brave Commanders were the *firſt* in all heroicke exploits, and never ſaid unto their ſouldiers, *ite*, goe ye, but *venite*, come ye; becauſe they were ready for the gaining of more honour, to undergoe the greateſt dangers themſelves; and therefore Chriſt, like a true heroicke, makes himſelfe *the Captaine of the hoſt of the Lord*, and doth firſt enter upon the pikes of his adverſaries; and although, as *Lucan* ſaith of *Sceva*,

The braveſt Commanders would be the firſt in any heroicke enterprize.

Ioſhuah 5.14.

Lucan. pharſal. l. 6. p. 633. in fol.

Illum tot petit moles, illum omnia tela
Nulla fuit non certa manus, non lancea falix;

the foes incircling round,
At him direct their weapons all, and all
Their hands aime right, and javelins rightly fall:

The divell aimed chiefly at him, and bad his ſouldiers fight againſt neither great nor ſmall, *ſave onely againſt the King of Iſrael*, againſt this *principall* Leader of all Gods Saints; yet he like the patterne of all true valour,

1 Kings 22.31.

Idem quæ ſupra.

jam pectora non tegit armis
Ac veritus credi clypeo, lævâq; vacaſſe
Aut culpa vixiſſe ſua, tot vulnera belli
Solus obit, denſamq; ferens in pectore ſylvam.

His breaſts, no armes now hide
Scorning to uſe a ſhield, leſt his left ſide
Should want a wound, and he be fore'd to live
By his owne fault, what wounds the warre can give
He takes alone, and bearing a thicke wood
Of darts upon his breaſts.——

Huius clypeo ajunt C xx. ſagittas inhæſiſſe, corpuſq; eius ſex vulneribus tranſfixum; ſed Cæſar CCxxx foramina in eius clypeo inventa fuiſſe ſcriptum reliquit, Comment in Lucan. p. 660 in fol.

He ſtands in the *forefront* of Gods army, to beare the greateſt brunt himſelfe, and to be a *patterne* for all others to follow after;

And yet, three ſorts of men are to be blamed for the tranſgreſſion of this precept, of following Chriſt.

1. They

Three ſorts of runners blamed.

1. They that runne *before* him;
2. They that walke *cheeke* by joule with him;
3. They that will not *follow* after him.

The *firſt* wrong themſelves, the *ſecond* abuſe Chriſt, and the *third* neglect both the *precept* of Chriſt and the *ſaving* of their owne ſoules; for

1. Runners before Chriſt: *Aug. in Pſal. 62.*

1. They that do *antecedere Chriſtum*, runne before Chriſt, as Saint *Auguſtine* ſaith, are ſuch as make more ſinnes then the *Law* prohibiteth, and would faine be farre more righteous then the *Lord* requireth, becauſe they will follow their owne inventions rather then the divine directions; but we need not bee over-curious, when God lookes not we ſhould *ſhunne* thoſe things, which he gave us leave to *uſe*; and there are ſinnes inough by the law preſcribed, as rebells, to be apprehended, without medling with thoſe that were never ſuſpected; and therefore *Salomon* ſaith, *bee not righteous overmuch, neither make thy ſelfe over wiſe, why ſhouldſt thou deſtroy thy ſelfe*; that is, when the Lord doth not deſtroy thee: for this *too much* preciſeneſſe in Gods ſervice, is like the poyſon of *Ieloufie* betwixt man and wife, an *exceſſe* of love, but the *greateſt* miſchiefe in the world; and makes them fall moſt deſperately, becauſe they runne too furiouſly: and therefore I would wiſh theſe men to follow the counſell, that grave *Phœbus* gave unto his raſh and giddie-headed ſonne *Phaeton*,

Againſt too much preciſeneſſe.

Eccleſiaſt. 7. 16.

Ovid. Metamor. l. 2. p. 33.

Parce puer ſtimulis, & fortius utere loris;
Sponte ſua properunt, labor eſt inhibere volantes.

You need not ſpurre your fiery affections, but you ſhould rather curbe and bridle your furious paſſions; for as it is not good to ſpurre a *free* horſe, ſo it is no wiſedome to run too violently *downe* the hill; the one will *tyre*, the other will *fall*, if he doth not diſcreetly ſtay his courſe.

2. Preſumptuous companions of Chriſt.

2. They that walke *cheeke* by *joule* with Chriſt, are ſuch as joyne their *owne righteouſneſſe* with the righteouſneſſe of Chriſt, to make them righteous in the ſight of God; they muſt *partake* with Chriſt in ſatisfying for ſins, and they muſt *ſhare* with him in the purchaſing, or meriting of heaven; they are loth to give him *all* the glory of all alone; but, as the Poet ſaith,

Lucan. l. 1.

Quæ mare, quæ terras, quæ totum poſſidet orbem
Non cepit fortuna duos.
That ſtate, that miſtreſſe ore the world did raigne,
Rul'd land and ſea, yet could not two containe;

Men cannot abide rivalls in what they deerely love.

And the reaſon is rendered by *Curio*, —*Partiri non potes orbem, ſolus habere potes*; — man loves not to be *halfe maſter*, in any thing that is excellent, we cannot abide to have *rivalls* in our loves; and therefore, *God will not give his glory*, that is, any part of his glory, *unto another*; but he muſt have *all* our *hearts*, *all* our *ſoules* and *all* our *ſervice*, or, if he ſhall not have *all*, he will have *none* at all; and yet Chriſt ſhall not have *all* the glory of our ſalvation, but we will *part* ſtakes with him, though we bore *no* part of the wrath of God, but, as the Prophet *Eſay* ſaith, *he hath troden the winepreſſe alone*; he hath paid *all* our *debts*, and yet he ſhall not have *all* the *thankes*; becauſe *Adam* was never ſo aſhamed of his *nakedneſſe*, as the ſonnes of *Adam* are now proud of thoſe poore *ragges* of humane abilities, which they thinke they have to *co-operate* with Chriſt (I do not ſay in the workes of *grace*, for ſo we doe by the helpe of Chriſt) in the *meriting* to themſelves the reward of *glory*; but for my part; let me never receive any *joy* in heaven, but what I ſhall *wholly* acknowledge to bee moſt *freely* received from my Saviour *Chriſt*, without the leaſt reſpect or thought of *meriting* any part thereof, by all the beſt ſervice that either I have, or ſhall be ever able to doe to God, though by the beſt helpe and grace of Chriſt: this ſhall bee my *faith* for ever; I will looke for *all* from thee, and I will render *all thankes* unto thee, ô Saviour Chriſt.

Eſay 42 8.

God will have all or none.

Eſay 63. 3.

The fooliſh pride of mans nature.

The Authors reſolution.

3. Refuſers to follow Chriſt.

3. They that *will not follow* Chriſt, are thoſe *Iewes* and *Infidels*, that will not *beleeve* in him, and thoſe *prophane* worldlings and wicked ſinners, that will not *walke* according to his lawes.

But

But there are many *motives* to perſwade us to *follow* our Saviour Christ, eſpecially;

{1. The *danger* of the neglect; / 2. The *benefit* of our following him.} For

Two ſpeciall motives, to move us to follow Christ.

1. The danger of the neglect.

1. The *Iewes* that would not *beleeve* in him, were given over into the hands of their enemies, who moſt *miſerably* deſtroyed both them and their Temple, and made them a moſt *lamentable* ſpectacle of Gods fearefull wrath, which diſperſed them as *vagabonds* among al nations to this very day; and all thoſe children of *diſobedience*, that will refuſe to *follow* Christ, ſhall be ſure to leeſe the *favour* of God heere, and *eternall* happineſſe in the life to come; and, as it was with the *Iſraelites*, when they *revolted* from God, and would not walke in his ſtatutes, *the hand of the Lord was againſt them whether ſoever they went*, ſo, when we *forſake* Christ, he will *forſake* us, and we ſhall be deprived of his *protection* here, and of eternall *ſalvation* hereafter.

The miſerable deſtruction of the Iewes ſet forth by *Ioſephus*.

Iudg 2.15.

2 Chron. 15.2.

2. The *benefit* of following Christ is manifold, eſpecially

{1. In *this* world. / 2. In the world to *come*.} For *godlineſſe hath the promiſe of both*, ſaith the Apoſtle; and to follow Christ, is the *ſumme* of all godlineſſe: and therefore,

2. The benefit of following Christ twofold. 1 Tim. 4.8.

1. In *this* life, the following of Christ is {1. The moſt *comfortable* / 2. The moſt *honourable* / 3. The moſt *profitable*} of all the things in the world; For

1. In this life.

To follow Christ is 1. Moſt comfortable.

1. The remembrance of our *ſervice* unto our Saviour Christ, and the following of him in the ſervice of God, is the *greateſt* comfort that any Chriſtian can have either in life or death; and therefore Saint *Peter* would by no meanes depart from Christ, becauſe *hee had the words of eternall life*, without which all the *world* would availe him nothing; an *Hezechias*, upon his deth-bed, makes this the *ground* of all his comfort, not that he had beene a great King, and had enjoyed *all* pleaſures, that either his *eye* had ſeen, or his *heart* could wiſh, and had don whatſoeuer he *would*, but that *hee had walked before God in truth, and with a perfect heart, and had done that which was good in his ſight*; and this was *Samuels* comfort, Saint *Pauls* glory, and the *delight* of every Saint, to bee a true *follower* of our Saviour Christ.

Ioh. 6.68. Mat. 16.26.

2 Reg. 20.3.

1 Sam. 12.3. Act. 23.1 & 6.34. 16.

2. The Sonne of *Syrach* ſaith, *it is great glory to follow the Lord*; and Saint *Bernard* ſaith, *non erit tibi indignum ſequi authorem tuum*; it is no *diſgrace* to thee to follow thy Maker; for if we thinke it an honour to be the *Kings* ſervant, how much greater honour is it, to be, not a *ſervant*, but a *friend* unto the King of Kings? for Christ is *the King of Kings and Lord of Lords*; and of them that follow him, he ſaith, *henceforth, I will not call you ſervants but my friends*; *quia ſervire ſibi eſt conregnare ſecum*; becauſe that to *ſerve* him is to *reigne* with him, as Saint *Auguſtine* ſaith; It is ſaid of *Iohn* the Baptiſt, that he ſhould be *great*; and yet we read of no *great honour*, that he had in this world; for he went *poorely*, in camells haire, with no ſilke, but a lether girdle about his loynes; and hee fared *meanely*, when he had none other meat then Locuſts and wild honey; but the Evangeliſt tells us, how he ſhould be great *in the ſight of the Lord*; all other greatneſſe are but little, moates and triſles, of none account; and they onely are truely great, truly honourable, and truly noble, that are *great* in the ſight of God.

2. Moſt honourable. Eccleſ. 23.28. *Bernard de aduentu Domini ſer.*

Reuel. 19.16. Ioh. 15.15. *Aug. de tempore ſer.* 182.

Luk. 1.15.

3. They that follow Christ, ſhall want *no manner* of thing that is good; they ſhall be *ſafe* from all their enemies, and they ſhall bee *freed* from all neceſſities; for hee will keepe them *as the apple of his eye*, hee will *protect* them *under his wings*, and *they ſhall bee ſafe under his feathers*, yea *hee will giue his Angels charge over them, to keepe them in all their waies, that they dash not their foot againſt a ſtone*; and the Evangeliſts have all obſerved the *great* care of Christ over his *followers*, though many of them were but formall, that

3. Moſt profitable

Deut. 32.10.

Pſal 91.11.

The great care of Christ over his followers.

Mat.14.16,17.18. Mar.6.37.& 41. Joh.6.10,11. Mat 15.32,36. Mar.8.1,2,3.

they should not want any *necessary* thing at any time, hee was loth to send them home, when they had beene any space with him, without *meat*, least they should *faint* by the way: therefore he would rather doe *miracles* to multiply their bread, then suffer them to want *necessary* food; and who would be loth to *serve* such a master, or to *follow* such a Lord?

2. In the life to come. Mat.19.28. *Vide etiam* Iohn 12.26.

2. The following of Christ here in *this* life, will bring us to *reigne* with Christ hereafter, in the life to come; for *you that have followed me in the regeneration, shall sit also upon thrones and judge the twelve Tribes of Israel*; so, he will never turne them away without their *reward*, when they have *done* their service; because he is such a master, *as takes pleasure in the prosperity of his servants*, as the Psalmist saith, and doth not deale with his followers, as an Indian *Merchant* is said to have served his asse, which after all her *travell* both in heat and cold, night and day, when she began to grow *faint* and feeble, and not able to carrie him and his wares, as she had formerly done, was disrobed of her *trappings*, dislodged of her *stable*, and left in a *ditch*, to starve for hunger, or to die for cold; but if wee will bestow the flower of our *youth*, and spend our *strength* in following him, he will never turne us *off* when wee are old, hee will not suffer us to *want* when we are weake; but when we are past our labour on earth, he will provide a kingdome for us in heaven for evermore; ô *happie* are the people that *follow* such a Lord.

Psal.35.27.

How the Indian Merchant dealt with his asse.

And therefore, seeing the *refusall* to follow Christ is so dangerous, and the *benefit* of following him so manifold, we should all be most ready and willing to follow him.

Two things to be observed in following Christ.

But then you must understand { 1. *Quibus* / 2. *Quomodo* } *sequendus est*,

That is, { 1. In what things; / 2. After what manner; } we should follow him. For

1. Wherein wee must not, or must follow Christ; as

1. Not to follow him.

1. *Non in omnibus sequendus est Christus*; there bee some things wherein wee *may* not, and some things wherein wee *need* not follow him; and some things wherein we *must* follow him, or we shall never attaine unto felicity; As

1. In his miracles. *Aug. de sanct. virgini. c.27. Aug. de bon. Conjugal. cap.37.*

1. We may not follow him in those *waies*, which he walked, or those *workes* which he did, *quatenus filius Dei*, as hee was the Sonne of God, or *quatenus Mediator Dei & hominis*, as hee was the Mediator betwixt God and man; of the *first* sort are his *miraculous* workes, whereof Saint *Augustine* saith, hee never bad us, either *mundos fabricare*, to create worlds, or to raise the dead, or to give sight unto the blinde, or to feed thousands of men with five loaves and two fishes; because they are the workes of his *Deity*, which is impious in us to seeke to imitate; and of the *second* sort are his *Meritorious* workes, whereof the Prophet saith, *I have troden the wine-presse alone*; that is, I *alone* must appease my Fathers wrath; because the workes satisfactory must bee of *infinite* value, or els they can never be able to satisfie an infinite justice.

2. In his workes satisfactory. Esay 63.3.

2. Wee *need* not follow him in every circumstance of his actions, wherein we have no *particular* precept of a certaine imitation; because these things are not of the *Essence* of Gods service, and do *add* little unto the glory of God; and therefore, though he preached out of a *ship*, and *fate* often when hee preached, and it may bee, at the institution of his last Supper, and prayed with his face groveling vpon the ground; yet are we not bound to *follow* him in *these*, or the *like* circumstances of his morall actions.

3. In every circumstance of his actions. Mat.26.39.

3. The things wherein wee *should* follow Christ, are very many, even *all* the things that he did, *in quantum filius hominis*, as he was the Sonne of man; especially in his { 1. *Humility*, / 2. *Charity*, / 3. *Piety*, / 4. *Patience*. } And so in all other duties of a Christian.

2. Wherein wee should follow Christ, in all vertues, especially

1. In humility. Phil.2.5.

1. He was so *humble*, that *being in the forme of God, and knowing it no robbery to thinke himselfe equall with God, yet did hee make himselfe of no reputation*,

putation, and tooke upon him the forme of a ſervant; and therefore, *ſicut dux nobis fuit ad ſuperbiam Diabolus*, as the Divell was our ring-leader unto pride, when hee ſaid, *you ſhall bee like gods*, ſo Chriſt was contented, to become our maſter, to teach us, both by his *precept* and *practice*, to become *meeke and lowly in heart*; and if hee had not taught us this great vertue, which is *radix omnium virtutum*, the roote of all vertues, it had beene unknowne to us to this very day; for *humility* cannot bee found in any of the gardens of the Philoſophers, I could not find the name of it in direct terme, within the whole compaſſe of all *Ariſtotles* Ethicks, nor in the learned Moralls of grave *Seneca*; and I found the reaſon in *Iohannes Sarisburg.* *quia humilitas* ταπεινοφροσύνη *dicitur*; *quod* φρονήματος, *id eſt, ſpiritus, eſt* ταπείνωσις, *id eſt, abjectio*; becauſe humility teacheth us to denie our *ſelves*, and to *caſt* away whatſoever ſeemeth good and pretious in the ſight of fleſh and blood, which no Philoſopher would ever teach us to doe; but Chriſt teacheth us *to abhorre our ſelves in duſt and aſhes*, and therefore as Saint *Gregory* ſaith, *tanto pretioſior Deo, quanto propter eum vilior eſt ſibi*, every man ſhall be ſo much the more *pretious* in the ſight of God, by how much the more *vile* he appeareth unto himſelfe; and therefore, though I ſee a man *learned* in all the learning of the Gentiles; though I ſee him *valiant* in all the exploits of the moſt couragious heroickes; though I ſee him laborious in all the workes of his calling; and though I ſee him endued with all other *morall* vertues, *humanity, curteſie, affabilitie* and the like; yet in all this I cannot judge him to bee a *Diſciple* of our Saviour Chriſt; becauſe hee may learne *all this*, and much more, in the Schoole of nature, but *humility* hee cannot have without grace, becauſe *God giveth grace unto the lowly*; *& ut quo vas aliquod profundius, eo plura recipit, ita tantum unusquiſq; accipit gratiæ, quantum pollet ſubjecta animi humilitate*; and the more *lowly* he is, the more *grace* he ſhall be ſure to receive at the hands of God, as *Thriverus* ſaith, by comparing us to a veſſell, which holdeth the more liquor, by how much the more deepe it is.

Aug. hom. 12. ex 50.
Gen. 3. 5.
Mat. 11. 28.
The vertue of humility not found in all the writings of the Philoſophers.
Iohannes Sarisburg. in polyc. l. 4.
Mar. 8. 34.
Iob 42. 6.
Gregor. moral. l. 18
Humility onely found in the ſchoole of Chriſt Iames 4. 6.
Thriverus in apoth. reg. 200.

2. We muſt follow Chriſt in *love*, in the paths of *charity*; and our love to our neighbours muſt bee, as Chriſt hath loved us; and how was that?

2. In love.
How our love muſt bee.

1. *Intenſively.* 3. In *action.*
2. *Extenſively.* 4. In *affection.*

1. It was *intenſively*, from the heart, *amore vero, non ficto*, with *true* love, and no *diſſembled* ſhew of charity, but ſo faithfull, and ſo great, that hee laid downe his *life* for us; and therefore the Apoſtle ſaith, that *wee ought alſo to lay downe our lives for the brethren.*

1. Intenſively.
1 Ioh. 3. 16.

2. It was *extenſively*, ſo farre, that he loved not onely his *friends*, which wicked men can eaſily bee induced to doe, but alſo his *enemies*, for whom he, not onely *prayed*, but alſo *died*; and when they were full of *rage* and furie againſt him, mocking him, and wagging their heads, ſaying, *hee ſaved others, but himſelfe hee cannot ſave*, he was full of *pitie* and compaſſion towards them, ſaying, *Father, forgive them, for they know not what they doe*; and therefore our Saviour ſaith, that *wee ſhould love our enemies, bleſſe them that curſe us, doe good to them that hate us, and pray for them that perſecute us.*

2. Extenſively.
Luk. 23. 34.
Mat. 5. 44.

3. His love was not in *words*, but in *deed* and verity; and it was moſt *active*, when it was more then it could be expreſt by any *words*, or conceived in our deepeſt *apprehenſions*; and therefore Saint *Iames* ſaith, that we muſt ſhew our love by our *workes*, and not by our *words*, as moſt hypocrites uſe to doe; for *if a poore man come unto you, and you ſay unto him, depart in peace, be you warmed and filled*; *and yet you give him not thoſe things, which are needfull to the body, what doth it profit?*

3. Actively.
Iames 2. 16.

4. His love was not onely *outwardly* in the act, for ſhew and oſtentation unto the world, but alſo *inwardly* in affection, from a *good heart*, that deſired nothing more, then the glory of God and the good of men; for otherwiſe, if a man ſhall *feed* the poore, yea give *all his goods* unto the poore, and his *body* to be burned,

4. Affectionately.
1 Cor. 13. 3.

1 Cor.13.3. and he have *not love*, that is, in his heart, which is the ſeat of all love and affection, *it profiteth nothing*; and therefore, as the tree, which wanteth *fruit*, was accurſed by Chriſt, notwithſtanding all his greene leaves, to ſhew that good *words* without *deeds* are worthleſſe and unprofitable; ſo the *fruit*, that ſpringeth from the tree, which wanteth *root*, will ſoone *wither*, notwithſtanding they be moſt precious in the ſight of men; to ſhew that all the *good works* in the world, which proceed not from *love*, will prove but like the ſpiders web, that *will make no garment for us*, of a curious art, but of no uſe.

Mat.21.19.

Eſa.59.6.

3. In godlineſſe. 3. We ſhould follow Chriſt in *godlineſſe* and the paths of *piety*, wherein our Saviour walked without reproofe; *it was meat and drinke to him to do his Fathers will*, and he was ſo *zealous* of Gods glory, that *the zeale of his houſe hath eaten him up*, and as fire turnes all things to fire, ſo his zeale made him wholly zeale, that he was more grieved to ſee God *diſhonoured*, than to have himſelfe *ſcourged* and crucified; ſo ſhould we be *pious* in our ſelves, and *zealous* of Gods honour; I need not ſtand here to commend the excellency of *piety*, or to ſet downe the benefits of *godlineſſe*, I may rather ſit and wonder to ſee ſo *little* piety practiſed amongſt us; I know the *Practice of Piety* is almoſt in every houſe, in every hand, and it ſhould be ſo; but it is not in many *hearts*, that have it in their *hands*; they are like the *Iewes*, which carried Chriſt in their *Bibles*, but not in their *boſomes*, as S. *Hierom* ſpeakes of them; for what a ſhame is it now to ſee ſo much drunkenneſſe and prophaneneſſe, ſo much vanity and laſciviouſneſſe in every place? More *Play-houſes* in *London*, profeſſing Chriſt, than in *Rome* in her greateſt paganiſme; more *Play-bookes* printed, and better ſale for them, as Stationers have told me, than any bookes of Divinity whatſoever; a miſerable thing, to conſider, what a company of *gameſters* do make a trade of playing, and lead a fairer life, in the judgement of ſome, by this *abominable* trade, by this moſt *wicked* calling, than many merchants do by their greateſt adventures; and to thinke, what *time* is ſpent, what *money* is waſted, what *men* and *women* are corrupted, and what *abominable abuſes* are committed, by thoſe abundant multitudes of all ſorts of people, that for moſt dayes in the weeke, have no *better* exerciſes, no *greater* buſineſſes, than to viſit theſe prophane Theaters; I ſay not this, to abridge the *lawfull* ſpectacles and recreations of Chriſtian Princes, whoſe royall preſence are as checks to ſuppreſſe many impudences, that are ſhamelefly ſeene in other places, but to bewaile the *miſeries* of theſe times, and the fearefull ſtate of thoſe deceived Chriſtians, that think they walk *fairely* towards heaven, when as they run ſo *faſt* unto perdition; for, I feare, I may truly ſay to them, as *Salomon* ſaith of the harlot, *She hath caſt downe many wounded, yea many ſtrong men have beene ſlaine by her; her houſe is the way to hell, going downe to the chambers of death; none that go unto her returne againe, neither take they hold of the paths of life*; therefore I wiſh to God, he would open the eyes of theſe men, theſe *play-haunters*, theſe *common gameſters*, to let them ſee their *great iniquity*, leaſt otherwiſe, as *Salvian* ſaith, the *Goths* and *Vandals* ſpoyled the Temples of the Chriſtians, becauſe they were then, as we are now, ſo given to theſe *vanities*, that they frequented the *theaters* more than the *Churches*, and therefore God, in juſtice, gave them over to deſtruction, ſo God will bring ſome plague or other upon us, or our poſterities, becauſe the warnings of Gods *Preachers* cannot perſwade us to abandon theſe *impious* practiſes.

How little we do practice piety in every place

Of the great abuſes of playes and play-houſes, and common gameſters, that do make a trade of life by gaming.

The playes and ſpectacles of Princes not ſo full of abuſes, as thoſe of other places.

Prov.7.26,27. & Cap.2.19.

Salvian. de gubr. Dei.l.6.

4. In patience: 4. We ſhould follow him in *patience* and ſuffering all the *evils* and injuries, that ſhall be done unto us, and all the *croſſes* that God ſhall lay upon us; for *hereunto we are called, and Chriſt alſo ſuffered for us, leaving us an example, that we ſhould walke in his ſteps*, ſaith the Apoſtle; and his ſufferings were *inſufferable*, if he had been any other than the Sonne of God; for he indured ſuch *contradictions* at the hands of *ſinners*, as cannot be expreſſed by the tongues of *Angels*; as

1 Pet.2.21.

Ioh 7.46. Luke 4.22. 1. Contradictions of his *words*; for though *never man ſpake as he did*, and *all men wondred at the gracious words, that proceeded out of his mouth*; yet they ſay,

we

we have heard his blasphemie, when he did speake the truth, and *he is worthy of death*, for that truth, which is onely able to bring us to eternall life. Mat.26.65.

2. Contradictions in his works; for though *he did all things well, and went about doing good*, healing the diseased, comforting the distressed, giving sight unto the blind, and casting out the Divels, from those poore soules that were possessed, yet their malice was so *blind*, and their blindnesse so *malicious*, that they said, *he cast out Divels through Beelzebub the chiefe of the Divels*, and he was a wicked *transgressour* of Gods Law, because *he made a man* **perfectly whole on the sabbath day*. Vers.66. Mark 7.37. Acts 10.38. Mat.12.24. Luke 11.15. Ioh.7.23. * Or, *every whit*.

3. Contradictions in *all his life*, from the *cratch* to the *crosse*. And

4. Contradictions specially at his death, when he suffered all *kinds* of indignities, mockings, scoffings, scourgings, crucifying, at the hands of all *sorts* of sinners, *priests, people, souldiers, thieves*, and *all* that could doe any thing, did all powre forth their *poyson* and malice against him. And yet he, good man, in all these injuries, oppositions and contradictions, was so meeke and so patient, that *he did not strive, neither was his voice heard in the streets, but as a sheepe before his shearer was dumbe, so opened he not his mouth*. Esa.53.7.

And therefore, though we should suffer injuries, and be unjustly traduced, wronged and oppressed; yet if we will follow Christ, we must not swell with *hatred*, nor maliciously seeke to *revenge* our selves, but we should *patiently* suffer it, and leave *vengeance unto him that judgeth righteously*, as Saint *Peter* speaketh. 1 Pet.2.23.

And as we are to follow him in these *speciall* vertues, in these *excellent* paths of righteousnesse, so we must follow him in *all* other duties, wherein he went *before* us, and commanded us to *imitate* his example; and this our imitation of him must not be in *words*, but in *deed* and verity; for, as the Emperour *Adrian*, as I remember, demaunding of two gentlemen, that prosered their service unto him, *what they could doe*, and what service they could performe; the best Orator beginning to dilate his own worth, with no mean properties of a good servant, said, if he imployd him in his *chamber*, he could give such attendance, and shew such diligence, as his Highnesse could no waies distast him; if he put him to wait at his *table*, he was inferiour to none in that faculty; if he tooke him for any *sport*, he could hawke and hunt, and the like, with the best; if he sent him to *warre*, he was an expert souldier, not inferiour to *Achilles*, and had as many stratagems as *Hannibal*; and if his Majesty would do him that honour, to use him for a *Messenger*, or Ambassadour to any forreigne State, he was as cunning as *Ulysses*, and as eloquent as *Demosthenes*, to deliver his message, and to discharge that office, for the honour of his master; so he passed through all the things, that were any wayes worthy of any praise; and when he had finished his owne elogie, the Emperour asked the other what he could doe; and he seeing this prating *Rhetorician* had left nothing for him to excell in, thereby to deserve the Emperours favour, answered briefly, I will endeavour to *doe* all that this fellow hath *said*, who, as I feare, hath *said* more than he can *do*; and the Emperour liked *best* of the *last*: So God had rather have *doers* than *talkers*; for *not the hearers of the law, but the doers of the law shall be justified*; and the Law of God is the Law of *works*, and not of *words*; and therefore Christ saith, *Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven, but he that doth the will of my Father, which is in heaven*.

That we ought to follow Christ in works, not in words onely.

The story of the two gentlemen that wanted service.

God likes of doers, though but little, better than of great talkers, if they be no doers. Rom.2.3. Vide Iam.1.22. Mat.7.21.

So you see, *wherein* we must follow Christ, in his paths, in the things that he did, and enjoyned us to doe the same; and then we shall not *slide*, we need not *feare*; because he is a *way* without by-wayes; *truth*, without errour; and *life*, without danger; or, as S. *Augustine* saith, a way, *per quam curris, ad quam tendis, & in qua requiescis*; by which thou runnest, to which thou tendest, and in which thou restest, he being the *onely arke*, where the simple dove may find sure ground for her feet.

2. After what manner we should follow Christ.

2. We must consider, after *what manner* we must follow Christ, or els as a

good cauſe may be ſpoyl'd by *ill* handling, ſo this following of Chriſt, if it be not in the *right* forme, will never bring us to our *deſired* end; and therefore, ſeeing *forma dat eſſe rei*, and as the Schoolemen ſay, *fides informis non ſalvificat*, no grace will availe us any thing, if the *manner* be not as compleat as the *matter*; you muſt obſerve that we ought to follow Chriſt,

Foure wayes.

{1. *Sincerely.* 3. *Totally.* } For
{2. *Diligently.* 4. *Finally.* }

1. Sincerely. Gen.17.1. 1Chron.28.9.

1. God ſaith unto *Abraham, Walke before me, and be thou perfect*, and King *David* charged his ſonne *Salomon*, that he ſhould *ſerve the Lord with an upright heart*, which is the ſame precept, though in other words; and both aime to condemne *hypocriſie*, which God hateth, above all things, in his ſervants; *quia hypocritæ boni videri volunt, ſed non eſſe, & mali eſſe volunt, ſed non apparere*; becauſe hypocrites would faine *ſeeme* to be good, but will not be ſo by any meanes, and they will needs be evill, and yet will not be ſo *thought* by any one; and therefore, as a little *ruſtie* gold is better than a great deale of the *brighteſt* braſſe, ſo God loveth a weake ſincerity better than the moſt pompous hypocriſie.

Bern. Serm. 65. in Cam. The properties of hypocrites.

2. Diligently. Eccleſ.9.10. Horat.

2. We muſt follow Chriſt *diligently*, which is a vertue required in every ſervant, *whatſoever he doth, to do it with all his might*: for who can indure a lazy ſervant? The Poet ſaith,

Non mihi glis ſervus ſubeat, non hoſpes hirudo:

He could not abide a *horſleech* for his gueſt, nor a *dor-mouſe* for his ſervant; for ſuch *gluttonous* cormorants, and ſuch *ſleepy* ſluggards would ſoone make a rich man poore; and therefore, if we love no *lazineſſe* in our buſineſſes, ſhall we thinke that God will permit *careleſneſſe* in his ſervice? and therefore he ſaith, Luke 13.24. ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης; *Strive to enter in at the ſtrait gate*, that is, labour with all your might to get into the kingdome of heaven, and ſpare no paines to obtaine that happineſſe, or els perhaps, to your griefe, you may be ſhut out of it; becauſe, *many, I ſay unto you, will ſeeke to enter*, that is, careleſly and coldly, and *ſhall not be able*; becauſe they ſeeke ſo great a matter with ſo little care; and therefore the Prophet *Ieremie* ſaith, *Curſed is he that doth the worke of the Lord negligently*; for as men, that deſire to be *good*, grow better and better, and he that will ſtrive to *learne*, ſhall become wiſer and wiſer, ſo he that delights in evill, will grow worſe and worſe; as we ſee it in S. *Peter, qui cepit ambulare longinquum*, which began to follow his Maſter *afarre* off, then *denied* him, and then ſwore that he knew him not; and therefore, if you would avoid this fearefull *curſe*, and obtaine the *right benefit* of following Chriſt, you muſt follow him neither *timidè*, that is, fearefully, with *Nicodemus, that came to Chriſt by night*, or with *Ioſeph* of *Arimathea*, that was a Diſciple of Chriſt, but, as the text ſaith, *ſecretly, for feare of the Iews*, or with thoſe ſpies, that liked well of the land of *Canaan*, but were ſore afraid of the *Anakims*, *Num.*13.27, 28. Nor yet *tepidè*, that is, coldly, with the Church of *Laodicea*, which was neither *hot* nor *cold*, *Rev.*3.15. but like *Salomons* ſluggard, that could be content to receive the *profit*, yet could not abide to indure any *paines*; but we muſt be like *Barnabas*, that *with full purpoſe of heart did cleave unto the Lord.*

Vers.24. Ier.48.10. Mat.26.58. Iob.3.2. Iohn 19.38. *Vult & non vult piger.* Pro.13.4. Acts 11.23.

3. We muſt follow Chriſt totally, {1. In all *his* wayes. 2. With all *our* hearts.} For

3. Totally, that is, 1. In all his waies.

1. We muſt have reſpect unto *all his commandements*; becauſe the obſervation of the *firſt* table, with the neglect of the *ſecond*, is but meere *hypocriſie*; and the obſervation of the *ſecond*, with the neglect of the firſt, is but faire *morality*; the firſt moſt *odious* in the ſight of God, the other *unprofitable* for any man; and we muſt not, with the Iewes, *draw neare unto God with our lips*, and to have our *hearts farre from him*; becauſe God is the *ſearcher* of the *heart*, and *he requireth truth in the inward parts.*

Eſa.29.13. Ier.17.10. Pſal.51.6. Mar.6.26.

And therefore God cannot indure thoſe *Herodians*, that can heare *Iohn Baptiſt* gladly, and obſerve what he ſaith in *many* things, but cannot indure to forſake their beloved *Herodias*, that darling ſinne, that lieth ſo *cloſe* in their boſome, and is ſo *ſweet* unto their palate.

2. As

2. As the *naturall* mother of that child, which we read of 1 *King.* 3. 26. could not abide to have it *divided,* but either would have *all,* or give all away; ſo God cannot indure that, with the *Iſraelites,* we ſhould halt betwixt *two religions,* or part our ſervice betwixt Chriſt and Antichriſt, but he will be ſerved with *all* our hearts, or he will accept of *no* ſervice at our hands.

2. With all our hearts.

1 King. 18. 21.

And therefore, let us not deceive our ſelves, to thinke that we can *ſerve God and Mammon,* faſhion our ſelves like unto the world, & be true followers of our Saviour Chriſt; for *he that is a friend unto the world, is thereby made an enemy unto God,* who *will not give his glory to another,* and can no ways ſuffer we ſhould ſay,

Diviſum imperium cum Iove Cæſar habet,

We will part the rule betwixt God and man, and yeeld halfe our ſervice unto *Chriſt,* and the other halfe to *Belial,* to ſerve God upon the Sabbath, and to follow the world all the weeke after; for as the Poet ſaith,

Mat. 6. 24.

Iam. 4. 4. Eſa. 42. 8.

——Partiri non potes orbem,
Solus habere potes,——

Lucan. lib. 1. Pharſ.

And S. *Bernard* tels us, this *ſtrictneſſe* of God, to have all or refuſe all, *non eſt invidentiæ, ſed providentiæ,* is not an argument of *envy* towards any one, but of his ſpeciall *providence* towards us all; *Quia totum ſibi manere jubet, ne totum nobis pereat,* becauſe hee would *preſerve* all to himſelfe, leaſt all ſhould *periſh* with the Divell; becauſe that part which is not his, will draw all the reſt to hell.

Why God is ſo ſtrict to have all unto himſelfe.

4. *Quia incaſſum bonum agitur, quod ante finem vitæ terminatur,* becauſe that good is to no purpoſe, which is not continued while we live, as S. *Gregory* ſaith; *& ſola perſeverantia coronatur,* and perſeverance is the only vertue that can bring us to the crowne of glory, as S. *Bernard* ſaith; for *he that endureth to the end ſhall hee ſaved;* therefore, wee muſt follow Chriſt *conſtantly* without revolting, without *ſtarting aſide like a broken bow*; for there be many that (with the *Galathians*) do begin *well,* but do end *ill*; they begin in the *ſpirit,* and will end in the *fleſh,* which in the end will bring them to *corruption:* And our Saviour Chriſt, in the *parable* of the ſeed, doth ſet down three ſorts of men, that give their names to Chriſt, to *follow* him in his warfare, and yet in the end prove like the children of *Ephraim,* which *being harneſſed, and carrying bowes, turned themſelves back in the day of battell.*

4. Finally.

Bern. Serm. 1. in Paſcha.

Mat. 10. 22.

Pſal. 78. 57.

Gal. 5. 7. c. 6. 8.

Mat. 13. 19.

Three ſorts of evill followers.

Pſal. 78. 9.

The firſt are they that receive the ſeed by the *way* ſide, and the fowles of the ayre devoure it; that is, as *Ludolphus* ſaith, the birds of *pride* and vaine-glory; which will not beare the *reproach* of Chriſt; and therefore, Chriſt ſaith, the *Divell* commeth and taketh the word out of their heart; *Quia ipſe eſt rex ſuper omnes filios ſuperbiæ,* becauſe he is the king over all the children of pride.

1. Sort. Proud men.

Volucres inanis gloriæ.

Ludolph. de vita Chriſti. p. 1. c. 64. in fine.

The ſecond are they that receive the ſeed upon the *rocke,* that is, *ſuper petram duræ obſtinationis,* upon a hard and ſtony heart, that cannot eaſily be penetrated, to make any deepe impreſſion therein; and therefore, when any *trouble* or temptation riſeth, they will, with *Lots* wife, looke backe towards *Sodom,* and with the *Iſraelites,* in their *hearts* turne backe againe into *Egypt*; and the Prophet *David* complaineth of many that would ſerve God fairely, and follow Chriſt willingly, *cum benefecerit illis,* while he *bleſſeth* them, *healeth* their ſores, and *feedeth* their bodies; that is, while he ſendeth them health, wealth and proſperity, they will *praiſe God for his goodneſſe, and ſhew the wonders that he doth for the children of men*; but if God put forth his hand, and *touch their bones and their fleſh,* then they will *curſe God to his face,* and, with S. *Peter,* they will ſweare that *they never knew him*; becauſe they thought him to be a God all of *ſweetneſſe,* all of pleaſures, whereas now they feele his hands *heavy* upon their loynes; and therefore, they that heretofore followed him with *hoſanna,* are now ready to ſpit in his face, with a *crucifige,* crucifie him, crucifie him; becauſe he crucifieth our ſinnes with croſſes, that they might not crucifie us in hell.

2. Sort. Fearefull men.

Idem Ibid.

Gen. 19. 26.

Acts 7. 39.

Pſal. 107. 8.

Iob 2 5.

Mat. 26. 72.

Ioh. 12. 13. Luke 23. 28.

The third are they that receive the ſeed among *thornes,* that is, *in ſpinis ſolicitudinis,* among the thorns of worldly *cares,* which choak up all the zeal and godlineſſe that is in us: And therefore, though they follow Chriſt for a time, yet ere

3. Sort. Worldly men.

2 Tim.4.10. long with *Demas*, they will forsake the *Apostles* for the love of this *present* world.

The three chiefest revolters from Christ. So you see the chiefest revolters from Christ { 1. The *Ambitious*. 2. The *Timerous*. 3. The *Voluptuous*. }

Mat.10.22. The *ambitious* scornes to be derided, the *timerous* feares to be troubled, and the *voluptuous* goes away sorrowfull, when Christ tells him, *hee must forsake all and follow him.*

They that professe the faith, and denie obedience in their workes, are said to revolt from Christ. And you must observe, that as hee, which forsakes the *faith* and profession of Christ, is an *apostata*, or revolter from Christ, *ita qui ad perversum opus, quod deseruit, redit, apostata a Deo reputabitur, etiamsi fidem tenere videatur*; so hee that returneth to any *leaud* worke, or any foule sinne, that formerly he had forsaken, is rightly said to *apostate* from God, though hee should seeme to hold still his faith, saith Saint *Gregory*; and therefore it is not inough for us to professe the *faith* of Christ, unlesse we will follow him in our *deeds*, of shunning all vices and fulfilling all righteousnesse, and so follow him unto the end, that we may say with Christ, *I have finished the worke which thou gavest me to doe*, and with Saint *Paul*, *I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for mee the crowne of righteousnesse.*

Ioh.17.4. 2 Tim.4.7.

2. The person that is to follow Christ, every one. 2. The *person* that is to follow Christ is, *thou*, whosoever thou art, { 1. *Young*, 2 *Old*, } { 3. *Rich*, 4. *Poore*, } { 5. *Private*, 6. *Publique*, } or whatsoever thou beest, all ought, and all must follow Christ here, in the waies of *grace*, or they shall never raigne with him in the kingdome of *glory*; for *with God there is no respect of persons*, and hee grants no dispensation unto any, to exempt him from his service; but

Rom.2.11.

1. The Young man. 1. The *Young* man thinkes he hath time enough to spare, and he is yet too *weake* a plant, too small a sprig, to undergoe so hard a service; and therefore hee will a little take his pleasure, while the vigor of his strength and the heate of his youth doth last; and then he will follow Christ and thinke of heaven, when hee beginnes to bee wearie of the world; this is the *Young* mans plea.

2. The Old man. 2. The *Old* man is full of paine, diseased and troubled with the gout, rewmes, coughes, and all kindes of distemperature; and therefore he hath scarse time to thinke of his owne affaires, lands and livings, much lesse is he able, at these yeeres, to runne after Sermons, or to thinke of any thing els save his ease, and those things, that pertaine unto his health: this is the *Old* mans answer.

3. The Rich man. 3. The *Rich* man is so troubled with the world, and so delighted with the pleasures thereof, that if he might have his owne desires, little *England* would please him better then all the joyes of the greatest kingdome of heaven.

4. The Poore man 4. The *Poore* man is in *want* and scarcity, and ever pining at the rich, *envying* those, that are in better fortunes or in happier state then himselfe; and hee hath not yet learnt with Saint *Paul*, *in any state to bee content*; and therefore hee is rather *angry* with God, that hee hath not dealt well with him, then willing to praise him, for all those blessings, that hee received from him; because hee forgetteth what hee hath, by his continuall discontent for what hee hath not.

Phil.4.11.

5. The Private man. 5. The *Private* man, supposeth nothing belongs to him, but to provide for his owne *family*, let *religion* sinke or swimme, what is that to him, he hath no benefit by it, and hee will not trouble himselfe with it.

6. The Publique man. 6. The *Publique* man hath *little* time, and lesse desire to bestow any time in Gods service; the affaires of State, and the service of the Common-wealth doe many times exclude all thoughts of heaven out of his thoughts.

How few men do rightly follow Christ. So of all other *sorts* and degrees of men, *they all seeke their owne*, and not the things

things of *Chriſt Ieſus*; they are like the children of *Iſrael* that came out of *Egypt*, none followed the Lord unto *Canaan*, but *Caleb* and *Ioſhuah*; like the *followers* of Chriſt, when he was apprehended by the *Iewes*, they *all forſaoke him and fled*, onely Saint *Iohn* went with him to the High-Priests hall, and Saint *Peter* followed him *afarre off*; ſo few did *rightly* follow him, of all that profeſt *ſo highly* to love him. Ioh. 18. 15. Mat. 26. 58.

3. The *patterne*, which wee ſhould follow is *Chriſt*, follow *me*, and whoſoever followeth him ſhall never doe amiſſe; becauſe *hee is the way, the truth, and the life*; and therefore if we follow him, we ſhall not *wander*, we ſhall not *erre*, we ſhall not *die*; for *hee is the reſurrection and the life, and whoſoever beleeveth in him ſhall not die for ever.* 3. The patterne which we muſt follow, Chriſt. Ioh. 14. 6. & c. 11. 25, 26, 27.

And yet few men will follow Chriſt, but you may ſee, Divers ſorts of men that faile in following Chriſt.

And yet
1. Some follow the *luſts* of their owne *fleſh*.
2. Others follow the *vanities* of this wicked *world*.
3. Others follow the *practiſe* of the *greater* part of people, or at leaſt, the *examples* of their *friends* and companions.

1. The Sonne of *Syrach* ſaith, *quid nequius quam quod excogitavit caro & ſanguis?* fleſh and blood will imagine evill, and as *Drexelius* ſaith, *ſui amore ſtultiſſimo decepta, ut aliquot mellis guttulas emat, cœlum vendit*, our fooliſh fleſh deceived with ſelfe-love, ſells all the joyes of heaven for a few drops of honey, and deales with us juſt as *Iahel* dealt with *Siſera*, ſhe calls him in, ſhe ſpeakes him faire, and gives him more then he deſires, for *hee asked water to coole his thirſt, and ſhe gave him milke, ſhe brought forth butter in a lordly diſh*; but when ſhe ſaw him faſt aſleepe, ſhe tooke a nayle out of the tent, and nailed him faſt unto the ground, *ita miſer ſomnum, quem cepit, nec dum finijt*, and ſo the wretched man hath not yet ended that ſleepe, which he then began; and therefore, as a certaine fellow being angry with a Muletor, whom hee intended to beate, and hee cried, I am an *Athenian*, I am an *Athenian*, he preſently turned himſelfe unto his *aſſe*, and ſaying, thou art no *Athenian*, he cugelled the ſame full well; ſo though our *ſoules* bee ſpirituall, yet our *fleſh* is from the earth, and no *Athenians*, no celeſtiall creatures; and therefore, if our *ſoules* doe anger God, wee ſhould not ſpare to whip this *earthly aſſe*, that is ſo ſottiſh and ſo fooliſh in all her waies; or otherwiſe we may feare to leeſe both body and ſoule, if we do ſuffer our ſoules to follow after the deſires of the fleſh; for as *Proſper* tells us a prettie ſtory, of *two travellers* that walked together towards the ſame cittie, whereof the one was *wiſe*, the other *fooliſh*; and when they came where two waies met, the one *broad* and faire, the other *ſtraight* and foule, the foole would needs goe the *broader* way; but the wiſe man told him, though the *narrow* way ſeemed *foule*, yet was it *ſafe* and would bring them to a good lodging, and the other ſeeming *faire*, was very dangerous, and brought them to a *deſperate* Inne; yet becauſe the foole would not yeeld to any reaſon, but beleeved what he ſaw with his *eyes*, rather then what he heareth with his *eares*; the wiſe man, for *companies* ſake, was contented to goe the worſer way; and being both *robbed* by theeves, *detained* in their company, and at laſt *apprehended* with the robbers, and carried before the judge, theſe two began to accuſe one another, and to excuſe himſelfe; the *wiſe* man ſaid, he *told* his fellow the dangers of that narrow way, and therefore hee onely was to be *blamed*, becauſe hee would not yeeld unto his counſell; but the foole had ſo much wit to replie, that he was but a foole, and knew neither the way nor the dangers of the way, and therefore he was to be *excuſed*, and the wiſeſt man to be condemned, becauſe he would follow ſuch a foole; whereupon the judge, having heard them both, condemned them both; the foole, becauſe he refuſed to follow the *counſell* of the wiſe, and the wiſe man, becauſe he would not forſake the *ſociety* of the foole: ſo when the *foule*, which is the *wiſe* man, and doth know the dangerous iſſues of the waies of ſinne, and the pleaſant fruits of vertue, will notwithſtanding follow the vaine delights of our *fooliſh fleſh*, we may well feare, that the juſt judge will condemne both body and ſoule: and therefore

1. Sort. Eccleſ. 17. 30.

Drexelius Nicrea l. 2. c. 4. ſect.

Iudges 5. 25.

The ſtorie of the Muletor.

Plutarch in lib de ira.

Proſper de dono ti morum. lib. 2.

The ſtory of the wiſe and fooliſh traveller.

The end of the broad way.

The ſentence of an impartiall judge.

Galat.6.8.

Rom.8.13.

2.Sort. The vanities of this world like feathers.

What honour, titles, beauty, and other vanities are

The vanity of ſome women.

3.Sort.

2 Sam.16.18.

To doe as moſt men doe.

An uſuall thing to follow the waies of our fathers.

The cauſe of many Papiſts in England.

The former reaſon anſwered.

A moſt excellent example.

Ioſh.24.14,15.

To forſake all friends rather then to offend our God.

therefore let us not follow the *concupiſcence* of the *fleſh*; leaſt *of the fleſh we reape corruption*; becauſe the Apoſtle tells us plainely, that whoſoever *liveth after the fleſh ſhall die.*

2. The *vanities* of this world are little worſe, if not worſer then the *concupiſcence* of the fleſh; they are like *feathers* in the aire, toſt up and downe with the winde, and they that *follow* after them, may ſoone *wearie* themſelves in the *purſuit*; and if they be ſo cunning as to catch them, yet when they get them, they have got but feathers; of little *value* and of leſſe *durance*; becauſe they are vanities; for what is *honour* but a breath? what are *titles* but names, ſometimes undeſerved, alwaies *puffing* up the minde, but never *ſatisfying* the ſoule with any true content? what is *beauty*, but a due commixtion of colours in a proportionable forme, pleaſing the eye, and either wonderfully *wounding* or ſuddenly *deceiving* the heart of the beholder; and what are all the *other* things of this world, but *vaine* things, and things of nothing and worth nothing, *tenui pendentia filo*, like the ſpiders web, curious to behold, but not worthy of the care that is beſtowed about them; when I have knowne ſome women ſpend three houres almoſt every day, to make them ready, and yet ſcarce ſpend two houres in a weeke to ſerve their God.

3. We have too many men in this world, that preſcribe none other rule unto themſelves, then to doe as others doe; and as *Huſhai* ſaid unto *Abſolon* in jeſt, and out of love to King *David*, to defend his maſter and to defeate his enemie, *whom the Lord, and this people, and all the men of Iſrael chooſe, his will I be, and with him will I abide*; ſo theſe men thinke and doe in *earneſt*, even as moſt men *doe*, without any regard to what they *ought* to doe; or if the *practiſe* of the people, and the *greater* part doth not induce them to their bias, then certainely they will *follow* the ſame way, and tread in the ſame ſteps, as their *fathers*, and forefathers, their friends and their acquaintance, have and doe walke before them; and truly this is the cauſe of many *Papiſts* at this day, in this kingdome of great *Brittaine*, they have none other reaſon in this world, to ſhew, why they will be Romiſh Catholiques, but onely, becauſe their *Fathers* were, and their friends are of that Religion.

But, alas, beloved, this is the pooreſt reaſon that ever was alleaged; for where had *Chriſtians* beene, if our firſt Fathers, that were converted to the faith of Chriſt, had ſaid, *wee will live and die as our forefathers died*; or we will beleeve as our friends beleeve? who then would have imbraced the faith of Chriſt? who would have turned from Paganiſme? or who would have forſaken the *Iewiſh* Synagogue, that had continued in the Church, and in the favour of God, ſo many yeers and ages together? I am ſure, this was no argument with *Ioſhuah*, to perſwade him to continue in the profeſſion and religion of his forefathers; for after he had aſſembled all the Tribes of *Iſrael* at *Shechem*, and had made a brieſe rehearſall of Gods *benefits* unto them, he ſaid (and I will not thinke much to ſet downe his words at large) *Now therfore feare the Lord, and ſerve him in ſincerity and in truth, and put away the gods which your Fathers ſerved, on the other ſide of the flood and in Egypt, and ſerve ye the Lord; and if it ſeeme evill unto you to ſerve the Lord, chooſe you this day whom you will ſerve, whether the gods that your fathers ſerved, that were on the other ſide of the flood, or the gods of the Amorites, in whoſe land ye dwell; but as for me and my houſe, wee will ſerve the Lord.* A moſt noble, excellent, and moſt heavenly ſaying, worthy to be *ingraven* in Characters of gold, and perpetually to be reſerved for the *honour* of ſo *faithfull* a ſervant of God, and for the *inſtruction* of all others, that deſire to learne how to behave themſelves in Gods ſervice; that is, not to regard what others *doe*, but what wee *ought* to doe; and if our Fathers, and Mothers and Friends, yea our owne Children, or our Wives that lie in our boſome, and that wee love as deere as our owne ſoules, will not joyne with us in the ſervice of God, then to ſay with *Ioſhuah*, I will leave you all, before I will leave my God, and I will cleave to *him*, though all my friends ſhould forſake *me*.

Namq;

Namq; erit ille mihi semper Deus, illius aram
Sæpè tener nostris ab ovilibus imbuet agnus. *Virg. Eglog. 1.*

Object. But I know what will be *objected*; doe not *they* serve the true God as well as *you?* and therefore, why may not I serve God as well with *them*, as with *you?*

Sol. I will answer in a word, the *Israelites* might have said so to *Ioshua*; our fathers served the *true* God, though they differed from you in the *manner* of their service; therefore why may not we serve our God, as our fathers served him? Beloved, I could make you many other answers; but I will onely wish you to remember, that God is not *mocked*, and we cannot *deceive* him by any meanes.

And thus you see, they that follow the *flesh*, shall be betrayed; they that follow the *world*, shall be deceiv'd, and they that follow the *Divell*, shall be destroyd, but they that follow *Christ*, shall never do amisse. And

There be three speciall *Reasons*, besides all that I have spoken, which should perswade all men to become *willing followers* of our Saviour Christ; for he is

Three reasons to perswade us to follow Christ.

1. *Affabilis ad conferendum.*	That is:	1. *Courteous* to be conferred with.
2. *Facilis ad reconciliandum.*		2. *Easie* to be reconciled to.
3. *Copiosus ad remunerandum.*		3. *Bountifull* to reward us.

The three best properties of any master.

Three of the best properties that any servant can desire in a master; for

1. Some Lords and Masters are so *harsh* and so testy, that their servants and followers know not how to speak unto them; they are at the *top* of the house, when their poore slaves creepe at their *feet*; such a one was churlish *Nabal*, that his owne wife durst not, at all times, speake unto her husband, but she must expect the *good houre* to move him for any thing: It is not so with Christ; for he is *meeke and lowly in heart*; and I can goe to my chamber and speake with him at any *time*, I can conferre with him of any *thing*, I can tell him what I *want*, I can ask him what I *would have*; and the *oftener* I come, the *better* welcome I shall be, and the more courteous I shall finde him; so gentle is his *nature*, and so sweet is his *disposition*, that he loves to be thus troubled with his servants.

1. How gentle and curteous is our Saviour Christ.

Mat. 11. 29.

2. As there is no servant but he shall sometimes *offend* his master, so there is no master but he will be sometimes *displeased* with his servant; but herein is the difference; some for a *small* fault are implacable, and their anger is *insanabilis*, irreconciliable; others will be easily intreated to remit the greatest offence, upon the acknowledgement of the fault: and *such* a Lord is Christ; he is not *easily* angrie, for *if he were extreame to marke what is done amisse, O Lord, who might abide it?* And when he is angry, *he will not alwaies be chiding*; for *his wrath indureth but the twinckling of an eye*; and *if we confesse our sinnes, he is faithfull and just to forgive us our sinnes*, saith the Apostle; *faithfull* and *just?* a strange saying; I thought he would have said, he is *mercifull* to forgive us our sinnes; no: he knew what he said better than I; for God thinks not himselfe *just*, if hee did not *forgive* us our sinnes, when we *confesse* our faults. God send me still to serve such a Master.

2. How easie is Christ to remit our offences.

Psal. 130. 3. Psal 30. 5.

1 Ioh. 1. 9.

3. Christ deales with his *servants*, as he did with his *friends*, at the mariage in *Cana* of *Galile*, he keepeth the *best wine* till the end of the feast; he keepeth his *reward* till they have done their *worke*, till they have finished their *journey*: and as *he plenteously rewardeth the proud doers*, so he doth most *bountifully* reward his faithfull servants; but not in the *same* kind, though both of them in a very *large* manner; and S. *Paul* expresseth both; *To them, who by patient continuance in well doing seeke for glory, and honour, and immortality, eternall life*; but *unto them that are contentious, and do not obey the truth, but obey unrighteousnesse, indignation and wrath, tribulation and anguish upon every soule of man that doth evill*; if I had the intelligence of Angels, and the elocution of all Oratours, I were not able to expresse the *greatnesse* of this reward; it passeth all understanding.

3. How plentifully God rewardeth his servants.

Ioh. 2. 10.

Psal. 31. 20.

Rom. 2. 7, 8, 9.

And

And therefore, seeing the *following* of the *world*, the *flesh*, and the *Divell*, is worse, than the poore following of some meane minded titular *great* men, that think their *countenance* to be a sufficient satisfaction for all their servants *time* and service; because *these* masters will give them their *full* paiment, but of all *miseries*; their *end* being death, and their *reward* eternall destruction; and seeing the *following* of our Saviour Christ is so *honourable* and so *profitable* in this life, and so *excellent* in all respects, to make us *eternally* happy in the life to come; I counsell all men alwaies to *consider*, and continually to *remember*, how farre beyond all thoughts is the excellency of this *following* of *Iesus Christ*, of whom I do in all *humility* beg this grace, that we may be *furthered* and inabled to *follow* him with all *willingnesse*, unto the end; that in the *end*, we may live with him world without end, in *that* kingdome, which he hath *prepared* for us, before the foundation of the world; for which, and for all other his mercies and loving kindnesses, which he hath most *graciously* bestowed upon us, we give and ascribe unto him, together with his Father and the holy Spirit, all possible thankes, and praise, and glory, and dominion, both now, and for evermore. *Amen.*

***

IEHOVÆ LIBERATORI.

THE ROYALL FEAST.

MATTH. 22. 11,12,13.

And when the King came in to see the ghests, hee saw there a man, which had not on a wedding garment,

And he saith, unto him; Friend, how camest thou in hither, not having a wedding garment? And he was speechlesse.

Then said the King to the servants; Binde him hand and foot, and take him away, and cast him into outer darkenesse, there shall bee weeping and gnashing of teeth.

MOses was never counted among the *Muses*, and prophane *Iulian*, *Porphorie*, and the rest of the learned Atheists geered at the *simplicity*, and derided at the plaine narrations of the holy Scriptures; they would have finer bread then could be made of wheat; and the reason is rendred by the wise man, *quia malitia eorum execavit eos*; because malice cannot speake well of the best vertue, and blindnesse cannot judge of the fairest colours.

But if wee will open our eyes to see, and bring our judgement to discerne, we may soone perceive, that, besides the *truth* of Scripture, which will admit no comparison with any writings; there is more *learning* in *Moses*, then in all the learned men of the Gentiles; more *Rhetoricke* in *Esays* prophesies, then in all *Tullies* Orations; * more *Logicke* in S. *Pauls* Epistles, then in all *Aristotles* Analiticks; there is *sweeter musique* in King *David*, then in all the Lyricke Poets of the Heathen; there is *better Philosophie* in *Iob*, then in all the Philosophers of Greece; there is *truer morality* in *Salomon*, then can bee found in all humane Ethiques; and there is more *heroicke vertues* and martiall prowes in *Iosuah*, *Iudges*, and the *Chronicles*, then can bee fetcht out of all the Greeke and Romane Stories; and you shall find more *patheticall expressions* of

The excellency and elegancy of the Scriptures.

* *Inter aquas perquam disertus est Esayas, oratio eius erudita ubiq; & maiestatis plena, artes omnes scientiasq; didicerat, quibus ingenia ad magna fortuna cultum excitantur, Petrus Cunaus de republ. Heb. l. 3. c. 7. p. 488.*

sorrow and griefe, in a little more then one leafe of *Ieremies* lamentation, then you can find in all the mournefull *Elegies* of the Poets; you shall read such ravishing encomies of *true love*, in eight little Chapters of the Song of Songs, as the like are not to be found in all the *Epithalamions* of the world; and you shall see more elegancie of *expressions*, more excellency of *demonstrations*, and more admirable *allusions* in our Saviours doctrine, then can be collected out of all the millions of volumes that are extant; So it was foretold, that *hee should open his mouth in parables, and declare hard sentences of old*, such as the wit of no other man could ever find out; and so his very enemies confesse it, *never man spake as he did*; when all men wondered at the gracious words that proceeded out of his mouth, *Luke* 4.22. *& inter quam plurimas lepidas, suaves, & elegantes similitudines*; and among the many, sweet, and elegant similitudes, whereby the state and condition of Gods Church, is expressed here on earth, *hæc suavissima & præcipua est*, this parable that resembleth Christ to a Bridegroome, and the Church unto a Spouse, is the first and chiefest, saith *Dietericus*; and we finde it *oftenest* repeated, and more *amply* inlarged and explained in the Scriptures then any other, as you may see in *Esay* 61.10. & 62.5. *Matth.* 9.15. & 25.10. *Iohn* 3.29. *Ephes.* 5.26.30. Yea it pleased the Holy Ghost so well, that it is not onely set downe in *bare* words, as hee useth to doe in other points, but he doth more *particularly* describe the parts and pomps of this royall wedding; as

Psal. 78.2.

Ioh 7.46.

Dietericus super Evangel dom. 10. post trinit. p. 956.

The many particulars of this resemblance of Christ and his Church to a Bridegroome and his Spouse.

1. Their glorious *ornaments* and attires, *Psalme* 45.10. *Esay* 61.10. *Ezek.* 16. 10.

2. Their faithfull *despousall*; *Hosea* 2.19. 2 *Cor.* 11.2.

3. Their betrothing *earnest*; 2 *Cor.* 1.22. *Ephes.* 1.14.

4. Their inward and unfeigned *love* and affection; *Esay* 61.10. 61.5. *Ephes.* 5.26.30.

5. Their *invitation* of friends unto the wedding, as *In hoc capite*, & *Ioh.* 3.29. *Revel.* 19.6.

Ita allegoricis tegminibus involuta, ut desiderentur ardentius, undetur, incundius. Aug. de civit Dei. l. 17. c. 20 to. 5 p. 984. a.

6. Their nuptiall *song*, in *Salomons* Canticles, which as Saint *Augustine* saith, is nothing els, but, *spiritualis sanctarum mentium voluptas*; the spirituall delight of holy minds.

7. Their *bringing together* to an everlasting habitation, *Revel.* 21.2.

And therefore, as this *Mariage* of Christ and his Church is a great *mystery*, as the Apostle sheweth, *Ephes.* 5.32. So I beseech you, let us give all heed and diligence, to doe our duties, that we may be found worthy to sit downe at this mariage feast.

Whether this Parable be the same as that in Luk. 14.

But before I enter upon the particulars, it will not be amisse to examine, whether this Parable be the same, which Saint *Luke* sets downe, in Chap. 14. of his Gospell, or not: for some have so concluded them; yet I find many circumstances that doe prove them different, as

The differences of them.

1. There, it is said, *homo pater-familias*, a man that was an householder, heere *quidam Rex*, a certaine King.

2. There it is said, he made a *supper*; here, a *dinner*.

3. There, *one servant* is sent; here, *many*.

4. There the neglecters *excused* themselves, here they *kill* the servants.

5. There the punishment is, *non gustabunt*, they shall not taste of my Supper; here, he *destroyed* the murderers.

6. That was uttered in the feast of *one* of the chiefe of the Pharisees; this to the chiefest *Pharisees*, and to the *Elders* of the people, in the Temple of *Hierusalem*.

Aug. de Consensu Evangel. c. 72.

And therefore Saint *Augustine* saith; *similis est, sed non eadem*, this parable is *like* that, but not the *same*; and so Saint *Gregory*, and others are of the same minde: for these two Parables signifie two speciall things.

1. A *dinner* in the Church militant.
2. A *supper* in the Church triumphant.

} And you know that after *dinner* we should go to *work*; we must *work the works of him that sent us while it is day*, for

Ioh. 9.4.

for the night commeth, when no man can worke; and after *supper* we goe to *rest*, when we shall enter into *our Masters joy*; and therefore we should never looke for *rest* in this life, but to labour and take paines in Gods vineyard, and when our day is ended, we shall *sup* with Christ, and then goe to everlasting rest. Matth.25.23.

And this *Parable* signifieth the *dinner*, which the Lord makes in his Church militant; and wee must consider two speciall things concerning the same.

Two things considerable in this Parable.

1. The *assimilatum*, or thing likened, *the kingdome of heaven*,
2. The *simile*, or thing, to which it is likened, to a *certaine King*, that made a feast, &c.

1. The *assimilatum*

1. By the *kingdome* of heaven is understood the *Church* of God.

The kingdome of heaven signifieth the Church of God. *Aug. de temp. ser.* 136.

1. Because the Church is the onely *way* to heaven, *per portam Ecclesiæ, intramus in portam Paradisi*, and as there was no way to the Temple of *honour*, but through the Temple of *vertue*, so there is no way to *Paradise* but through the *Church*, as Saint *Augustine* saith; and therefore Saint *Cyprian*, and all other Saints, doe conclude, that he shall never have God for his *Father*, which hath not the Church for his *Mother*.

The Church like heaven in five respects.

2. Because the Church is like heaven in these fivefold respects; for as in heaven,

In heaven:

1. Some celestiall bodies have an *innate* light in themselves, which they *give* to others, though they received the same from *none*; as the *Sunne*, which gives light to *all*, and receives it from *none*.

Sunne.

2. Other bodies *receive* light, but give *little* or none at all, as the *Firmament*.

Firmament.

3. Others *receive* it and then *give* it, as the *Moone* and the *Starres*.

Moone.

4. Others neither *receive* it nor *give* it, as those *blacke clouds* that receive no impressions from the Sunne, nor give any light unto the world.

Blacke clouds.

5. Others are *ignes fatui*, such elfe-fires as are nothing els but *exhalations* and false shewes of true light.

Exhalations in the Church.

So in the Church of God, which is militant,

1. Christ is that *Sunne* of righteousnesse, and that *true light*, which hath all fullnesse in himselfe, and *from his fullnesse wee doe all receive*, and *grace for grace*.

Christ. Ioh.1.16.

2. The *Laitie* and ignorant people doe *receive* the light of knowledge and understanding from the Priests and Preachers of Gods Word, but can *impart* with little or none at all to others.

Lay-Christians.

3. The *Prophets*, *Apostles*, and *Ministers* of the Gospell, doe *receive* all their light from Christ; for *I delivered nothing, but what I received from the Lord*, saith the Apostle; *& os Domini locuntum est*, and the mouth of the Lord hath spoken it, saith the Prophet; and, I set downe what I have *received*, not what I have *invented*, saith *Lyrinensis*; and this, which we *receive* from Christ, we *teach* unto the people.

Clergy. 1 Cor.11.23 & c.15.3.

Vincentius Lyrinensis.

4. The *worldlings*, are like the *Sodomites*, so strucken with blindnesse, that they cannot find the wall at noone day; they cannot perceive the light of truth in the Sun-shine of the Gospell.

Worldlings. 1 Cor.2.14.

5. *Hypocrites* are puffed up with a vaine *shew* of a holy profession, when wee can find no *true* vertue in their lives and conversations; much like those *verball* preachers, that make a faire shew of learning and knowledge, when they fill up their Sermons with nothing els but the frothie delights of rhetoricall exornations.

Hypocrites.

Verball Preachers.

And this *Church* is called a *kingdome*, not kingdomes; because herein, wee have but one *Lord* and one *Law*, one *Faith*, and one *Baptisme*, as the Apostle speaketh.

Ephes.4.5.

And it is called the kingdome of *heaven*; because all things are, or should be, most *heavenly* in this Church of God; as, heavenly *Lawes*, heavenly *Scriptures*, heavenly *King*, heavenly *People*, whose *conversation is in heaven*, as Saint *Paul* testifieth.

Phil.3.20.

This *King*, which hath but *one* Sonne, and for whom hee makes this great mariage, is *God*, which governeth all things by his *power*, and doth raigne in heaven by his *glory*, in the Church by his *grace*, and in hell by his *justice*, as Saint *Augustine* speaketh.

The *Bridegroome* is *Iesus Christ*; the *Spouse* is the *Church*, as *Iohn Baptist* sheweth, *Ioh.* 3.29. and Christ himselfe, *Mar.*2.19. and this *mariage* betwixt Christ and the Church was first made, *quando verbum caro factum est*, when the Word was made flesh, as Saint *Gregory* saith, *Greg. Sup. Evangel. hom.*38. and it was made, to reconcile God to man; for as *mariage* is the best meanes to *reconcile* two disagreeing families; so is the *taking* of our flesh to Christ, and the *giving* of his spirit to us, the onely way, to *reconcile* us unto God.

Why the Word was made flesh.

The love of Christ to his Church.

And this sheweth the great *love* of Christ unto his Church; for, *hoc erit jus Regis*; this shall be the manner of the King, that shall raigne over you; *hee will take your sonnes, and appoint them for himselfe, for his charets, and to bee his horsemen; and hee will take your daughters, to bee confectionaries, to bee cookes, and to bee bakers*; but the heavenly *King* takes our *soules* and makes them not his *slaves*, but his *Spouse*; and as *Moses*, speaking of the husband and wife, saith, *For this cause shall a man leave father and mother and cleave to his wife*; so Christ left *heaven*, which was his Fathers house, and the *Synagogue* of the Iewes, which was his Mother, that he might cleave unto his *Church*, which he gathered out of Iewes and Gentiles; and as *Iacob* served seven yeeres for *Rachell*, and *they seemed as nothing unto him*; so Christ served thirty three yeeres for his Church, and notwithstanding all the paines and sorrowes, that hee suffered all that time, ten thousand times more then *Iacob* did; yet did all this seeme as *nothing* unto him in respect of that *great love*, which hee bare unto his Church. So you see the *summe* of this Parable, wherein three things are most considerable.

1 Sam.8.11.13.

*Bernard ser.*2. *de dom post Octav. Epiphan.*

Gen.2.24.

Gen 29.20.

Three things to be considered in this parable.

1. A feast.
2. A view.
3. A consequent.

1. Touching the *feast*, we are likewise to consider these three things.

1. A feast-maker.
2. The *inviters*.
3. The *guests*.

1. We find three *sorts* of feast-makers,
1. *Men*.
2. *Divels*.
3. *God*.
And

1. *Men* doe make feasts either
1. For *men*, or
2. For *divels*, or
3. For *God*.
For sometimes they do

1. A feast, touching which three things are to be observed.
2. The feastmaker, whereof there be three sorts.

1. Men.

Mat.6.2.

Mat.10.42.

Luk.15.7.

1 Tim.1.5. Revel.3.20.

feast their *friends* and their friends them, *so they have their reward*; sometimes they feast the *poore*, then God will reward them; sometimes they feast the *divell*, when they heape up sinne upon sinne; for as *there is joy in heaven over one sinner that converteth*, so there is a *feast* in hell, while he goeth on still in his wickednesse; and sometimes they feast *God*, when they keepe *a pure heart*, and *a good conscience*; this is his *feast*, and to these *hee will come in and sup with them, and they shall sup with him.*

2. The *divell* makes a feast for all his servants, and that is both

1. *Here*, and
2. *Hereafter*,
and in each of these feasts, they shall have both their first and their second course.

2. The divell.

1. In this life.

Eccles.1.2.

Chap.1.ver.14.

1 Ioh.2.16.

1. In *this life*, they shall have *vanity* and *vexation* of spirit; for though hee filleth them with *delights*, and crowneth them with *rose-buds*; yet all is but *vanitie of vanities*, saith the Preacher; and, if this were all, it were something; but it is not: for after *vanity* comes *vexation* of spirit; so *Salomon*, the wisest man found it; and the *foolisheſt* among the sonnes of men, may soone find it so; and no wonder, that we should find no better fruit from so *bitter* a roote; because *all that is in the world is either concupiscence of the eyes, or concupiscence of the flesh, or pride of life*; and therefore these guests, at the best, can be but like the *glome-worme*, which, in a darke night, doth make a *faire* and fierie shew, but if you

presse

presse him, you shall find but a little *cold* moisture.

2. In *hell* the Divell makes another feast to welcome all his guests; and there shall be *weeping & gnashing of teeth*, their meate shall be coales of fire, their *drink* fountaines of teares, their *sauce* shall be a guilty conscience, that shall set a sharpe *edge* upon every thought, and be a gnawing *corrasive* unto their soules for every sinne; for now they must pay the old *score*, and for all that they *consumed* in the world, they must here pay the *utmost farthing*; and although in other feasts, the more the *merrier*, yet in this blacke banquet they shall finde, the more the *greater* misserie; and therefore take heed to follow many to perdition.

2. In Hell. Mat 8.12.

Mat.5.26.

3. *God* maketh a feast; and in him we may observe, out of this place,

1. *Mercy*, that he would be pleased to make such a plentifull feast for sinfull man.

2. *Clemency* towards all his guests, and a most gentile cariage towards his very adversaries, to whom he useth none other words, but *Friend, how camest thou in hither?*

3. *Iustice* upon them that slew his servants, and refused to come unto his feast; for *he was wroth with them*, and therefore *sent forth his armies and destroyed those murderers and burnt up their cittie.*

4. *Severity* both towards those ingratefull *refusers*, and this *careless* commer unto his feast; for *he was bound hand and foot and cast into utter darkenesse, where was weeping and gnashing of teeth.*

3. God in whom we may observe 1. His mercy.

2. His clemency.

3. His Iustice.

4. His severity.

And therfore, as S. *Paul* saith in another place, so we may say in this place, *behold both the goodnesse and severity of God*; towards us, *goodnesse*, in making this feast for us, especially so *good* and so *often* as hee makes it; for I find the same to bee threefold, which we may call { 1. His *breakefast*. 2. His *dinner*. 3. His *supper*. } And

Rom.11.22.

God maketh a threefold feast for his servants.

1. The *breakefast* was the promulgation of the law, after which men are fresh to worke; and this was done in mount *Sinai*, and belonged properly unto the Iewes, because as *David* said, *The heathen had not the knowledge of his lawes.*

1. A breakefast.

Psal. 147.20.

2 When God saw his people *wearied*, and heavie laden under the *burthen* of the law, then did he make a *dinner* for them in mount *Sion*, and thereto invited all nations to be partakers of that banquet; and this dinner, consisteth of three speciall courses { 1. *Doctrina Evangelica.* 2. *Mystica Sacramenta.* 3. *Cœlestia Charismata.* } Whereof Saint *Augustine* saith, they be *fercula dulcissima*, the sweetest juncates in the world; *quia major est refectio mentis quam ventris*; because these are given for the feeding of our *soules*; and the refection of our *mindes* is a great deale better then the filling of our *bellies*; for though the faireness and the sweetnesse of these earthly things do seeme exceeding good; yet as the *apple tree is among the trees of the forrest*; that is, a transcendent tree, excelling all the rest; so doth the sweetnesse of this *dinner*, excell all the *dainties* of this world; and therefore the Prophet *David* saith, *quam magna multitudo dulcedinis tuæ timentibus te?* which we reade, *O how plentifull is thy goodnesse towards them that feare thee?* and Saint *Augustine*, though at first hee tooke great delight in *humane* learning, and in other like *worldly* things, yet after he had once tasted, *quam suavis Dominus*, how sweet was Christ unto him, then he presently confesseth, *quam suave mihi subitò factum est carere suavitatibus nugarum?* ô how pleasant was it unto me, when thou entered'st into me, to have all these pleasures *ejected* out of my soule; *quia suavitas Christi omnes mundanas suavitates amaras reddit*, because the sweetnesse of Christ makes all the sweetnesse of the world bitter unto us: and therefore, *ô taste and see how sweet* this *dinner* is.

2. The dinner consisteth of three courses.

The most excellent sweetnesse of our spirituall dinner.

Cant.2.3.

Psal 31.21.

S. *Augustines* error when he was young.

The first *course* consisteth of *Evangelicall* doctrines, which bring the glad

1. Course, Evangelicall doctrine.

tidings of *peace* and ſalvation to every one that beleeveth; and theſe be the beſt of all good things; becauſe as the Poet ſaith, *nos pacem poſcimus omnes*, there is no man but he deſireth *peace*; eſpecially, that peace with *God*, which the Goſpell preacheth through *Ieſus Chriſt*; and *ſalvation* is the height of all happineſſe, without which all other things are worth nothing; for *What availeth it a man to win the whole world and to leeſe his owne ſoule?*

Mat. 16. 26.

2. Courſe, myſticall Sacraments.

The ſecond *courſe* conſiſteth of *myſticall* Sacraments, which are chiſely two,

1. *Baptiſme.*
2. The *Lords Supper.*

Baptiſme waſheth us from ſin, and the *Euchariſt* nouriſheth us in grace; and though the *firſt* courſe was very ſweet, yet this is far *ſweeter*; becauſe in this, we do not onely *heare* of Chriſt preached unto us, as we did in the former, but wee have him alſo moſt lively *repreſented* unto our eyes, and, in the *Euchariſt*, ſerved in at our table, to be *received* and eaten of every faithfull gueſt, that commeth to be partaker of this bleſſed Sacrament; for, *hee is the true bread of life*; and therefore this feaſt is called

Ioh 6. 35.

The names whereby the Euchariſt is expreſſed.

1. Lords Supper.

1. The *Lords Supper*; a Supper, becauſe it was made and given *after* ſupper; and the *Lords Supper*, becauſe our Lord *Ieſus Chriſt* was the author and the inſtituter of it.

2. The Communió

2. It is called *the Communion*, 1. Becauſe it is a ſymbole of our communion with *God*, ſhewing, that, as he tooke our *fleſh* upon him, *per æternam unionem*, by an eternall union, ſo we are made *partakers* of his fleſh, *per internam comeſtionem*, by an internall commeſſation. 2. Becauſe it is a token of our union among our *ſelves*, teaching, that as many graines doe make but one bread, ſo *we that are many* men, are but as one man in *Chriſt Ieſus*: and therefore it is ſaid of the Primitive Church, *that they had but one heart and one minde.*

1 Cor. 10. 17.

Act 4. 32.

3. Euchariſt.

3. It is called εὐχαριστία, *thankefullneſſe*; becauſe hereby we doe *teſtifie* our thankefullneſſe unto God, for all the benefits he hath don unto us.

4 Love feaſt.

4. It is called ἀγάπη, the *feaſt of love*; becauſe it ſheweth the *great love* of God to us, and that none of us ſhould come to this feaſt, but ſuch as love both God and men.

5. Vnbloodie ſacrifice, and in what ſence.

5. It is called *ſacrificium incruentum*, the unbloodie ſacrifice of Chriſt, *non per oblationem, ſed per commemorationem*, not that we doe herein *offer* up Chriſt to his Father, but doe hereby *commemorate* that bloody ſacrifice, which was made and offered by Chriſt himſelfe, upon the altar of his Croſſe, for the appeaſing of his Fathers wrath.

Foure principall things to be conſidered touching the Euchariſt.

But for the better underſtanding of the great *worth* of this banquet, and the *worthineſſe* of this Sacrament, we may conſider

1. The manifold *prefiguration*
2. The majeſty of the *Author*
3. The pretiouſneſſe of the *parts*
4. The excellency of the *end*

} of this invaluable feaſt.

1. How it was prefigured.

1. If we reſpect *antiquity*, this Sacrament is as *old* as the world; for it was prefigured

1. By the tree of life.

1. In Paradiſe by that *tree of life*, which was in the midſt of the garden of God; for whoſoever had eaten of that tree, he had lived for ever; ô happy *Adam*, if thou hadſt taſted of this tree before thou hadſt eaten of the forbidden fruit: ſo *whoſoever eateth of this bread, he ſhall live for ever*; ſo happy we ſhall be, if wee doe worthily eate hereof.

Ioh. 6. 51.

2. By the Bread & Wine *Melchiſedech* offered to *Abraham.* Gen. 14. 18.

2. It was prefigured in that Bread and Wine, which *Melchiſedech* offered unto *Abraham*; for, as that preſerved his *life* when he was ready to faint, and he was therein *bleſſed, after* his victory over his enemies; ſo this preſerveth our *ſpirituall* life, and inableth us to ſubdue all our adverſaries.

3. By the Shew-bread. Exod. 25. Levit. 24.

3. It was prefigured by that *Shew-bread*, which none muſt eat but thoſe that were cleane, and therefore it was called the *holy bread*; to teach us, that none ſhould eate of this bread, but thoſe that are *holy* and undefiled.

4. It

4. It was prefigured by that *cake*, which the Angell brought unto *Elias*, when he ſate under the Iuniper tree: for as hee walked in the *ſtrength* of that cake, till he came to the mount of God, *Horeb*, where hee ſaw the Lord; ſo may we walke by the *vertue* of this *bread*, till we come to enjoy the fruition of God.

4. By Elias cake. 1 Reg. 19.

5. It was prefigured by the *Paſchall Lambe*; for as the *blood* of that *Lambe* ſprinkled upon the doore-poſts of the *Iſraelites*, preſerved them from the fury of the deſtroying Angell; ſo the *blood* of *Chriſt* preſerveth us from the wrath of God.

5. By the Paſchall Lambe, Exod. 12. 13. &c.

6. It was prefigured by that *Manna*, which the Lord rained unto the *Iſraelites*; For

6. By the Manna in five reſpects.

1. Though ſome gathered *more* and ſome gathered *leſſe*, yet there was *inough* for every one, and each one had his *Gomer* full; ſo in this Sacrament, every one ſhall have his full meaſure of grace, according to the meaſure of his faith.

2. As the Manna *vaniſhed* when the Sun did riſe; ſo this Sacrament ſhall *ceaſe* when the Sonne of righteouſneſſe ſhall appeare in his glory.

3. As the Manna might be gathered *every* day, but the Sabbath; ſo this Sacrament may bee received at *all times*, untill wee come to our everlaſting Sabbath.

4. As the Manna gave a taſte of *all kinds*, according to the will of the eater; ſo this Sacrament gives comfort to *every faithfull* receiver, according to his ſeverall neceſſity; becauſe in it, there is contained a remedy againſt all diſeaſes, and the ſumme of all felicity.

5. As they that *loathed* Manna were moſt greevouſly puniſhed; ſo the *contemners* of this Sacrament ſhall be moſt ſeverely plagued.

Numb. 21. 5. 1 Cor. 11. 30.

7. It was prefigured by the Arke of God; and that in three ſpeciall reſpects: For

7. By the Arke in three reſpects. Exod. 25. 10.

1. As the *Arke* was made of *Shittim* wood, that is, ſhining, and pure Cedar, the beſt of all wood, and was *guilded* within and without; ſo is this Sacrament of the *pureſt* wheat, to ſignifie the pure body of the Son of God, which is repleniſhed with all heavenly graces.

2. As the Arke had in it three things of ſpeciall note, 1. The *golden* pot. 2. *Aarons* rod. 3. The *two Tables*; ſo in this Sacrament is Chriſt, whom theſe three things doe repreſent; as firſt, the pot ſignifieth his *ſonle*, which contained the fullnes of all divine graces; ſecondly, the rod ſheweth his *Prieſtly* power; and thirdly, the two Tables ſhew him to bee the *Author* and the giver of this Law.

Vide Petrum Cunæum de repub. Hebr. l. 1. c. 14. p. 136

3. As two things are moſt remarkable concerning this Arke, that is,

1. The people carrying themſelves *worthily* towards God, were exceedingly *proſpered* and bleſſed, by the benefit of the preſence of the Arke, as we read by the houſe of *Obed-Edom*.

2 Sam 6. 11.

2. The *unworthy* intreaters of this Arke were moſt greevouſly *puniſhed*, as you may ſee by the example of the *Philiſtines*, and the men of *Aſhdod*, which were, not a little plagued for a little contempt unto this Arke; even ſo we find the ſame two things in this Sacrament as you may ſee, 1 *Cor.* 11.

1 Sam. 5. 6.

8. It was prefigured by the meale of *Elizeus*; for as that, being caſt into the pottage, *ſweetened* all the broth, and preſerved the children from death; ſo this Sacrament ſweeteneth all our *afflictions*, and preſerveth us to everlaſting life. So by theſe *types* and figures you ſee the *antiquity*, and the continuance of the memory of this Sacrament.

8. By the meale of *Elizeus*. 2 King. 4. 41.

2. For the *Author* of this Sacrament, it was *Chriſt* himſelfe who *conſecrated* and delivered the ſame, with his owne hands, and commanded us to doe the like; And he deferred the ſame to the *end* of his life, that it might worke the *deeper* impreſſion in the hearts of his Diſciples: and, at the inſtitution thereof, I beſeech you marke it;

2. The Author of this Sacrament. *Aug. ep. 118. ad Ianuar.* Obſervable things.

1. The desire of Christ.

1. He saith, *I earnestly desired to eate this Passeover with you*; therefore it is a matter of no *small* importance.

2. The blessing of the Sacrament.

2. *Hee blessed both the Bread and the Wine*, that is, powred forth prayers, and sent up supplications unto heaven, that the blessings of God might descend, and remaine heere on earth, with all the *worthy* receivers of this most holy Sacrament; and therefore it is no *fruitlesse* thing to be partakers hereof.

3. The summe and substance of it. Mat. 14. 11.

3. For the *summe* and substance of this Sacrament, here is Christ, yea *whole* Christ offered to every faithfull soule; not his *head* alone, as *Iohn Baptist* head was served in a platter, nor his *heart* alone, but his heart, and hands, and head, and all Christ, body and soule, Deitie and Humanity, is here served in, at our dinner, and not onely *preached* in his Word, but also *receved* in this Sacrament; for he is the true bread of life, *his flesh is meate indeed, and his blood is drinke indeed*;

Ioh. 6. 55.

Therefore, *Take, eate, this is my body*; I say not by *Transubstantiation*, or *Consubstantiation*, or *Conversion*, or any other expresse way; for as there is *docta ignorantia*, a learned, or, I am sure, a *happy* ignorance, when we keepe our selves within the limits of faith and obedience; so there is, *indocta scientia*, an unlearned and unhappy science, when we would grow wise beyond sobriety; and therefore not following the Church of *Rome*, which hath too farre erred, and too much troubled the whole world, with a multitude of *unprofitable* disputes about this sacred Sacrament, I will say with the Apostle, *ô altitudo*, ô the depth of an *inexplicable* mysterie; and as the people that were cured by our Saviour, never inquired *curiously*, by what *meanes* this vertue proceeded from him, but were *thankefully* satisfied with the health that they received, and did most *humbly* glorifie the God of their salvation; so will I never inquire too *busily*, how Christ is here present, but as some have *faith*, though they have not *skill* inough to shew the *reason* of it, and some have *knowledge* of the truth, though they have not *art* inough to defend it; so I will *beleeve* that the body of Christ is in this Sacrament, though I cannot expresse, *quomodo fieri potest*, how these things can be, no more then *Nicodemus* could tell, *how a man could bee borne againe when hee is old*; and my reason is, because, as the blessed Virgin said at the mariage in *Cana* of *Galilee*, *Whatsoever hee shall say unto you, doe it*; so whatsoever he saith, *I will beleeve it*; therefore seeing he saith, *This is my body, This is my blood*, I will constantly beleeve, heere is *all* Christ undivided, his body, by *consecration*, his blood by *connexion*, his soule by *conjunction*, and his Deitie by an hypostaticall union. Therefore who can expresse the excellency of this feast, and the worthinesse of this Sacrament; for as *Bonaventure* saith,

Not to be too curious.

Rom. 11. 33.

Faith better with humility then curiosity.

Aug. de tempore ser. 132.

Ioh. 3. 4.

Ioh. 2. 5.

Mat. 26. 26, 28.

1. His body.

1. *Magnum corpus, quia ex sanctificato beatissima Virginis corpore fuit sumptum*; his body was a very excellent substance, because it was formed of the *pure* seed of a most *blessed* Virgin.

2. His soule. Ioh. 1. 14.

2. *Major anima, quia plena gratia & veritate*; his soule was more excellent, because it was *full of grace and truth*.

3. His Deity. Psal. 96. 4.

3. *Maxima Deitas, quia magnus Dominus & laudabilis nimis*; his Deity is most excellent, because *the Lord is great, and cannot worthily be praised*; so here is in Christ, *nobilissimum in cœlo, & nobilissimum in terra conjuncta*; the noblest thing in heaven, and the noblest of all things on earth united together.

How much wee owe to Christ.

And therefore, my deare brethren, let us not *refuse* this feast, wherein Christ himselfe is become our food, and our soules do feed on him, by a spirituall commessation; but rather, as S. *Bernard* saith, let us learne hereby, how much we ought to love that God, that Christ, *qui dedit nobis carnem suam in cibum, sanguinem in potum, animam in pretium, & aquam lateris in lavacrum regenerationis*; which hath given to us, his *flesh* for meat, his *blood* for drinke, his *soule* for the price of our redemption, and the *water* that gushed out of his side, to be the laver of our regeneration; and if we do faithfully receive the same, then shall we find,

find, as the ſame S. *Bernard* ſaith, that *corpus Chriſti, eſt aegris medicina, peregrinantibus vita, debiles confortans, valentes delectans, languorem ſanans, & ſanitatem ſervans*; the body of Chriſt is a *medicine* to them that are ſicke, and *life* to them that do wander, comforting the *weake*, confirming the *ſtrong*, healing our *diſeaſes*, and preſerving our *health* and happineſſe; *Quia per hoc fit homo manſuetior ad correptionem, patientior ad laborem, ardentior ad amorem, ad obedientiam promptior, & ad gratiarum actionem devotior*; becauſe a man, by this, is made *meeker* to be reproved, *patienter* to labour, *feruenter* to love, *readier* to obey, and *deuoter* to give God thanks. So you ſee the *ſumme* and ſubſtance of this Sacrament.

The benefits of the worthy receiving of this Sacrament.

Now if you deſire more particularly to know the *parts* thereof, they are eſpecially three.

Three parts of this Sacrament.

1. Earthly *ſignes* ſignifying.
2. Divine *words* ſanctifying.
3. Heavenly *graces* ſignified.

} Three moſt excellent things.

1. The earthly ſignes are bread and wine. And

1. Earthly ſignes, two.

2. He choſe *bread* for theſe three ſpeciall reaſons.

1. Bread, choſen for three reaſons.

First, becauſe bread is *eaſie* to be had, if we will labour for it; ſo is Chriſt to them that ſeeke him: *Aske and you ſhall have, ſeeke and you ſhall find, knocke and it ſhall be opened unto you.*

1. Reaſon. Mat. 7. 7.

2. Becauſe bread is the *ſuſtainer* of mans life; and ſo is Chriſt the preſerver of the *ſpirituall* life of all believers.

2. Reaſon. Pſal. 104. 15.

3. Becauſe of the *analogies*, and reſemblances betwixt bread and our Saviour Chriſt; for as the wheat is *beaten* and grounded to meale before it be made bread, ſo Chriſt was faine to *ſuffer* and to die before he could redeeme us, as the Scripture ſaith, *thus it behoveth Chriſt to ſuffer*; and ſo muſt we ſuffer likewiſe before we can be ſaved; and as bread is made of *many* graines, ſo is the myſticall body of Chriſt, the Church of God, made of many Chriſtians, as the Apoſtle ſheweth.

3. Reaſon. Luke 24. 46. Acts 14. 22. 1 Cor. 10. 17.

2. He choſe wine, to ſhew, how his bloud was ſhed for our ſinnes; becauſe *without bloud there is no remiſſion*; and he choſe wine, to ſhew, that as *wine maketh glad the heart of man*, ſo the remembrance of the ſhedding of Chriſts *bloud* for the ſatisfaction of our ſinnes, is the *onely* thing that doth rejoyce us, when (like corne) we are grounded for our tranſgreſſions: And therefore, they do greatly amiſſe, that deny the wine unto the laitie.

2. Wine. Heb. 9. 22. Pſal. 104. 15.

2. The *divine words*, which are the words of inſtitution, do ſanctifie theſe ſignes, and make them now not as *common* bread and wine, but *Euchariſticall* and Sacramentall ſignes and ſeales of the body and bloud of Chriſt, *ex duabus rebus, ſcilicet terrena & cœleſti conſtantia*; conſiſting now of two ſpeciall things, that is, celeſtiall and terreſtriall nature, as *Irenæus* ſpeaketh.

2. The divine words.

Irenæus lib. 4. c. 30.

And though, by the receiving of this Sacrament, we are made *partakers* of the body and bloud of Chriſt, yet doth the *ſubſtance* of bread and wine ſtill remaine, ſaith *Gelaſius*; *Quia Chriſtus viſibilia ſymbola corporis & ſanguinis appellatione honoravit, non naturam mutando, ſed gratiam adjiciendo*, ſaith *Theodoret*. And therefore, there is no mutation of *ſubſtance*, but an acceſſion of *grace*, and an alteration of them from what they were, not in *nature*, but in *name*, *uſe*, and *eſtimation*; for whereas before they were called *bread* and wine, they are now termed the *body* and bloud of Chriſt; whereas before they were uſed to *nouriſh* our bodies, they are now applied to *ſtrengthen* our faith; and whereas before we eſteemed of them none otherwiſe than of *common* bread and wine, we deeme them now as *holy* ſeales and ſymbols of moſt excellent graces; neither is it ſtrange, that they are called the body and bloud of Chriſt; *quia ſolet res, quæ ſignificat, ejus rei nomine, quam ſignificat, nominari*, ſaith the Schoolеman; becauſe the thing *ſignifying* is uſually called by the name of that thing, which is *ſignified*.

The ſubſtance of the bread ſtill remaining.

The Sacramentall bread differenced from other bread in three things. 1. In name. 2. In uſe. 3. In eſtimation.

* That is, the Sacramentall body, not the naturall.

3. The heavenly *graces*, ſignified by theſe ſignes, are the *body* and *blond* of Chriſt;

3. The heavenly graces.

Christ, together with all the *benefits* of his incarnation, and the *merits* of his death and passion, as especially, the *remission* of sins, the *infusion* of graces, and the *possession* of eternall joyes.

4. The end of this feast threefold.

4. The *end* for which Christ makes this feast is threefold.

1. To put us in mind of Christs *death.*
2. To confirme our *faith.*
3. To preserve our *spirituall life.*

} For

1. To put us in mind of Christs death. Psal. 111. 4. 1 Cor. 11. 26.

1. *God hath so done his wonderfull workes, that they ought to be had in remembrance,* saith the Psalmist; and therefore, as often as you receive this Sacrament, so often do you *shew the Lords death,* saith the Apostle, which we ought *continually* to do, to free our selves from that insupportable burden of *ingratitude*; for (you know) this is the greatest of sinnes, *& ingratum si dixeris, omnia dixeris,* and he that saith, I am ingratefull, can never say worse of me; and *forgetfulnesse* is the height of all ingratitude; therefore the Prophet *David,* upbraiding the most careless Iewes for their great ingratitude towards God, saith, that when he had wrought his *wonders* in Egypt, and *fearefull* things by the red sea; yet *within a while,* even presently, before he had scarce made an end of blessing them, *they forgat all his workes, and became unmindfull of his covenant;* and shall we forget all that Christ hath done for us? God forbid; therefore let us *often* partake of this Sacrament, that we may be often put in *remembrance* of his passion.

Forgetfulnesse the height of all ingratitude. Psal. 78. 12. 43. Psal. 106. 13. 21.

2. To strengthen our faith.

2. God institutes this Sacrament, and maketh this feast, to *strengthen* and to confirme our faith in Christ; for this is the maine *end* of preaching, and the chiefest aime of our receiving, to bring us to *believe* in Christ: *Quia credere in Christum est manducare panem vivum*; because to *believe* in Christ, is to eat the bread of life; and S. *Augustine* saith, *Manducare illam escam, & illum bibere potum, est in Christo manere, & Christum in nobis manentem habere*; to eat that bread, and to drinke that drinke, is to *abide* in Christ, and to have Christ to abide in us: and S. *Iohn* saith, *He that believeth in me, as saith the Scripture, out of his belly shall flow rivers of waters of life*; and againe, he saith, *he that commeth to me,* that is, *to eat me, shall never hunger, and he that believeth in me, shall never thirst*; to shew unto us, that to *believe* in him, is to *drinke* of him; and besides, we find the same thing, that is, *eternall life,* is as well promised to the *believers* in him, as to the *eaters* and drinkers of him, as you may see by comparing Ver. 47. with Ver. 51. of the 7. Chapter, and the very same thing is aswell *threatned* to the *not-believers* in him, as to the *not-eaters* of him, as you may see by comparing Ver. 33. with Ver. 64. of the same Chapter.

To believe in Christ, is to eat him and to drinke him. Ioh. 6. 35. Cap. 7. 37. Cap. 7. Ver. 47. Ver. 51. Ver 53. Ver. 64.

And so the Fathers teach as much; for S. *Augustine* saith, *Accedunt ad Iesum non carne sed corde*; and againe, *Quomodo in cœlum manum mittam, ut ibi sedentem Christum teneam? mitte fidem, & tenuisti*; how shall I extend my *hand* to heaven to lay hold on Christ that sitteth there? send thy *faith,* and thou hast done it; and againe, speaking of the *carnall* eaters of our Saviour Christ, he saith, *Quid paras dentem & ventrem?* Why dost thou prepare thy teeth? *Believe* in him, and thou hast eaten him: because, as *Tertullian* saith, *Christus est auditu devorandus, intellectu ruminandus, & fide degerendus:* Christ is to be *eaten* by hearing, to be *swallowed* by understanding, and to be *digested* by faith; and S. *Chrysostome* saith, Christs Table is not for chattering *Iayes,* that feed below, but for the noble *Eagles* that have their thoughts on high: and S. *Bernard* saith, Christ may be touched, *affectu, non manu; fide, non sensibus.*

How Christ is to be eaten and to be digested. Bern. Serm. 76. in Cant.

And the reason, why the Word is preached, and the Sacraments administred to *beget* and to *increase* our faith, is, because our faith *unites* us, and makes us one with Christ; for Christ is compared to the *head,* and we to the *members*; and if the head be not *united* to the body, there can be no *life* in it; so he is compared to the *husband,* and we to the *wife*; and the Scripture saith, *they two shall be one flesh*; whereupon S. *Paul* saith, that we are *members of his body, of his flesh, and of his bones:* and so Christ saith, *I am the vine, and you are the branches*; and if the branches be *disjoyned* from the vine but *a haires* breadth, they will presently be

Why the Word is preached, and the Sacraments administred. Eph. 1. 22. Cap. 5. Ver. 32. Mat. 10. 8. Ioh. 15. 5.

be withered; and so shall we, if we be any whit *separated* from Christ; and therefore he saith, *I pray for them which shall believe in me, that they all may be one with us.* Ioh.17.21.

But here you must understand that this *union* is not *corporall*, but spirituall; for *except you eate the flesh of the Sonne of man, you have no life in you*; that is, *whosoever* eateth not my flesh can never have eternall life; but the *fathers* that were before his incarnation could not eate it *carnally*, with their mouthes, but onely spiritually by *faith*; therefore to *eate* Christ to be made *one* with Christ, is onely to be made one with him by *faith*. Our union with Christ is spirituall, and not carnall.

And this *faith* in Christ is *internally* wrought in our hearts, by the spirit of Christ, through these two *externall* meanes. Faith wrought in us by two meanes

1. The *preaching* of the Word.
2. The *receiving* of the Sacraments.

} For these *Sacraments* doe shew unto our *eyes*, what our *eares* do heare; and therefore they be called, *verba visibilia Evangelij*, the visible words of the Gospell; for it was their manner among the Iewes, for the more certainty of any thing, to expresse the same by some *outward* signes, as the Prophet in the Old Testament tooke the hornes of iron, and said unto *Iehosaphat, Thus shalt thou push the king of Syria*: and *Agabus* in the New Testament tooke S. *Pauls* girdle, and said, *thus shall he be bound that oweth this girdle*; therefore God doth not onely *preach* his goodnesse unto our *eares*, but also *shewes* the same by visible signes unto our *eyes*. 2 Chron.18.10. Acts 21.11.

3. God maketh this feast to *preserve* our *spirituall* life; for as man consisteth both of body and soule, so he liveth a double life. 3. To preserve our spirituall life.

1. *Naturall*, which is an union of the *body* and soule.
2. *Spirituall*, which is an union of the *soule* with the *Spirit* of Christ. Man liveth a double life.

And as there be three things necessary for the *naturall* life of man, to make the same to subsist; that is,

1. A *mother*, to bring him forth into the world.
2. *Meat*, to sustaine him while he is well.
3. A *Physician*, to cure him when he is sicke.

} Even so, there be three things requisite for our spirituall life, that is, Three things necessary for our naturall life.

1. A *mother*, which is the Church, by *Baptisme* to beget us unto God.
2. *Meat*, which is the *Eucharist*, whereby we are fed with the body of Christ.
3. A *Physitian*, which is the *Minister*, that prescribeth unto us the spirituall physicke of *faith* and *repentance*, to recover our dying soules from sin. Three things necessary for our spirituall life.

And if we do seriously weigh and diligently compare these two lives together, we shall easily find that this *naturall* life is but the *shadow* of death, and scarce worth the *name* of life; and yet such is the condition of the world, that our *chiefest* care is for this life; for what will we not do to *preserve* this? and alas, what do we do to *sustaine* the other? *Ideo offert Deus quod rogari debuerat, & non rogatus dare vult, quod vix sperari poterat*; therefore God offereth us what we ought to seeke; and not asked, he would faine give us, what we could scarce hope any wayes to obtaine, as S. *Gregory* saith. And so much for the *maker* of this feast. The simplicity of men in neglecting their spirituall life. *Greg. in Evang. Hom.36.To.2.f. 493.c.*

2. The *inviters* are said to be his *servants*; and he sent them *twice* to invite his guests; that is, under the *Old* and *New* Testament: under the *Old* Testament he sent his *Prophets*; and under the *New* Testament he sent his *Apostles*, *Evangelists*, and their successours, the *Ministers* and Preachers of the Gospell. 2. The inviters of the people to this feast.

And in these servants, two things are chiefly to be noted.

1. *Diligence.*
2. *Patience.*

} Two necessary vertues for the Ministers of Christ. Two things to be noted in the servants.

1. *Diligence*, to please their Master, without which no vertue is worth much in a servant; therefore the Scripture saith, *cursed is he that doth the worke of the Lord negligently*. 1. Diligence. Ier.48.10.

2. *Patience*, that they may be able to undergo their task; for we have need of *patience* more than others. 2. Patience.

1. Because

Why Preachers have need of patience, more than others. 1. Reason.

1. Because we are more subject to *wrongs* than any other, as here you see, for their *good* deeds, for *inviting* men to Christ, to a *feast*, they are beaten, abused and murdered; *oderunt nos gratis*, it is a common thing, to hate them freely without a cause.

2. Reason.

2. Because we are more *sensible* of wrongs than any other; for as the *fairest* face is soonest fowled, and the *tenderest* heart will easiest weepe; so the most *innocent* man, that doth *least* wrong, doth ever take it *most* to heart, that he is wronged; whereas the wicked, like hardened weather-beaten skins, are so *accustomed* to do injuries, that they make none other account of *received* wrongs, than how they may *revenge* them; of these the Poet saith.

The wicked receiving wrongs, thinke of nothing but how to revenge them.

Ovid. Epist. Ariadne Theseo.

Non pater est Ægeus, nec tu Pittheidos Æthræ
Filius: authores saxa fretumq́, tui.

Catullus.

And *Catullus* saith,

Quænam te genuit sola sub rupe leæna?
Quod mare conceptum spumantibus expuit undis?
Quæ Syrtis? quæ Scylla rapax? quæ vasta Charybdis?

Sure the *gods* have not begotten them, but the *stones* and the *rockes* are their sires; they are so *hardened* in sinne, and so blockish in ill natures, that they are *insensible* of every thing; but it is not so with the godly; and therefore, as they receive *more* wrongs, and are more *sensible* of their wrongs than others, so they have more need of *patience* than any other.

3. The guests.

3. The *guests* that are invited, are { 1. The *Iewes*. 2. The *Gentiles*. } For

1. Iewes. Acts 13.46. Acts 21.20.

1. He was sent to the lost sheepe of the house of Israel; *ideo oportuit primum loqui verbum Dei Iudæis*, therefore it was requisite the Word of God should be first preached unto the Iewes; and so Christ did first invite them, and thousands of them have believed, as S. *Iames* testifieth.

2 Gentiles. Mat 11.28. Esa. 49.6. Cant. 4.8. Mat 28.19.

2. He invited the gentiles, saying, *Come unto me, all ye that are weary and heavy laden*; for he was given to be *in lucem gentium*, for a light unto the Gentiles, a light unto all the people; and therefore he saith, *Veni de Lebanon sponsa mea*, come with me from *Lebanon*, O my spouse; and he sends his Apostles and servants to preach the Gospell *to all nations*.

But of *all* those that were invited, both of *Iewes* and *Gentiles*, there were but few that came as they ought; for many of them came *not at all*, and others came with *no care* at all: and therefore the guests are divided into two ranks.

The guests are of two sorts. 1 The obedient.

{ 1. *Obedient*. 2. *Disobedient*. } 1. The *obedient* came, and were welcome, and thereby happy, even as the Pharisee confessed, *Happy are they, that shall eat and drinke in the kingdome of heaven.*

Luke 14.15.

2. The disobedient

2. The *disobedient* were two, for one of them that were obedient.

{ 1. Some, in *not* comming. 2. Others, in *ill* comming. }

1. Not commers: in whom three faults are to be noted.

1. For the *refusers* to come, we find in them three speciall faults.

{ 1. *Contempt* of God. 2. *Cruelty* to his servants. 3. *Neglect* of their owne happinesse. } And commonly these three do ever goe together; for *non despicitur persona loquentis servi, si servatur in corde reverentia mittentis Domini*; the person of the servant speaking to us is never *despised*, if there be any *feare* of God, and reverence of the Lord that sends him, remaining in our hearts, saith S. *Gregory*; and he that hath any care of his owne soule, will neither despise *God*, nor abuse his *servants*. For

Greg. in Evang. Hom. 36. T. 2. pag. 493. b.

1. Contempt of God. Pro. 19.12. Deut. 4.24.

1. *If the wrath of a king be as the roaring of a lion*, then what a fearefull thing is it to provoke God to wrath, whose anger is a *consuming fire*, whereof none can say, *vana est sine viribus ira*. And yet

2. Gods servants, how used. 1 King. 19.2.

2. These men do not onely *contemne* God himselfe, but also they *persecute* his servants; *Elias* hated unto death, *Esayas* cut with a wooden saw, *Ieremie* throwne

throwne into the dungeon, *Ier.* 38.6. *Michaiah* ſmitten upon the face, and after caſt into the priſon, 1 *King.* 22.24. & 27. *Zachary* ſtoned, 2 *Chron.* 24. 21. and S. *Steven* demandeth, *which of the Prophets ſcaped unperſecuted?* *Acts* 7.35. our Saviour foretels the like uſage to his Diſciples, *Mat.* 10.17. *c.* 23.34. *John* 15.1. *c.* 16.20. And what he *propheſied* was *fulfilled*, and will be *practiſed* while the world ſtands; for *John Baptiſt* was beheaded, *Steven* ſtoned, *Iames* killed with the ſword, *John* throwne into a tun of ſcalding oyle, *Iames* the leſſe throwne downe from the Temple, and after that ſtoned to death, *Hieron. in catal. Script. Eccleſ. T.* 1. *p.* 264. *c. Bartholomew* flayed alive, *Iſiodor. Hiſpal. de vit. & mort. Sanct. N. T. Num.* 76. *p.* 365. *h. Peter*, *Andrew*, and *Philip* crucified, *Thomas* and *Matthew* thruſt through with a launce, *Niceph. l.* 2. *c.* 40. And of S. *Paul*, what ſhall we ſay? Looke 2 *Cor.* 11. *v.* 23. *uſq; ad finem.* And of the Fathers of the Primitive Church, *Polycarpus*, *Babilas*, *Macareus*, and *Alexander* were burned to death; *Iuſtin*, *Irenæus*, and *Cyprian* were killed with the ſword; *Ignatius* throwne to wild beaſts, *Laurentius* roaſted, and all perſecuted. And therefore, *reſpicientes ad Ieſum*, looking unto our Saviour Chriſt, as S. *Baſil* adviſeth us, and conſidering theſe holy men that went before us, *per glorioſam imitationem intendamus*, let us ſtrive, by a glorious imitation of them, to diſcharge our duties, that we may ſay with them, *Lord, it is done as thou haſt commanded:* So you ſee how they abuſed Gods ſervants. But

Chryſ. in Mat. hom 33. *oper. imperfect. com* 3. *pag.* 638. *c.* Mat. 14 10. Acts 7.60. Acts 12 2.

Tertull. de præſcr. c. 36. *p.* 399 *a.*

Aug. de verb. & Saluſt. præcit. c. 8.

Euſeb. l. 4. *c* 24. *Euſeb. l.* 4. *c.* 1. & *l.* 6. *c* 31. *Idem l.* 5. *c.* 1. & *ſequent. l.* 3 *c.* 36. & *l.* 8. *c.* 8, 9. *Baſil. de bapt. l.* 2. *q.* 13 *t.* 2. *p* 436.

3. They do the greateſt wrong unto themſelves; for they do not onely ſhew their *ingratitude* towards God, and their *hatred* towards men, but they do hereby deſtroy their owne ſoules. For

What evills the refuſers to come to Gods feaſt do procure unto themſelves. 1. Evill.

1. They neglect the *aſſurance* of their ſalvation, and the chiefeſt *remedy* againſt all adverſities; for (God knowes) we have enemies inow, croſſes, wants and imperfections; and this bleſſed Sacrament is a *remedy* againſt them all; and therfore, as Merchants do frequent thoſe places, where they ſee greateſt hope of *gaine*, and beggars, where the largeſt *almes* are given, ſo ſhould we frequent the *Church* of God, where we may find the beſt *reliefe* for our neceſſities.

2. Evill. Num. 9. 13.

2. They do incurre many *dangers*, and pull downe many feareſull *plagues* upon themſelves; for he that kept not the paſſeover, *that ſoule was cut off from his people*, and here you ſee, to deny to come to this feaſt, doth not onely *exclude* us from all the benefits of Chriſt, but doth alſo procure our *ruine* and deſtruction; *Nam ad naturalem juſtitiæ ordinem pertinet, ut aut peccata non fiant, aut impunita eſſe non valeant*; for it pertaines unto the rule of juſtice, that either ſin ſhould not be *committed*, or that it ſhould not be *unpuniſhed*, ſaith S. *Auguſtine*: therefore the King being wrath with the contemners of this Feaſt, ſent his men of armes and *deſtroyed* them all; he ſent *Veſpaſian* and *Titus* to execute his vengeance upon all that rebellious nation: *ſed hæc eſt ſemper incredulitas humanæ duritiei*; but this is alwaies the incredulity of humane frailtie, that we never care for the deſtruction of *others*, ſo long as we ſee our *ſelves* ſafe and untouched; and we are not a whit troubled at the death of our *fellowes*, while we thinke they *deſerve* it, or were unable to *reſiſt* it, but our *ſelves* do merit well, and are able to withſtand all miſadventures; *neſcientes præberi cunctis exempla, cum fuerint quibuſdam irrogata ſupplicia*; not knowing, that when the puniſhments are inflicted upon *ſome*, it is done for the example of *all*.

Aug. com. Fauſtum. l. 26. *c.* 3.

Cyprian. de ſing. Cleric. p 392.

Yet I hope our *neceſſities*, and the *benefits* of our comming, together with the avoiding of theſe *dangers*, will be as a threefold cable to draw us to this feaſt; and the rather, becauſe we are commanded to doe it, *Doe this in remembrance of me*; *Nam ſi grande dixiſſet*; for if he had commanded ſome *great* matter, would you not obey him? And will you not do ſo *ſmall* a matter? If he had commanded you to *give*, would you not have done it? And will you now refuſe to *receive*, when he doth give? No; I hope better things of you all.

Luke 22.19. 2 King. 5.13.

But there be two ſpeciall things that detaine men from this bleſſed Sacrament.

Two things that hinder us from receiving the Sacraments.

1. A careleſſe *remiſſeneſſe*.
2. A conceit of our owne *unworthineſſe*.

} For

1. Worldlinesse.

1. As *Pharaoh*, to withdraw the people from *sacrificing* unto God, caused their taskmasters to set them about *drudgery* worke, so the Divell, to detaine us from this *feast*, distracteth our mindes with worldly businesses; we can find time inough to follow our *profit*, to injoy our *pleasure*, but for this serious *service* of God, we can say with *Felix*, *Goe thy way for this time*, we will post it over to another time.

Act. 24. 25.

2. Timerousnesse.

2. Some are afraid to be *presumptuous* to approach unto this holy table; because they see their owne *worthlesnesse*, and consider the great worth of this blessed Sacrament. But

Answer to the first. Gen 25. 29. &c.

For the first, I say, we should not with *Esau*, to satisfie our appetite, sell our patrimony, or with the *Gergesites*, for the love of our swine, drive our Saviour out of our coasts; for *what profit is it for us to win the whole world, and to leese our soules?* And

Mat. 8. 34.

Answer to the second.

For the second, I say that to *see* our sinnes is a signe of grace, and if thou *hate* them and *leave* them, when thou seest them, thou art in the number of those that are invited.

3. The ill commers. Foure sorts of men that receive the Sacrament.

3. For the *ill commers* to this feast, they are expressed in him that had not on his wedding garment; where you must note, there be foure sorts of men that do receive this Sacrament.

1. Spiritually only, and thus all the elect infants doe receive this Sacrament.

1. Some doe receive it onely *spiritually*, the *matter* of the Sacrament, that is, the *grace* of Christ, but not the Sacrament it selfe, according to that saying of Saint *Augustine*, *crede & manducasti*, beleeve in Christ and thou hast eaten Christ; so all that die before they can *communicate*, and those that by accident cannot *get* this Sacrament, though they doe *desire* it never so earnestly, doe receive the *grace* thereof, because they *desire* the same and *beleeve* in Christ.

2. Sacramentally onely.

2. Others doe receive it onely *Sacramentally*, that is, the *Bread* and *Wine*, but no *grace*, as all *wicked* and irrepentant sinners; and therefore, *hi manducantes non manducant*, though they eate the *bread*, yet they doe not eate the *body* of Christ.

3. Spiritually and Sacramentally.

3. Others doe receive it *spiritually* and *Sacramentally*, that is, both the *Sacrament* and the *grace* of the Sacrament, as all the faithfull Saints, *qui manducantes manducant*, which doe eate both the Sacramentall bread and the flesh of Christ.

4. Neither of these waies.

4. Others receive it *neither* way, that is, neither the *true* Sacrament nor the *grace* of the Sacrament, as those heretiques that corrupt either the *forme* or the *substance* thereof.

Three sorts of men excluded from the Paschall Lambe.

And you must further note, there were three sorts of men *excluded* by the law from the *Paschall* Lambe.

1. The *uncircumcised*,
2. The *stranger*,
3. The *uncleane*,

that is,

1. The irreverent.
2. The infidell.
3. Great sinners.

So now

Indignè sumis, si sumis non reverenter,
Vel non catholice, vel habens mortale scienter.

Infidells, Hereticks, and leaud livers, are not to receive this blessed Sacrament. And therefore our Saviour saith, *when thou commest to offer thy gift*, that is, thy prayers and praises for this gift, *and then remembrest that thy brother hath ought against thee, leave thy gift at the altar, and goe reconcile thy selfe to thy brother*; what, leave thy gift? this is strange; *quia imperfectum relinquere sacrificium, magnum piaculum habebatur*; for it was counted a hainous offence to leave our sacrifices unfinished; and therefore *Valerius* praiseth a certaine young man, I know not who, because he suffered his arme to be burnt off, rather then hee would leave his sacrifice unperfected; and yet rather then we should receive *unworthily*, our Saviour bids us *leave* our gift and be gone. And the reasons are:

Mat. 5. 24.

A hainous thing to leave our sacrifices unfinished

why we should not receive this Sacrament, if we be unworthy.

1. Reason. 1 Sam 4. 4. Act 8. 20.

1. Because that to receive it thus, will availe them nothing; for the *Philistines* had the Arke of God, *Simon Magus* was baptized, and *Judas* received the

the Lords Supper; and yet; becauſe they were unworthy of theſe *outward ſignes*, they received no *inward grace* by any of theſe.

2. Becauſe the unworthy receiving of it will indanger them very much; for whoſoever eateth this bread and drinketh this cup *unworthily*, is thereby made *guilty* of the Body and Blood of Chriſt, and ſo he doth but eate and drink his own *damnation*.

2. Reaſon.

1 Cor. 11. 29.

And therefore no leaud liver ſhould preſume to *come* to this table; Or if hee doth, then are wee commanded to *inhibite* him, and not to give the ſame unto him; for we may not take *the childrens bread*, and give it unto *whelpes*, and we are forbidden to eate *common* bread with the wicked; and therefore much leſſe ſhould we give this *holy* bread unto them; we muſt not bid them *God ſpeed*; and therefore much leſſe give them the *Body* and *Blood* of God; And this is the Law of the Paſſeover, that *no ſtranger ſhall eate of it*; and therefore no wicked man, that is a ſtranger from the life of God, muſt eate of this Sacrament, but as *Eſdras* kept backe all that were *uncleane* from the Paſſeover, and is commended for it, ſo ſhould wee keepe backe all *prophane* ſinners from this Euchariſt.

Mat 7 6.

1 Cor. 5. 11. 1 Ioh. 1. 10.

Exod. 12. 43. 48.

Eſdras 1. 6. 21. 1 Chron. 23. 29. Mal 1. 10.

Ob. I, but they will have it whether wee will or no, ſo long as there is a way to vexe us, and a court to compell us, to give it them, in deſpight of our teeth.

Reſp. I anſwer, if they will with *Adam* ſtretch forth their hands to the *forbidden* tree, and eat this *apple* in ſpite of our teeth; then, as *Iudas* dipt his ſop in the *bitter ſauce*, which the Iewes were to eate with their Paſſeover, and then preſently *Satan* entred into his heart; ſo we muſt *dreſſe* this meat and make the *ſauce* for them, that is, mixe all the *curſes* of God with it, to them that eate the ſame unworthily; and then they ſhall have it with ſuch a *vengeance*; that they were farre better go *without* it then thus *fearefully* to receive it.

What a terrible thing it is to receive the Sacrament unworthily.

Neither doe I ſay this, to *deterre* any man from this holy table; God forbid, I ſhould ſo imagine; for I ſhewed the danger of *neglecting* to come before, but I ſay this, to perſwade all men, when they come, to ſtrive to come *worthily*, that their comming may be for their *comfort* and not for their *confuſion*.

And thus much ſhall ſerve for this *feaſt*.

2. The *viewing* of the feaſt, and the obſerving of the gueſts, is the next thing to be conſidered, where we muſt note

2. The viewing of the feaſt, wherein two things are obſervable.

{1. *Who* came / 2. *When* he came} to viewe them;

1. He did not, as it is in *Eſops* Fable, ſend his *ſervant*, that would be *negligent* or might be *corrupted*, but he comes *himſelfe*, thats more ſure; and himſelfe is ſaid to be a *King*; for *the King came in to ſee his gueſts*; and he is the King of *nature*, becauſe he raigneth over all the nations of the earth, and all other Kings are but his ſubſtitutes; he is the King of *grace*, becauſe he ruleth over his Church; and he is the King of *glory*; becauſe hee raigneth in the kingdome of heaven for evermore.

1. Who came to view it.

2. The *time* of this view is either {1. The day of *death*. / 2. The day of *judgement*.}

2. When he came to view it.

A *long* time and *uncertaine*; and ſo the worſe ſervant in Gods houſe confeſſeth, *his maſter will be long ere he commeth*; and therefore ſeeing he gives us ſo *long* a time to repent, we are the more *inexcuſable*, if in all that time, we cannot provide a wedding garment.

3. The *conſequent* of this feaſt is manifold and moſt obſervable; eſpecially in theſe two things, {1. What he *ſeeth*. / 2. What he *ſaith*.} For

3. The conſequent of this feaſt. Two things obſervable.

1. He *ſpied one, that had not his wedding garment*; for it was a *cuſtome* among many nations, when they came to any wedding, as we have wedding *gloves* or bride-laces, ſo they uſed *indui veſtibus cænatorijs*, to put on garments, anſwerable to thoſe ſolemnities; and all, that ſate at the nuptiall feaſt, *Syndonibus amicti accumbebant*,

1. What he ſeeth.

Cuſtomes of the Antients about weddings.

cumbebant, did were *syndons*, saith a learned author; therefore *Ahashuerus*, at the time of his mariage, would not suffer any man cloathed in sackcloth, to enter into his pallace; And this King, comming in, saw one that had not on this *wedding* garment.

Two things to be considered.

But here we must consider { 1. Who this *one* was. 2. What this *garment* is. }

1. This one signifieth *multitudinem reproborum*, all the multitude of wicked reprobate men; as Saint *Augustine*, Saint *Hierom*, and venerable *Bede* doe expound it; and they are called one,

1. What this one was: the multitude of the wicked, and why all they are called one.

1. Because all of them are of one *kind*, wicked, faithlesse and ungodly.
2. Because all evill proceedeth from one *Adam*.
3. Because he that faileth, but in *one*, is made guilty of *all*.
4. Because *one* of Christs flocke was a *Iudas* and a traytor.
5. Because *many* hypocrites are not worth *one* righteous man.

Vide Eccles. 16. 3.

6. Because Gods sight is so piercing *sharpe*, that if there were but *one* evill man, among ten thousands of Gods Saints, yet hee could not so *lurke* but God would soone *spie* him out.

2. What is the wedding garment

2. For the wedding *garment*, it is diversly taken by interpreters; for hereby

1. Some doe understand *Christ*, as *Origen*,
2. Others, the *New man*, as *Eusebius*,
3. Others, *Faith*, as *Kilius*,
4. Others, *Grace*, as Saint *Gregory*,
5. Others, *Charity*, as *Ardens*,
6. Others, a *Pure heart*, as *Aretius*,

And so, *alij atq; alij, aliud atq; aliud opinati sunt*, as Saint *Augustine* speaketh in another case.

Aug. de Civitate Dei. l. 8. c. 3.

But indeed the wedding *garment* may well signifie some *externall* comelinesse, because a *garment*, which is so called, *vestis, a vestiendo*, because it covereth all other deformities; for the *exercises of piety* and religion are twofold,

The exercises of piety twofold.

{ 1. *Internall.* 2. *Externall.* } And it is not inough for us to have *inward* devotion in our hearts, but we must have also *outward* operation in our lives; we must have outward *workes* as well as inward *faith*: or els the Lord will say unto us, *why takest thou my lawes in thy mouth*, why sittest thou at my table, and why receivest thou my holy Sacraments, *whereas thou hatest to be reformed?*

Psal. 50. 16.

The commers to Christ must doe three things.

And therefore if we would come to Christ, as we ought, we must

1. *Put off* our old weeds, by *repentance*.
2. *Put on* the wedding garment, by *newnesse* of life.
3. *Weare* it on, by *continuance* in well-doing. For

1. To repent.

1. There is no comming to Christ without *repentance* of all our former deeds; or els we may with *Iudas* receive the *Sacrament*, and therewith swallow downe the *divell*; and therefore, as *Moses* put off his *shooes*, when he stood before God, the children of *Israel* put out all *leaven* from their houses, when they kept their Passeover, and the poore begger threw away his patched *cloake*, when he went to Christ; so let us cast off all the *dust*, all the *leaven*, and all the *raggs* of sinne when we come to this table; and let us say with the Prophet *David, I will wash mine hands in innocency, and so I will goe to thine altar.*

Exod. 3. 5.

Exod. 12. 15. & 8. Mark. 10. 50.

Psal. 26. 6.

2. To leade a new life.

2. It is not inough, in the Schoole of Christ, to *eschew evill*, but we must also *do good*; and therefore we must not onely cast off all the *old ragges* of sin, but there must be likewise in us a *renovation* of the whole man, new hearts, new hands, new heads, new all. And as this day is the beginning of the *New yeere*, so we should begin a *new life*. And this *renovation*, though it must be *generall* and universall, over all the parts of man, yet doth it *principally* consist,

Newnesse of life consisteth

{ 1. In *faith* to God. 2. In *love* to man. } For

1. In faith.

1. *Accedere ad Deum oportet credere Deum esse*, he that comes to God must beleeve that God is; and *without faith it is impossible to please God, Heb.* 11. 6.

2. If

2. If we *come* without *love*, we must not *stay* without love, but leave our gift at the altar, and goe to reconcile our selves to our brother; *quia magis amat Deus, ut diligamus invicem, quam proprium honorem*, because God preferreth our mutuall love before his owne divine worship: and it is worth the observing, that Christ saith, no more, but, *si habet aliquid adversus te*, if thy brother hath ought against thee; to shew that whether it be *right* or *wrong*, yet thou shouldst labour to reconcile thy selfe unto him; because he doth not say, *if thou hast any thing against him*, but, *if he hath any thing against thee*; that is, if thou thinkest that *he* beareth any malice against thee, though *thou* beareſt none against him, yet thou must goe to him and doe thy best, to bring him into friendship; for Christ would bring all men unto *perfection*, saith *Euthimius*; *ideo non solum cum alios læsimus, sed etiam cum ab illis læsi sumus, relicto sacrificio, vult nos reconciliationem quærere*; and therefore he would have us leave our sacrifice, and seeke reconciliation with our neighbours, not onely when *we* have wronged them, but also, when *they* have most unjustly wronged us.

2 In love. Mat. 5. 23.

A good observation upon our Saviours words.

Euthymius super Mat. 5. 23.

3. When we have put *on* our wedding garment, we must never put it *off* againe, nor so soyle it and defile it, as to make it *ougly* or unseemely; for Satan is a *subtle* adversary, and a cunning fencer, that seekes us on every side, and cares not *where* he hits us, so he may wound us; and therefore first, he laboureth to hinder us to *put on* this garment, and if he cannot doe this, then he striveth to make us to *cast it off* againe; and if he failes herein, then all his care will be, to *teare* it and *defile* it, that wee were allmost as good have none at all, as have it so ill handled: thus he did from the beginning; for in the Primitive Church he laboured by grievous persecutions, to *suppresse* Christ, and keepe men off, from Christian Religion; when he could not doe this, he caused many of them to *revolt*, as, *Himenæus*, and *Philetus*, and the like; and because he saw, this stripping of *some* would not serve his turne, therefore he stirred up *Arrius*, *Mavis*, *Eusebius*, and others to denie the *Deity* of our Saviour Christ; so, as good no Christ, as such a Christ, as being no God, could have no power to defend us: and when he saw this *flame* was quenched by the wisedome of the Church, then he raised up wicked *Macedonius*, *Marcion*, *Valentinus* and others utterly to denie the *humanity* of Christ; so no good to us if no man; and when this *wound* was cured by the diligence of the Doctors, then steps up *Eutiches*, and he tells us, that if he be God and man, then are these *two natures* so confounded, that indeed he shall be neither God nor man; then came Bishop *Nestorius*, and he to confute *Eutiches*, will have Christ to consist of two *persons*, as well as of two natures; so we shall have two Saviours, or never a Saviour; and when these mists were dispelled by the light of truth, and Satan saw the *head* well fenced against all his assaults; then he aimes at the *body*, and stirres up *Pelagius* to preferre, or at least to equalize *nature* unto *grace*; and then he stirred up many others of like nature; and when he saw he could not teare the *garment* of Christ, but that the breaches were still made up by the *Watchmen* of Gods Church, then he devised another course, to lull them all *asleepe* by too much *peace* and *prosperity*, that so he might easily defile their garment by the lust and concupiscence of this world: but the watchfull God, that doth neither slumber nor sleepe, awaked *Luther*, *Melancton*, *Calvin*, *Zanchie*, *Musculus*, *Peter Martyr*, *Bucer*, *Beza*, and many more; and here amongst us, *Cranmer*, *Latimer*, *Iewell*, *Bilson*, *Whitaker*, *Raynolds*, *Perkins*, *Willet*, and many others not to be despised, to *purge* and reforme the Church of Christ from all *humane* drosse: and yet *presently* Satan did bestirre himselfe, and would rather play at *small* game, then be *quite* excluded and thrust out of doores; and therefore he stirred up men of *contentious* spirits and *unbridled* zeale, to disturbe the *peace*, and to rent the *unity* of our Church, by seeming to be so *pure*, as not to weare a *white surplesse*, for feare it would defile their *Christian garment*, or to use the signe of the *Crosse* in Baptisme, lest that should make them no lesse then *Idolaters*; but the strong *fury* of these weake men was soone suppresst, and their violent *flames* were presently quenched;

3. To continue unto the end.

The subtilty and practise of Satan.

Religio peperit divitias, & filia devoravit matrem, quando peccata clericorum pra abundantia latere non valeat & pra impudentia non quæratur. Bern. Ideo dicebatur, venenum tunc intrasse in Ecclesiam. Naucler vol. 2. genet. p. 505.

ched; the power of one Bishop was able to make mute a too of them; and then our Church did appeare *glorious*, when it seemed pure with the *fewest* Puritans.

What we may feare, the divell will strive and do his best, to bring amongst us.

But shall we thinke that Satan will *now* be quiet? alas beloved, the good man had no sooner sowed his *wheat*, but immediately the envious man, *superseminavit zizania*, sowed his tares; and he sowed them *among* the wheat, in the *same* field, he was loth to plow *another*; so we must not looke that the divell will *surcease* his malice, for when he seeth that these *poore puritanes*, which have nothing in their *hands* but their pens, and many of them not much to put in their *mouthes*, are no waies able to make good their hold, then wee may feare he will doe his best endeavours to bring in his armies out of the *Low-countreys* of hell, either to *hedge* us in, that wee shall not bee able to spread the truth; or, as *fantasticall* Gentlewomen are so belaced, and doe so be-knit their garments with all kindes of all coloured ribanes, so he will strive, to *fill* our Church, as he did the Church of *Rome*, with, I know not what, *humane* trickes and traditions; that, if he can effect his will, our *Christian* Religion may seeme to bee rather a *may-pole* ornament, then a *wedding* garment; or, like the inticing attire of lascivious *Lais*, and not the modest dressing of a *grave* Lady; and the best *preachers* of the Protestant Doctrine, (to bring them into the greater contempt) shall be termed *Puritanes*, though you see them in their Surples, and subscribing to all former Ceremonies, if they do not *magnifie* the practice of every new invented *guegawe*, that some ambitious Prelate, or Popishly affected Patron, to get a name unto themselves, by seeming holyer then their predecessors, will labour to introduce into the Church, and the divell soyst them in to another end; that is, to obscure the *beauty* of true Religion, as women doe their faces with counterfeit colours, and to fill us, as we are naturally inclined, with the pompous shaddowes of *superstition*, in steed of the most glorious light of the true *service* of God; for he knoweth, *quam proclives sumus ad malum*, how prone we are all to such toyes; and this will be but a bridge to passe over the *Rhyne*, or as *Hannibalis* besieging of *Saguntum*, to breake the league with the *Romanes*, with these men to make a league with *Rome*, so to make a passage into *Italy*; or rather, to breake the peace amongst our selves, and by raising such a *faction* by preferment, to make an *introduction* unto Popery, to make a passage into our Churches; yet I say not this, out of any *present* cause of feare; for I doe most *confidently* beleeve, that at this time, Gods holy name bee blessed for it, and God still blesse our *gracious King*, and the good *Governours* of our Church, that our *English* Church, is the *purest* and most Orthodoxall for *Doctrine*, and the best for *Discipline*, of all the Churches, that are upon the face of the earth; but I say this onely to shew the *malice* of Satan, the *corruption* of mans nature, and the *things*, that every Church may feare, if God doth not still continue his watchfull *care* over us, and we use all *diligence* of serving God, and looking well unto our selves, to preserve our *faith* and a good *conscience*, least, for want of these, God in *justice* may suffer the divell, by those meanes foreshewed, to fill the Church full of tares.

The best Preachers oftentimes misse-termed.

Plutarch in vita Hannibalis.

God be thanked, our Church is yet, as I beleeve, the purest in the world.

And seeing Satan is so *spitefull*, it behooveth us all to bee very watchfull, that when we have *put on* our wedding garment, we keepe it *holy* and undefiled; least, as in former times, the *Popish* Prelates had taske inough to understand their *rubrique*, and to observe the multitude of *crosses*, which were set in every period, and other *crouchings*, and *creepings*, and the like antique gestures, whose totall observation would require little lesse then *Simonides* memory; whereby the *substance* of Religion was quite omitted; so we with *Ixion* shall come to imbrace a cloud for *Iuno*, and vaine *shaddowes* in steed of the wholesome *food* of our soules. And so much for what our Saviour *seeth*.

2. What the King saith.

2. What he *saith* is divided into two parts, { 1. To his *guest*. 2. To his *servants*. }

2. When

1. When he ſpied *this* fellow, he ſaid, *friend, how cameſt thou in hither?* Whereupon Saint *Gregory* ſaith, *amicum vocat & reprobat, quaſi dicat, amice, & non amice*, that is, a friend in a twofold reſpect.

1. To his gueſt.

The wicked hypocrites called friends in two reſpects.

1. *Ex parte Dei vocantis*, on Gods part that called him.
2. *Ex parte ipſius profitentis*, on his part profeſſing himſelfe, by this coming, to be a friend. For

1. In reſpect of God.

1. *God would have all men to bee ſaved, and to come to the knowledge of his truth*; therefore God ſheweth himſelfe a *friend* to every man, if we be not foes unto our ſelves; for *hee deſireth not the death of a ſinner*, and hateth nothing that he hath made; therefore he called *Iudas* that betrayed him, *friend*; it was thou *mine owne familiar friend*; to ſhew that in God there is no fury; *tu Dominator virtutis cum tranquilitate judicas*; and the reaſon is rendred by Saint *Auguſtine*; *quia ira Dei non eſt perturbatio animi, ſed judicium, quo irrogatur pœna peccato*; becauſe the anger of God is no perturbation of mind, but a juſt judgement whereby ſin is puniſhed.

1 Tim 2.4.

Pſal. 55.14.

Sap 12.

Aug de Civit. Dei li 15. c. 25.

To teach us, that when we *condemne* a man, or reproove him for his evill deeds, yet we ſhould doe it with *mildneſſe* and good words; for when the Angell ſtrove with the divell about the body of *Moſes*, he gave him no reproachfull ſpeeches, but ſaid *the Lord rebuke thee*; and a foule mouth is a full argument of a corrupted heart; therefore we ſhould never uſe rayling unſeemely termes, no not towards thoſe that doe offend; for as God here, though he called him friend, yet did he puniſh him ſore inough; ſo with faire words, we may give any offender his full deſart.

Iude v. 10.

2. He was a friend in profeſſion, and a friend in ſhew, though not in deed; to teach us, that there is but ſmall profit in this formall friendſhip. And therefore the King ſaith, *how cameſt thou in hither?* that is, why cameſt thou thus *unmannerly*, and ſo *impudently*, without any manner of *care* of thy ſelfe, or of any *reſpect* unto mine honour, or any *correſpondencie* unto my gueſts and thy fellowes that came with thee? and *he was even ſpeechleſſe*; he had not one word of excuſe to ſay for himſelfe; but as the Poet ſaith, *vox faucibus hæſit*, his tongue clave to the rooffe of his mouth; becauſe, as the Prophet ſaith, when the Lord ſhall come to *judge* the earth, *the mouth of all wickednеſſe ſhall be ſtopped*; and no wonder that all ſuch ſhould be ſpeechleſſe; *nam ad confitenda peccata jam muti ſunt; ergo ad reddendam rationem tum muti erunt*; for it is juſt with God, that they, which now will neither *praiſe* God for his goodneſſe, nor *confeſſe* their owne ſins and wickedneſſe, but remaine *dumbe* in thoſe things, which they ought *continually* to utter, ſhould be *then* dumbe, and then not able to ſpeake, when they have moſt *need* of a tongue and a ſpeech to anſwer for themſelves, to ſee if they might obtaine *ſome* favour.

2. In reſpect of their profeſſion.

Virgilius.

Pſal. 63. 12.

Gregorius ſuper Job.

And therefore this ſheweth both { 1. The *juſtice* of God. / 2. The *miſery* of man. } For

The former point ſheweth two things.

1. The Lord ſaith, *ultionem capiam, & non reſiſtet mihi ulla caro*; I will execute *juſtice*, and take revenge upon the wicked, and no fleſh ſhall be able to withſtand me; becauſe, when God judgeth, he doth the ſame ſo *juſtly*, that the wicked themſelves have not *one* word to ſay againſt him, but they are all mute, *& quemadmodum veſte ita ratione carent*, and as they want their *garment*, ſo they have no *ſpeech* to excuſe themſelves, when their owne conſciences doe *aſſent* unto Gods judgement, and ſay *Amen* unto all his proceedings: ſo *God is juſtified in his ſayings* and cleere, both when *we* are judged by him, and *he* is judged of us; we judge him *juſt in all his workes, and holy in all his waies.*

1. The Juſtice of God.

Pſal 51.4.

2. This ſheweth how *miſerable* is the caſe, and how wretched is the condition of poore ſinfull man, that hath not one *excuſe*, not one *word*, nor *ſillable* to ſay for himſelfe; for he could not ſay, that he was *poore*, and had no money to buy it; becauſe the Prophet *Eſay* tells us, we may have it *without money or money-worth*; he could not ſay, it was not *offered* unto him; becauſe we *have ſtretched out our hands all the day long*, and deſired him to accept of it; and yet he refuſed our offer,

2. The wretched ſtate of a ſinner

Eſay 55 1.

Pro. 1. 20. & c. 8. 1, &c.

Mat.22.25. Ver.25.

and would have *none of our counsell*; and therefore, as the Iewes, when our Saviour demanded of them, whether the Baptisme of *Iohn* was from heaven or of men, answered, *we cannot tell*; so this man could not tell any one reason, why he came without his wedding garment. And therefore

2. What the King said unto his servants.

2. The King said unto his servants, *binde him hand and foot, and take him away, and cast him into outer darkenesse; there shall be weeping and gnashing of teeth*; and this is the *judgement* to be executed; too full of considerable points, to be particularly passed over and expressed, in so short a space, as I have left to treat of them; yet I desire you to observe how this judgement is and may be executed,

The judgement executed two waies.

1. By the *Ministers* of Christ here.
2. By the *Angels* of God hereafter.

For

1. In this life, by the Preachers.

1. The Ministers and Preachers of the Gospell do *binde* all wicked sinners here, by the sentence of *excommunication*, when they cast them out of the *Church*, and deliver them unto *Satan*, as S. *Paul* did that incestuous *Corinthian*, which lay with his fathers wife; for our Saviour gave this *power* unto his Church, and left this *authority* unto his servants, that *whosoever sins* they did remit, they were remitted, and *whosoever sins they did retaine, they were retained*, and so *whatsoever they did binde on earth, should be bound in heaven*, and *whatsoever they did loose on earth, should be loosed in heaven*; and howsoever the Church of *Rome* hath oftentimes transcended her own power, and *abused* this divine ordinance, by *loosening* them that deserved to be bound, and *binding* those that never offended, which makes the loosed never the better, nor the bound ever a jot the worse; yet the *power* is most *just*, and being justly executed, it is none other then the *voice* of *God*, to be reverenced of all, and feared of all sinfull men.

Ioh.20.23. Mat.16.19. & c.18 ver.18.

2. In the life to come by the Angels.

2. This *binding* may signifie, how the wicked shall *never* bee able to escape everlasting torments, *sed qui nunc ligantur in vitijs, tunc ligabuntur in supplicijs*; but as they are now bound in their *sins*, so they shall be then bound in their *punishments*; because now is the time of *operation*, and then will be the day of *retribution*; and therefore, *ut cessabit peccatorum operatio, ita erit operum bonorum cessatio*; they cannot then do good, though they would; but they must needs suffer the evills that they would not, when God shall bid his Angels, *to binde Kings in fetters and Nobles in linkes of iron*, and then to cast them into outer darkenesse, where shall be *weeping* and *gnashing* of teeth; *weeping*, by reason of the extreamity of heat, and *gnashing* of teeth, because of the excessive cold; which though they be two *contrary* qualities, and cannot *physically* subsist, in the height, in the same subject; yet here, by the power of Gods *justice*, and the unspeakeable *desert* of sin, they shal be both imposed upon the wicked; and this shall continue for ever and ever, from which, the Lord deliver us for his mercy sake, through *Iesus Christ* our Lord, to whom with the Father and the Holy Spirit, be ascribed all Glory and Majesty, and Dominion, both now and for ever and ever, *Amen*.

Gregorius in moral

Psal.149.8.

IEHOVÆ LIBERATORI.

THE PASCHALL SACRIFICE.

1 CORINTH. 5.7.

καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός.

For Christ our passeover is sacrificed for us.

THe blessed Apostle S *Paul*, had most confidently heard of a most lewd *Corinthian*, who professed great *holinesse*; for he had *the forme of godlinesse*, and yet committed more than detestable *wickednesse*, and by the carnall abusing of his fathers *wife*, (his owne mother in law) had spiritually defiled his owne *soule*, and so filled the same with all filthinesse; and he heard also how this sinne, like an infectious plague, had soone invaded all the rest of the *Corinthians*, when they *reproved* not his folly, but *connived* at his lewdnesse, and tooke no notice of his transgression; a point too common among all carelesse Christians, to say with *Cain*, *Numquid ego custos fratris? Am I my brothers keeper?* Must I burne my face, to quench the fire in my neighbours house? What have I to do with another mans servant? *To his owne master he doth either stand or fall:* when as, not onely the Law of God injoyneth us, *to reduce home the asse that goeth astray*, and therefore much more, to advise my *brother* that doth offend; but also the heathen man can tell us, *Qui non vetat peccare cum possit, jubet*, he that reproveth not sinne, when it is *committed*, shall be sure to be partaker of the vengeance, when it is *punished*. And yet these *Corinthians* saw the *sinner*, but said nothing against his *sinne*; and not onely so, but also, which is a great deale worse, they *laughed* at his looseneſse, and made a *sport* of his lasciviousnesse, as the foole doth with the halter that *strangleth*, or the sword that *destroyeth* him; a point indeed of the greatest madnesse; to *laugh* and sing, with *Nero*, when our destruction is neerest, and to be then most *frolique* and most careleſse, when we have most cause to bewaile and lament our great unhappinesse; for *if they, which commit such things, are worthy of death*, how much more worthy of judgement are those men, *which not onely do the same, but also consent with them*, or *have pleasure in them that do them?* And therefore, the Apostle tels them, *their rejoycing was not good*; nay it was exceeding *bad*;

The occasion and coherence of these words. 2 Tim 3.5.

A common fault. Gen.4.9.

Rom.14.4. Exod.23.4.

Senec. in quad. Epist.

Vide Sueton. in vita Neronis.

A point of great folly. Rom.1.32. 1 Cor.5.6.

bad; becauſe it was their duty rather to *reprove* ſinne, and to purge out all the old leaven of iniquity, and ſo to lead an holy and a godly life, than to *mocke* at this, which ſo highly offendeth God, and to rejoyce at that, which ſo lamentably would deſtroy their owne ſoules: And the *reaſon*, why it was their duty to do ſo, is here rendred in my text: καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη Χριστός; for that *Chriſt our paſſeover is ſacrificed for us*.

Two parts.

Touching which, we muſt obſerve theſe two ſpeciall things.

1. The *diſcuſſion* of every *particular point* in this reaſon alledged.
2. The *application* of the reaſon unto that, which the Apoſtle inforceth.

And

1. The reaſon alledged. Wherein three things are obſervable.

1. In the *reaſon* it ſelfe three things are to be conſidered.

1. The *ſubject*, *Chriſt our paſſeover*.
2. The *act*, is *ſacrificed*, or ſlaine.
3. The *end*, for us; *For Chriſt our paſſeover is ſacrificed for us*.

1. The ſubject.

1. The *ſubject* of this our diſcourſe is not the invention of Poets, nor the fiction of ſuch *Chimera's*, as were never ſubſiſting but in conceits; it is no *Arcadia*, no Romance, no fable, no falſhood; but it is the true *ſtory*, and the moſt admired *tragedy* of the Authour of all things; the *end* of him, that hath neither beginning nor ending, the *death* of him that giveth life to all fleſh, *Ieſus Chriſt*, the *Sonne* of God, and the *Saviour* of all men; and here he is deſcribed two ſpeciall wayes.

Chriſt deſcribed two wayes.

1. *Properly*, by his name, *Chriſt*.
2. *Allegorically*, by the end for which he came into the world, to be our *paſſeover*, or ſacrifice.

1. Properly, by his name.

1. *Chriſtus* ſignifieth *annointed*; and there were three ſorts of men annointed among the Iewes, *Kings*, *Prieſts* and *Prophets*; and ſo Chriſt was annointed to be a *King*, a *Prieſt*, and a *Prophet*; and this point of the *annointing* of Chriſt, to fit him for theſe offices, I have handled at large, in my *reſolution of Pilate*, to which Treatiſe I will referre him, that deſireth to ſee any thing of this point.

2. Allegorically, by the end, to bee our Paſſeover.

2. This Chriſt is our *paſſeover*; and we do read of a twofold paſſeover.

A twofold Paſſeover.

1. Of the *Iewes*.
2. Of the *Chriſtians*.

} And

1. Of the Iewes.

1. The *Iewes*, the ſeed of *Abraham*, the children of *Iſrael*, that ancient people of God, had many ſolemne *feaſts* appointed and commanded to be obſerved by God himſelfe; as ſpecially, the feaſt of *unleavened* bread, of *Pentecoſt*, of *Tabernacles*, of *Trumpets* and new Moones, of *Expiation*, of *Purim*, and the like; and of all theſe feaſts, the feaſt of *unleavened bread* was the chiefeſt, was the greateſt. And although they were to keepe, and did keepe the paſſeover every yeare, yet do we read but of ſeven memorable paſſeovers; whereof, the firſt was in *Egypt*; the ſecond in the *wilderneſſe*; the third in the dayes of *Ioſhua*; the fourth in the dayes of *Hezekiah*; the fift in the dayes of *Ioſias*; the fixt after they returned out of *Babylon*; and the *ſeventh* was that, which our Saviour kept with his Diſciples, where he put an end unto the *Iewiſh* paſſeover, and inſtituted the Chriſtians *Sacrament* of his owne Supper in the place thereof.

Exod 23.14,15,16. c.34.22. Levit.23.34.

Of ſeven memorable Peſſeovers. Ioſh.5.10. 2 Chron.30. 2 King.23.22. Ezra 6.9. Luke 22.

The feaſt of unleavened bread, the chiefeſt feaſt among the Iewes.

And, as this feaſt was the *chiefeſt* of all the Iewiſh feaſts, ſo the moſt memorable thing in that feaſt was the *Paſſeover*, or the *Paſchall Lambe*.

Exod 25.40.26.30 27.8. Heb.8.5.

And becauſe this *Paſſeover* of the *Iewes* was a type and a figure of the Paſſeover of the *Chriſtians*, and their *Paſchall* lamb was the ſhadow of our Lamb *Chriſt Ieſus*; and, as the Lord ſaid unto *Moſes*, *The ſubſtance of the worke muſt be in all things, according to the patterne, which was ſhewed thee in the Mount*; ſo the *things* typified muſt cohere with their *types* and figures, that there be no diſſonance in divine things, and we muſt take away the veile from *Moſes* his face, and diſcuſſe the particulars of theſe *ſhadowes*, before we can perceive the truth of our *ſubſtance*; therefore, if we would underſtand the *myſteries* of our own Paſſeover, we muſt conſider *many* things, eſpecially theſe foure points, concerning the Paſſeover of the Iewes.

Exod.34.33. 2 Cor 3.16.

1. The

Foure things considerable in the Iewish Passeover.

§1. The *name* §3. The *matter* of their Passeover.
§2. The *time* §4. The *end*

1. The word Passeover

1. For the word *Passeover*, *Tertullian* in his booke against the Iewes, *cap.* 10. and S. *Ambrose de myster. Paschæ, c.* 1. and some others of the Latine Fathers following them, doe thinke it is derived from a Greeke word, which signifieth to *suffer*; but S. *Augustine* among the ancients, *Peter Martyr* and most of our moderne Writers do say, that it is derived from the Hebrew word *phase*, which signifieth to *passe by*; because the Lord *passed by* all the houses of the *Israelites*, when he slew all the first-borne of the *Egyptians*: and I think, it skilleth not much from which it is derived; because it might as well signifie the *suffrings* of the lamb, that was to be slaine within the doores, as the *passing* by of the Angell when he saw the bloud of the lamb sprinkled without the doores.

Exod. 12. 29.

2. The time of the Passeover.

2. For the time, when this was done, we find that the word Passeover is taken in the Scriptures three speciall wayes; as

Scaliger. de Emend. tem. l. 6. *p.* 270.

1. For the yearely *solemnity*; that was celebrated on the foureteenth day of the moneth *Nisan*, which was called the *passeover of the lamb*, *Mat.* 26. 19. *Mar.* 14. 12. where it is said they killed the passeover, that is, the lamb.

Deut. 16. 2.

2. For the great *festivity*, that was celebrated on the fifteenth day of *Nisan*, which was called *the passeover of sheepe and bullocks*, *vide* 2 *Chron.* 35. 11.

3. For the whole *solemnity*, which was to be observed from the 14 day of *Nisan*, to the 21 day of the same moneth; so it is taken in *Luke* 22. 1.

And besides these acceptations of it, we find it is somtimes taken for *passing over*; because the Angell passed over the houses of the *Israelites*, and destroyed them not, as he did the *Egyptians*, *Exod.* 12. 11. And

Somtimes it is taken for those *actions*, which were done about the Passeover, as the *killing* of the lamb, the *sprinkling* of the bloud, the *eating* of the lambe, and the like, as you may see in *Mat.* 26. 17.

The Passeover of the Lambe was simply called the Passeover.

But in very deed, the *first* of these, which is called the *passeover of the lambe*, was simply called the *Passeover*; and the other two were called the feast of the passeover, and the other were but circumstances of the feast; as you may see in *Numb.* 28. 16, 17. And so we find the *Passeover*, or the Paschall *Lamb*, was to be kept on the foureteenth day of the first moneth at even; and whosoever neglected the same, was to be cut off from among his people.

Num. 28. 16, 17.

The punishment of the neglecters Exod. 12 5.

And therefore, this teacheth us, that although God, of his bounty, giveth leave unto his servants, to call upon him, and to serve him *when* and *where* they please, as their *zeale* doth move them, and their *necessities* do require, which is an infinite mercy of our good God, that we may speake with him *when* we list, when as we shall wait many houres, and dayes, and moneths, to speake a word or two with sinfull man, or to deliver a petition, sometimes for their owne good; yet God, out of his soveraigne authority, will have those *times* and *places* which he specifieth, to be inomissively observed by his servants; as here you see; the *Passeover* must be kept on the foureteenth *day* of the first moneth, and in the *place* where the Lord shall chuse; or that soule, which neglecteth the same, shall be cut off from among his people. Therefore, though we should serve God on *other* dayes at *home* with our families, or by our *selves*, as our need requireth; yet this excuseth no man, this lesseneth not the fault of any man, that will omit the *Lords Day*, to serve God in the *Church* with the congregation; for though thou shouldst keepe holy all the *other* dayes in the week; yet for all this, thou must *remember to keepe holy the Sabbath Day*, and Gods *time* must not be neglected at thy pleasure, because thou hast served him on *other* times for thy necessities.

The great benignity and gentlenesse of God.

That Gods appointed time must not be neglected.

But because (as I told you before) the *Paschall* Lamb was a type and figure of *Iesus Christ*, therefore as the Lamb was taken at the *tenth* day, and separated untill the *foureteenth* day, and at the evening of the foureteenth was to be killed; so Christ, the Lamb of God, came six dayes before the Passeover unto *Bethania*, and the morrow after, he went unto *Hierusalem*, where they met him with the branches

Iohn 12. 1.

branches of *palme* trees, and spread their *garments* in his way; and this was six dayes before the Passeover; and after that, he stayed foure dayes at *Ierusalem*; and then he was *killed* on the day of the Passeover at night, according to the institution of the Law.

Ioh 17.62. *Obiect.* Yet here it may be objected, that Christ did eat his Passeover on the day of the *preparation* to the Iewish Passeover; therefore, either Christ did it not upon the *right* day, or the Iewes did it not upon the day that it was commanded.

The Iewes translated their Feasts. *Sol.* I answer, that after the returne of the people out of their captivity, they reckoned their moneths from the *apparition* of the Moone; and this being so uncertaine, that the *beginning* of the moneth was not alwayes at the selfe same period, but that the *last* day of *Adar* might fall out so, that it should be the *beginning* of *Nisan*; therefore the *Sunhedrin* appointed that the full Moone should be the *thirteenth* day, which, according to the truth, was not till the *foureteenth* day; and when the Passeover, by this account, did *precede* the Sabbath, they *transferred* the holy actions of that day unto the *Sabbath*, that two feasts might not fall out together; and therefore, by this *translation* of their feasts, the Iewes did, the yeare of our Saviours suffering, eat the Passeover in the end of the *fifteenth* day; but our Saviour, observing the *true* time, did eat it in the end of the *foureteenth* day and the beginning of the fifteenth, according to the *verity* of the first institution.

Weems of the Iewish sacrifices.

Christ observed the true time of the Passeover.

The dissention betwixt the Easterne and the Westerne Churches about the keeping of Easter. And as this *diversity* of the observation of this feast grew among the Iewes; so in a short time there sprung up great dissention betwixt the *Easterne* and the *Westerne* Churches, about the celebration of *Easter*; for the *Easterne* Churches alleadged that S. *Iohn* and *Philip* celebrated the Passeover in memory of Christ his *Supper*, and so observed *diem* σωτηρίου, the day of his passion, on the 14th day of the moneth; but the *Westerne* Churches affirmed that S. *Peter* and S. *Paul* kept the Passeover upon the *Lords Day*, after the 14th day of the moneth, which is *dies* ἀναστάσεως, the day of his resurrection: and therefore *Pius* Bishop of *Rome*, *anno* 147. made an edict, that all men should celebrate the same upon the *Lords* Day; and after him, *Victor* made a decree to the same end, and excommunicated all the Bishops of *Asia*, because they would not imbrace his edict; but as *Polycarpus* had pacified *Pius*, so did *Irenaus* somwhat allay the fury of *Victor*, to suffer every one to celebrate it after his owne forme; yet this calme lasted not long; for when the *Asiatiques*, being exhorted by *Constantine*, not to partake with the Iewes in the celebration of their feast, did answer, that they kept not the *Iewes* Passeover, which *Moses* instituted in Egypt, but the *new* Passeover, which was instituted by our Saviour Christ in Ierusalem; therefore the Councell of *Nice* decreed, that every Church should observe the *Pascha* upon the *Lords* Day, after the custome of the *West* Churches. And for the certaine finding out of the right day, the Councell composed certaine rules; as first, that it should be celebrated after the *Equinox*; and secondly, that it should be upon that *Lords* Day, which should immediately follow after the *foureteenth* day of that Moone; and thirdly, to find out the time of the Moone, they composed the Cycle of the Golden Number, which did infallibly point out the same in the Kalendar.

What Pius did.

What Victor did

What the Councell of Nice did.

The variation of the Equinox, and why. But now, these rules hold not; because of the variety of the *Equinox*, which in the space of every hundred and six yeares, (in which time the whole Spheres come from the South to the North one degree) doth retrograde a great time; for in the beginning of the world, the *Equinox* was thought to be on the third of Aprill; in the time of the celebration of the Passeover in Egypt, it was upon the 27 day of March; in the time of the Councell of *Nice*, it was upon the 21 day of March; and now it falleth about the 10 of March; And if the world should continue long, it would turne to February, and thence to Ianuary, and so forth alwaies backward, according as the Spheres gained from South to North. And therefore now they take *another* course to find out Easter, and looke to the first

new

new Moone after the firſt day of Lent, and the firſt Sunday after beginneth the *Quadrageſima*, and the ſeventh Sunday after is our Eaſter Day.

But the *retrogradation* of all feaſts, as that which falleth out upon the *ſaterday* this yeare, falleth upon the *friday* the next yeare, and upon *thurſday* the yeare following, like to the motion of the *Planets*, that goe backward, contrary to the motion of the *firſt* Moover, and the going *forward* of the *Sabbath*, as that which fals this yeare upon the *firſt* day of Ianuary, ſhall fall the next yeare upon the *ſecond*, and the next to that upon the *third*, like the motion of the *firſt* Moover, that goeth alwaies *forward*, doth ſufficiently ſhew unto us, that all *Feaſts* ſhall ſtill go *backward*, till they return to nothing, but our *Sabbath* ſhall ſtill proceed *forward*, untill we ſhall come to our everlaſting Sabbath.

The retrogradation of all feaſts, and why; as M. Weems obſerveth.

3. For the *matter* of their Paſſeover, we are to conſider theſe three particulars.

3. The matter of the Paſſeover.

Three things to be conſidered.

1. The *meat* to be provided.
2. The *company* which were to be at it. } For
3. The *eating* of it by that company.

1. The meat muſt be

1. The *meat*, or ſubſtance of this feaſt, which was to be provided upon this foureteenth day of *Niſan*, was to be

1. A *Lambe*. 3. Of a *yeare* old. } And
2. Of the *male-kind*. 4. Without *blemiſh*.

1. A Lambe. Not a Lion. In what reſpect Chriſt is compared to a Lion. *Parcere proſtratis ſcit nobilis ira leonis.* Gen 49.9. *Ovid. de arte amandi. l. 2. p. 335.* *Primus Hanno è clariſſimis Pœnorum leonum manſuefacere auſus eſt, damnatus, ſi illo argumento quondam, uro tam artificis ingenij non tam libertas crederetur, cui ceſſiſſet etiam feritas. Comment. in Ovid. Ibid.*

1. It muſt be a *Lambe*, and not a *Lion*; for though Chriſt, in reſpect of his *magnanimity* and courage to *ſubdue* his ſtubborne enemies, and to *raigne* untill he hath put down all his adverſaries under his feet, and in regard of his *generoſity* and heroick mildneſſe, *parcere proſtratis*, to ſpare thoſe poore ſoules that proſtitute themſelves at the feet of his mercy, may rightly be called the *Lion of Iuda*, as the Scripture calleth him; yet in reſpect of the *pride*, haughtineſſe, and fiercenеſſe of the Lion, for which the Poet calleth them, *tumidos leones*, the proud ſwelling lions, Chriſt, that is himſelfe *meeke and lowly in heart*, and proteſteth that he will *reſiſt the proud*, and give grace unto the humble, would not be tipified by the *Lion*, would not have this beaſt uſed in their Paſſeover; but he muſt have a *Lambe*, and not a *Lion*. And ſo it muſt be a *Lambe*, and not a *Wolfe*. For

Not a Wolfe, which is 1. Moſt untameable.

1. The *wolfe* is moſt *untameable* of any beaſt; yea though they be nouriſhed tame, and when they have ſatisfied their *hunger* and allayed their *thirſt* with abundance of meat, and plenty of drink, ſo that they are as meeke and as gentle as the *Lambe*; yet aſſoone as ever they be hungry againe, then preſently, *in antiquam feritiam redit, iterumq; lupus exiſtit*, they will returne to their accuſtomed fiercenеſſe, they will uſe their old ſavage wildneſſe; and as it is ſaid of the Divell,

Dæmon languebat, monachus fieri ipſe volebat;
Dæmon convaluit, manſit ut ante fuit.
The Divell was ſicke, the Divell a monk would be,
The Divell grew well, the Divell a monk was he.

So the *Wolfe*, when you *feed* him, will be a Lambe, but when you have done, you ſhall find him ſtill a Wolfe againe; even as many wicked men, that will be gentle while you pleaſe them, when you ſerve them; but will prove like Wolves, like Tygers, when they cannot have their will upon you.

The property of the wicked.

2. The Wolfe is a moſt *degenerate* beaſt, and will ingender with other creatures of another kind; as of him and a bitch, comes *lupus canarius*, the dog-wolfe; and of the Wolfes coupling with the Fox comes the *Hyena*; and as the moſt ſimple God loves no *commixtion* of things againſt *kind*, in which reſpect, he forbad the Iewes to plow *with an oxe and an aſſe together*, or to weare a garment of linſie woolſie; ſo this degeneration of creatures is an abomination unto the Lord.

2. Moſt degenerate.

Deut. 22. 10, 11.

3. Very crafty. *Et ratione fraudis, aliquando voces omnium quaſi hominis, aliquando latratum canum fingit, ut paſtores & oves decipiat.*

3. The Wolfe is a very *ſubtill* and a very crafty beaſt; for it is ſaid, that when he would *deceive* the goates, he will come with the greene boughes and leaves of oſyers in his mouth, wherewith he knoweth the goats are much delighted, that ſo as by a pleaſant bait he may allure them to a bitter end.

4. Very weache roas. The truce betwixt the Wolves and the ſheepe.

4. The Wolfe is very *treacherous* and faithleſſe, as the fable ſheweth, when the Wolves and the ſheepe made a covenant of *peace* and truce, to be obſerved betwixt them for ever, and gave pledges each to other for the confirmation of their league, the Wolves gave their *whelpes*, and the ſheepe delivered up their *dogges* for hoſtages; *ſic quietis ovibus ac paſcentibus, lupuli matrum deſiderio ululatus edunt; cum lupi irruentes fidem feduſq; ſolutum clamitant, ovesq; canum præſidio deſtitutas laniant*; So the ſheepe being quiet and feeding, the whelpes longing after their dammes begin to howle, and then the Wolves ruſhing on, doe cry out, that the league was broken, and the ſheepe had falſified their faith, and ſo they teare and devoure all the ſheepe, which were now deprived of the helpe of their dogs.

The perfidiouſnes of the Wolves.

5. Moſt cruell and bloody.

5. The Wolfe is a moſt *cruell* and a moſt bloody beaſt; for he *picketh* quarrell with all creatures, and when he catcheth any one of them, his manner is, not *preſently* to kill him, but to lead him to his fellow Wolves; and if the beaſt be ſtubborne, and ſeeme unwilling to walke with him, then the Wolfe holding his eare faſt in his mouth, he beareth his hinder part with his taile, and ſo cauſeth the poore beaſt to run as faſt as himſelfe, and faſter then he is able, to the place of his execution, where he findeth a crew of ravening Wolves, which at his firſt appearance ſeize upon him, and like ſo many divells, in a moment, teare him all to pieces.

6. Very ravenous.

6 The Wolfe, is a very *ravenous* creature, and his greedineſſe is ſuch, *ut vorat potius quam comedit carnes*, that he rather *devoureth* then *eateth* the fleſh that is before him; he ſwalloweth it before he cheweth it; his greedy appetite will abide no delay, and he leaveth nothing of any beaſt, ſave onely the very bowells, which he cannot eate.

7. Exceeding ſpitefull.

7. The Wolfe is exceeding *ſpitefull* and malicious; for if his prey bee ſo great that he can neither *conſume* all himſelfe, nor *carry* all away with him, then he will alwaies *hide* the remainder in the earth, that no other creature may receive any benefit by his paines.

And therefore God, which hateth all *theſe* things, abhorring all ſuch deteſtable properties, and is himſelfe ſo *milde*, ſo *mercifull*, and ſo *faithfull* in all his waies, would never have his Sonne prefigured by a *Wolfe*; but it muſt be a *Lambe*; And ſo it muſt be a *Lambe*, and not a *Fox*; For

Not a Foxe, which is, 1. moſt ungratefull *Geminianus de exemplis l. 5. c. 6. p. 243.*

1. The Foxe is a moſt *ungratefull* beaſt; *quia pulli vulpium, quando non inveniunt lac in matris uberibus, mordent dentibus, & lacerant, & tanquam extraneam reputant*; becauſe the young whelpes, when they can draw no milke from their mothers teats, will bite the ſame with their teeth, and tearing the ſame what they can, they deeme their owne dammes that brought them forth, no better then if they had never knowne them; which is an argument of the greateſt *ingratitude* in the world, to be ſo *ſpitefull* to them, that gave them their *being*.

2. Moſt fabule.

2 The Fox is the moſt *ſubtle* and the moſt deceitfull of all other beaſts; no boy that read *Æſops*-Fables, but hath found proofes inough hereof.

3. Moſt fetidous.

3. The Fox is the moſt *fetidous*, unpleaſant, and ſtinking beaſt of all other creatures, no ſmell ſo unſavoury, no ſtench ſo pernicious as the ſame.

4. Moſt unprofitable.

4. The Fox is moſt *unprofitable* of all beaſts, there is nothing good of him but his *skinne*, nothing ſo hanſome of him as his *tayle*; therefore God, that loves gratitude, ſimplicity, and ſweetneſſe, hating all unthankfullneſſe, deceits and double dealing, would never have his Sonne typified by a *Fox*; nor yet by a *pig*, becauſe that is too *foule* a beaſt for him, that is of pure eyes, and cannot behold any thing that is filthy; but this Paſſeover muſt be a *Lambe*; and it muſt be a Lamb; becauſe the Lambe is the *ſimpleſt*, the *meekeſt*, and the *profitableſt* of all other creatures whatſoever. For

Not by a pig, and why.

Why God chooſeth a Lambe 1. Becaute ſimpleſt

1. Though the Lambe, aſſoone as ever he falleth, knoweth his damme, as *Lucretius* ſaith,

Pretereà teneri tremulis vocibus hædi
Corniferas norunt matres, agniq; petulci.

The

The tender kids with trembling voice do know
Their horned dammes; ſo do the Lambes alſo.

Yet Saint *Ambroſe* ſaith, *agnus ſimpliciſſimus ovium*, the Lambe is the *ſimpleſt* of ſheepe, which are the ſillieſt beaſts of all creatures; and when he erreth from his mothers ſide, he hath none other meanes to provoke her to ſeeke him out but onely by *bleating*; and the nature of this poore creature, this ſilly beaſt, is ſuch, that *licet cibi & potus deſiderio tenetur, tranſcurrit tamen aliena ubera, quamvis humore lactis gravida exundent, ſolius q; materni lactis fontes requirit*; although he thirſteth never ſo much, yet he will paſſe by *all* other ewes, and will not offer to *taſte* of any other teat, though they ſhould ſeeme never ſo full of milke, untill he comes to his mothers fountaines, ſaith the Father.

The Lambe knowes way to ſeeke his mother.

2. The Lambe is the *gentleſt* and the meekeſt of all beaſts; and therefore the Hebrewes call ſheepe *Zon* and *Zoneth*, which the *Septuagint* tranſlate πρόβατα, which is a word that ſignifieth *little* ones: and the Prophet *Eſay* calleth a ſheepe, *Tahel Neelamah*, that is, a *ſilent* ſheepe, which is *dumbe before her ſhearer* and openeth not her mouth.

2 Becauſe gentleſt

Eſay 53.

3. The Lambe is the moſt *profitable* of all other creatures, and not any part of him, but is good for ſomething, as

3. Becauſe moſt profitable.

1. His *fleſh* and blood are good to *eate*, to nouriſh us.
2. His *wooll* and skinne are good for *garments*, to clothe us.
3. His *guttes* and entrailes are good for *muſicke*, to delight us.
4. His *hornes* and hooſes are good for *perfumes*, and the driving away of ſerpents, for our preſervation.
5. His very *excrements* and dung are good for *plowed* land, whereby we have our continuall ſuſtentation;

And therefore, as many men nouriſh ſheepe, not like the *Apolonians*, for the love of ſheepe, but for their *fleſh* and fleeces ſake, ſo God loveth ſheepe, and all thoſe that are like ſheepe, not for the love of their fleſh, but for theſe good *properties* ſake: and beſides theſe, *Geminianus* addeth, that the Lambe is

Why the Apolonians nouriſhed ſheepe.

Gemin de exemplis l. 4 c. 105. p. 278. Chriſtus aſſimilatur agno.

1. Moſt innocent, *qui nec dente ladit, nec cornu impetit, nec ungue ſcindit, nec calce percutit*; which hurteth nothing no manner of way.

1. *Propter innocentiam.*

2. He is the *juſteſt* of all creatures, whoſe property is, not onely to doe *no hurt*, but alſo to doe *good* in all things unto all; which the Lambe doth, as I ſhewed unto you before.

2. *Propter juſtitiam*

3. He is, in ſome things, the moſt *prudent* of all other creatures, and therefore is called *agnus ab agnoſcendo*; and the chiefeſt things that he knoweth, are 1. His *damme* among a 1000. others; and 2. His *enemies*, the Wolves, Foxes, and the like, whom when he ſeeth, he *knoweth* to be his enemies, though he never *ſaw* them before.

3. *Propter prudentiam.*

4. He is moſt *patient*, when he is tied, he *defendeth* not himſelfe, and when he is carried to the ſlaughter, *nec plorat, nec clamat, nec recalcitrat*, he neither waileth, nor crieth, nor kicketh.

4. *Propter patientiam,*

5. He is the *pureſt* and *cleaneſt* of all other creatures; and therefore he is called *agnus*, as ſome ſay, *quaſi animal mundum*, which I thinke is farre fetcht, though the thing may be very true: and for this cauſe the chiefeſt *matter* of this feaſt was to be a *Lambe*, and none other creature.

5. *Propter mundicitiem.*

And this ſhould teach us, to endeavour what we can, to become *meeke* and gentle as the Lambe, and not *fierce* and cruell, as the Lions; not *ſpitefull* as the Wolfe, not *deceitfull* as the Foxe, not *angry* as a *Dog*, but *humble* and patient, as a Lambe; and although it be moſt true, (as the *Spaniſh* proverbe hath it) that *whoſoever maketh himſelfe a ſheepe, the Wolfe will eate him*; becauſe that, as we reade of a company of people in *Egypt* called *Lycopolita*, that worſhipped a Wolfe for their god, and therefore they alone of all the *Egyptians* would eate ſheepe, becauſe their Wolfe-god would eate them; So in every place we have ſuch *Lycopolites*, that, ſerving the Divell more then God, would deſtroy all good and godly men, becauſe the divell laboureth to deſtroy them; yet, if I

What the former doctrine teacheth us.

A Spaniſh Proverbe.

The Egyptian Lycopolites that worſhipped the Wolfe and would eate ſheepe.

Mat.10.16.

have not any honest shift to preserve my life from them, if I have not the *wisedome* of a Serpent to defend the *innocency* of a Dove, I had rather be a *sheepe* for the Wolves teeth, then to be a *Wolfe* to devoure Gods sheepe; because, here you see, God, which is only good, and loveth nothing but what is good, chooseth a *Lambe*, and not a *Wolfe*; a Lambe, and no other beast to be the Passeover of his people.

2. Of the male-kind,

2. This *Lambe* must be of the *male-kinde*, to shew the *strength*, the absolute *perfection* and the peerelesse vertues thereof; because the *female* of any thing, (as the Philosopher saith) is an argument of *weakenesse*, and sheweth the *defect* of nature to produce that *perfection*, which it aimed at; and therefore, howsoever we faile in our *performance*, and with *Caine* invert the verse, who as the Scripture testifieth,

Gen.4.5.

Sacrificabat macrum non Deo pingue sacrum;

Chap.4.4.

Whereas it is said of *Abel*, that

Sacrum pingue Deo non macrum sacrificabat;

Yet we may be sure, God will require the *best*, and chargeth us to be *perfect, even as our heavenly Father is perfect.*

Mat.5.48.

3. Of the first yeere *Vide Munster ad Levit.22.* At any time after eight daies: and why not before.

3. This *Lambe* was to be of the *first* yeere; *filium anni sui*, and they say he was allowable, after he was eight daies old and not before, as they collect out of *Leviticus* the 22. 27.

How highly the Rabbines esteemed of their Sabbath.

And the reason is, (as some of the *Rabbines* have set it downe) because nothing in the world was thought absolutely perfect, among the Iewes, untill a *Sabbath* had past over it; so much did they esteeme of their *Sabbath*, and so imperfect did they account all things, till they did partake of the *prayers* of the *Church* and the blessings of the *Sabbath*; which should teach us, how we ought to judge and esteeme of the *Lords day*, whereby all the creatures of God are sanctified to us by prayer; And, as this Lambe would serve at any time after eight daies, so if it were but one *houre* more then a yeere, then it was altogether unlawfull; because the Lord required it should be of the first yeere; so punctuall were they to observe all the *outward* letter of the law; and we, which look for a farre better reward doe come farre short of them herein.

4. ἄμωμον, that is, without spot, to put them in mind of three things.

4. As the man that had any blemish might not offer unto the Lord, *Levit.*26. 16. So this *Lambe* that was to be offered, was to be *immaculate*, without spot, without blemish, without diminution of any member, without corruption of any part, not blinde, not lame, not leane, not any waies imperfect; but, as Christ saith of his Church, *Thou art faire my Spouse, and there is no blemish in thee*; so the *sacrifice*, that we offer unto God, should have no μῶμον, that is, nothing worthy of *blame* in it; for when he saith it must be *without spot*, he doth not meane that spotted beasts were uncleane, for then the badgers skins, that covered the Tabernacle, had beene uncleane; but the meaning is, that it should neither be *defective* in any member, nor *super-abound* in any part, nor any waies worthy to be reproved; and therefore, besides those fifty blemishes, which (as the *Rabbines* observed) disinabled a beast to be a sacrifice, we finde, that although it were never so *faire* a beast, without any manner of blemish in any part; yet if it had *lien* with one of another kind, or if it had *killed* a man, or if it were the *hire of a whore*, or the *price of a dogg*, it might, by no meanes, be offered unto the Lord.

Cant.11

Spotted beasts not rejected because of the spots of their skins. Levit.11.25 & Chap.22.23.

Levit.19.19. Exod.20.28, Deut.23.

And this *perfection* of their sacrifice, to have it in all parts without *blemish*, and in every respect without *reproofe*, was, as I finde it, to put them in mind of three speciall things.

1. The purity of God.

1. The *purity* of God, that hateth all those that work vanity, and cannot abide the sight of any iniquity.

2. The perfection of Christ. Ioh.1.29.

2. The *perfection* of Christ, that was the *true Lambe* of God, *which taketh away the sinnes of the world*, without spot, without sinne, without any staine of originall corruption, without any sinne of actuall transgression, without guile, without gall, without offence, a Lambe indeed without blemish.

3. Their

3. Their integrity.

3. Their owne perſonall *integrity*, that was intimated by this *Lambe*, and ſpecified by this Paſſeover; becauſe God will accept of no offering, untill the offerer be firſt accepted, as you may ſee in *Gen.*4.4. where God is ſaid, *reſpexiſſe ad Abel, & ad munera ejus*, firſt, to have reſpect unto *Abel*, becauſe he was juſt and holy himſelfe; and then unto his *gifts*, becauſe they were *de primogenitis gregis, & de adipibus eorum*, of the firſt fruits of the flocke, and of the fat thereof; and ſo they were gifts without *blemiſh*, as himſelfe was without *hypocriſie*.

Gen 4.4.

The perſon muſt be firſt accepted, then the ſervice.

And therefore this ſhould put us all in mind, to purge our ſoules from all ſins, *to cleanſe our ſelves from all filthineſſe*, and (as *Salomon* ſaith) to looke unto our feet, *when we enter into the houſe of God*, or (as S. *Peter* ſaith) *to lay aſide all maliciouſneſſe, all guile, and all diſſimulation*; or els we ſhall but offer unto God the *ſacrifice of fooles*, and ſo leeſe both our ſelves and our ſacrifice.

2 Cor.7.1. Eccleſ.5.1. 1 Pet.2.1.

M. Weems, of the Iewiſh ſacrifices.

But here the queſtion is, whether this *Lambe*, that was killed at the Paſſeover, was a *Sacrament* or a *Sacrifice*. And

Moſt do hold it was not a Sacrifice.

1. Reaſon.

1. Becauſe it might be killed by others than thoſe that were Prieſts; therefore no ſacrifice.

2. Reaſon. Exod.8.26,27.

2. Becauſe *it was an abomination for the Iſraelites to ſacrifice in Egypt*, as *Moſes* ſaith unto *Pharaoh*; and therefore, deſired three dayes journey unto the wilderneſſe, that they might ſacrifice unto the Lord their God; but the Paſchall Lamb was eaten in Egypt; therefore it was no ſacrifice.

3. Reaſon.

3. Becauſe that a *Sacrament* differeth from a *Sacrifice* herein, that in a *Sacrifice* we offer unto God, and in a *Sacrament* we receive from God: but the Paſchall Lamb was a *Sacrament*, therefore not a *Sacrifice*.

4. Reaſon.

4. Becauſe that, which was eaten of the Sacrifice, was to be eaten onely in the Temple: but the Paſchall Lamb was eaten out of the Temple; therefore it was no Sacrifice.

The former reaſons anſwered.

But to theſe *reaſons* it is anſwered.

1. Reaſ. anſw.

1. That after the people came out of *Egypt*, and the Prieſthood was once ſetled, the *Prieſts* onely killed the Lamb, and ſprinkled the bloud, and then gave the Lamb to be carried home to be eaten.

2. Reaſ. anſw.

2. Though it was an abomination to the *Egyptians* to ſacrifice any beaſt, becauſe they worſhipped their beaſts as their gods; yet was it no abomination unto God; therefore, though during their *abode* in *Egypt*, they would not ſacrifice for feare of the *Egyptians*; yet now, being to *depart*, as they feared not to kill the Lamb, ſo they were not affraid to ſacrifice the ſame to God.

3. Reaſ. anſw.

3. It is diſtinguiſhed, that there were two things in the *Paſchall* Lambe, and therefore that it was both a *Sacrament* and a *Sacrifice*; and as it was a *Sacrifice*, they offered unto God; and as it was a *Sacrament*, they received from God. And ſo

4. Reaſ. anſw.

4. The *ſprinkling* of the bloud, which was the *Sacrifice*, was to be done in the Temple; but the *eating* of the Lambe, which was the *Sacrament*, might be done at home, in their ſeverall houſes.

The reaſons to prove the Lamb to be a ſacrifice.

And to prove it to be a *Sacrifice*, they do alledge,

1. Reaſon. 2 Chron.30.1.

1. That *Hezekiah* gave commandement, that *all the people ſhould come to the houſe of the Lord at Ieruſalem, to keepe the paſſeover*: therefore it was a *Sacrifice*; becauſe otherwiſe, it had been enough to have bidden them to come unto *Ieruſalem*, if it had been onely a *Sacrament*, and no *Sacrifice*.

2. Reaſon.

2. *They killed the paſſeover*; *and the Prieſts ſprinkled the bloud from their hands*; therefore it was a *Sacrifice*; becauſe it was the *office* of the Prieſts to *ſprinkle* the bloud of the Sacrifice.

2 Chron.35.11. Levit.1.11.

3. Reaſon. *Ioſeph de bello Iudaico.l.6.c.45.*

3. When *Ceſtus Florus* would know the number of the Iewes, that were in *Ieruſalem* at the Paſſeover, he deſired the *Prieſts* to informe him; and they, by numbering the *Lambs*, which were killed at the Paſſeover, and computing how many were at the eating of each lamb in every family, did find out the number of

the people; therefore it was the *Prieſts* that killed thoſe Lambs, and by conſequent, that *Lambe* muſt needs be a *Sacrifice* as well as a *Sacrament*.

And ſo much for the *meat*, the *Lamb*, that was to be provided.

2. The company that were to be at the eating of the Lamb. The diviſion of the Iſraelites.

2. For the *company* that was to be at the eating of this Paſchall Lamb; we muſt remember that the whole body of the *Iſraelites* was divided into twelve *tribes*, and every tribe into *families*, and every family into *houſes*; and if the houſhold or people of one houſe were too few to eat this Lamb, then were they to joyne with their neighbour; but the number of this ſociety was not like the practice of the *Gentiles*, who in their ſolemne feaſts would not have more than the Muſes, which were nine, χλειώ, τὴν τερπε, τὴν θαλεια, τὴν μελπόμενην, τὴν τερψιχόρην, τ' ἐρατω, τὴν πολυμνιά, τ' ουρανίη, τὴν καλλιόπην; leaſt more than nine might grow to be too troubleſome; nor yet leſſe than the graces, which were three, *Aglaia*, *Thalia*, and *Euphroſyne*; leaſt fewer than three ſhould yeeld no ſociety; for this their company was never leſſe than ten, nor ever more than twenty; juſt ſo many as might well ſit at the ſame table, that there might be a συμπόσια, both a commeſſation, and a compotation among them, as *Ioſephus* ſaith.

Nomina Muſarum, Clio, Euterpe, Thalia, Melpomene, Terpſichore, Erato, Polymnia, Urania, Calliope, qua omnibus eſt nobiliſſima. Heſiod. in Theogonia.

Ioſephus de bello Iud. l. 7. c. 17.

How careful God is to increaſe the love of neighbours.

And this may teach us to underſtand, how carefull God was to increaſe *love* and amity among neighbours, by deviſing all the meanes that might be to beget friendſhip, and ſhunning all thoſe things that any wayes might breed or occaſionate contention; and no marvell; for a good *neighbour* that is nigh, is farre better than a deare *kinſman* that is farre off; and we do oftener uſe him, and receive more benefit by him both in our health and ſickneſſe; and therfore we ought by all meanes to love and to make great account of a good neighbour, and indeed to love any neighbour, thereby to make him good; becauſe as *hatred* makes a friend to become an enemy, ſo *love* will convert mine enemy to become my friend; and therefore, the Law ſaith not, thou ſhalt love thy *good neighbour*, but thou ſhalt love thy *neighbour*, be he good or bad, *as thy ſelfe*; for none ſo great an *enemy*, but he may become thy great *friend*, and thou maiſt have great need of him, if he be thy neighbour: and therefore, if I muſt needs have an *enemy*, I had rather have any man to be mine enemy, than my neighbour. So I take it to be a heavy plague, when *a mans enemies ſhall be thoſe of his houſhold*, (that is, ſo neare unto him,) as our Saviour ſpeaketh.

Love makes an enemy to become our friend.

A neighbour-enemy the worſt enemy. Mat. 10. 36.

3. For the *eating* of this lambe, two things are to be conſidered.

3. The eating of the Lamb. Two things obſervable.

1. The *preparation* for it.
2. The *commeſſation* it ſelfe, or the manner of it. } And

1. The preparation for it, and the reaſons thereof. Exod. 12 3.

1. Touching the *preparation* for it; this Lamb was to be taken up the *tenth* day of the moneth *Niſan*; and it was to be killed and eaten the *foureteenth* day of the ſame moneth. And the *Rabbins* do aſſigne foure ſpeciall cauſes hereof.

1. Reaſon.

1. Leaſt that through the multitude of their ſecular affaires, and worldly buſineſſes, they might *forget* their ſervice to God, and ſo omit to eat their Paſchall Lambe.

2. Reaſon.

2. That in theſe foure dayes ſpace, they might inquire into the *perfection* or imperfection of the Lamb, whether he was as he ought to be, without blemiſh, or not.

3. Reaſon.

3. That they might have occaſion hereby, to remember their *deliverance* out of *Egypt*, which was one ſpeciall cauſe of the inſtitution of this feaſt; God hating to have his benefits to be forgotten.

4. Reaſon.

4. That they might, in this time, the better *prepare* themſelves every way for their oblation, and this ſervice of God, which he required at their hands.

What the former doctrine teacheth us.

And if God was ſo *ſtrict*, to require ſuch *carefulneſſe* of them, in all this, before they ſhould eat the *Paſchall Lambe*; O then, how much more *carefull* ſhould we be, to prepare our ſelves, when we intend to come to eat the true Lambe *Chriſt Ieſus?* I do much feare that too many of us do come with too little preparation to this bleſſed Sacrament; but if we will do no more, yet, at leaſt, let this induce us, that are Chriſtians, to equalize the Iewes, to take foure dayes for our preparation; and in the firſt day, let us examine, whether we find

in

in our ſelves true *repentance* for our ſinnes paſt; in the ſecond, let us trie whether we be in the true *faith* of our Saviour Chriſt; in the third, let us ſearch whether our hearts be in perfect *charity* with all men; and in the fourth, let us looke into the diſpoſitions of our ſoules, whether we doe ſincerely intend to lead a *new life*, an upright life, to the glory of God and the good example of all men; and if we find our ſelves thus, then may we come, and we may be ſure, to receive this Paſchall Lambe to our comfort.

How we ought to ſpend our foure daies preparation, before we receive the Sacrament.

2. For the *commeſſation* it ſelfe, or the *manner* of the eating of this Lambe, when it was killed, theſe foure particulars were to bee obſerved, *videlicet*, to eate it

The manner of eating of the Lambe.

1. *Roſted.* 2. With *unleavened* bread. 3. With *bitter herbes.* 4. In all *haſt.*

Foure particulars to be obſerved.

1. It was to be *roſted* and not ſodden, nor eaten raw; and that was indeed to foreſhew the moſt *bitter paſſions* of the true Lambe *Chriſt Ieſus*, who was throughly roſted betwixt the fire of Gods *anger*, and the *malice* of his Iewiſh foes; and therefore Chriſt being thus roſted, and fried upon the gridiron of Gods wrath, ſaith, *from above hath he ſent fire into my bones, and it prevailed againſt them*; and againe he ſaith, that *he poured out his fury like fire*; and this fire melted his marrow, and made him ſweat the *drops of blood.*

1. It was to bee roſted, and what the roſting of it ſignified.

Lament. 1. 13. Chap. 2 v. 4. Luk. 22. 44.

2. They were to eate it with *unleavened* bread, and then ſeven daies after, no leaven was to be found in their houſes, or if any one, man or woman, did eate leavened bread, either with it, or in any of thoſe ſeven daies after it, *that ſoule was to be cut off from among his people.*

2. To eate it with unleavened bread

Exod. 12. 15.

And therefore the *Iewes* were exceeding carefull herein, that they had foure ſpeciall degrees of *circumſpection* and preparation for this point, of avoiding all kind of leaven, that they might avoid this fearefull curſe.

Their *diligence* to avoid *leaven*, conſiſted in theſe foure points.

The firſt was *expurgatio fermenti*, the waſhing and the cleanſing of all their veſſels, that no leaven, nor the leaſt jot or tincture of any *leaven* might cleave unto them; and this was two or three daies before the feaſt.

1. Expurgation. *Godwin de antiq. Iudæorum.*

The ſecond was *inquiſitio fermenti*, the ſeeking for and ſearching of every place, and every hole, and every corner of the houſe, to ſee if they might finde any *leaven* in any place; and this was done the night before the Paſſe-over.

2. Inquiſition.

The third was *conflagratio fermenti*, the burning and conſuming of all and every bit of *leaven* that they found, whenſoever or whereſoever they found it.

3. Conflagration.

The fourth was *execratio fermenti*, the accurſing and banning of all *leaven* and leavened things, which was done in this forme and manner, as *Buxtorfius* ſaith, *let all leaven and all leavened thing, whether ſeene, or unſeene, cleanſed, or not cleanſed, by me or by any other be ſcattered, deſtroyed, and accounted as the duſt and dung of the earth for ever*; ſo great was their care and diligence to ſhun and avoid all leaven. Yea *Petrus Cunæus* doth report, that in this feaſt of Paſſe-over, they were ſo infinitely carefull herein, *ut ne vocem panis inter loquendum uſurpent*, that they would not uſe the *name* of bread in any ſpeech, becauſe they thought him to have committed a moſt hainous offence, that throughout all thoſe daies, ſhould be any occaſion to make any man to *thinke*, though never ſo lightly and ſlenderly, of *leaven* or any leavened thing.

4. Execration. *Buxtorfius c. 12. p. 325.*

The forme of their execration.

Petrus Cunæus de repub. Heb. l. 2. c. 9. p. 346.

The myſtery of the leavened bread diſcovered.

And yet all this was but the *type* and ſhadow of that *truth*, which they knew not, and we teach unto our people; becauſe this putting away of all *leaven* was injoyned unto the Iewes, to ſhew how carefull all nations, and eſpecially all Chriſtians ſhould be, to avoid the leaven of *ſinne*, which ſowreth, corrupteth, and deſtroyeth body and ſoule, as the Apoſtle ſheweth in this verſe; for leavened bread ſignifieth either *hypocriſie*, or *malice*, or any other ſinne, as you may ſee in *Pſal.* 71. 4. & *Pſal.* 73. 21. where the Prophet *David* calleth a wicked man by that name, which in the originall, ſignifieth a *leavened* perſon; to which our Saviour alludeth, when he biddeth his Diſciples and followers *to beware of the*

1 Cor. 5. 7.

Mat. 16. 1.

leaven of the Phariſees, that is, the *hypocriſie* of their lives, and the *deceitfullneſſe* of their doctrine; becauſe this is that leaven which is moſt *hatefull* unto God, and moſt *hurtfull* to every man; ô therefore that we had but halfe that care to ſhun the leaven of *ſinne*, which they had to purge away the leaven of *bread!* for then we ſhould eſcape many fearefull judgements, we ſhould enjoy many heavenly bleſſings: but indeed we are diligent inough to *commit* ſinne, *wee drinke iniquity like water, ſmoothly*, and we are negligent inough to *avoid* it, which is the cauſe that God is ſo much offended with us, and the curſe, which we ſhould lay on ſin, is laid on us.

How prone wee are to ſin.

3. They were to eate this *Lambe* with *bitter* herbes; and that was to put them in mind of their *Egyptian bondage*, where their ſhoulders were kept under the burdens, and their hands worne with making bricks; in which ſlaviſh ſtate and condition, their very *lives* were made *bitter* unto them, under the cruelty and tyranny of their taskemaſters; and the Prophet *Ieremy* ſeemeth to allude hereunto, when he ſaith, *he hath filled me with bitterneſſe, hee hath made me drunken with wormewood*; and this was alſo to foreſhew unto all men, *the afflictions of the Saints*, and the ſufferings of thoſe faithfull ſoules, which ſhould eate of the true Lambe *Chriſt Ieſus*; of whom our Saviour teſtifieth, that *whoſoever will be his Diſciple, hee muſt take up his Croſſe and follow him*; yea, and follow him ſo farre, unto *death*, to the forſaking of his deereſt *life*; This was the *myſtery* of thoſe bitter herbes, that *Ianus*-like did looke backward and forward, to the Egyptian bondage and the Chriſtians perſecutions; And theſe bitter herbes ſaith *Moſes Kotſenſis*, they dipped in a certaine ſauce, thicke as muſtard, called *Charoſeth*, to put them in mind of that clay wherein they wrought in *Egypt*; and *Ioſeph Scaliger* thinketh this ſame to be that ſauce, wherein our Saviour dipped the ſop, which he gave unto *Iudas*: and not unlikely; to ſhew unto us, that in the *time of afflictions*, when God feedeth us with bitter herbes and ſower ſawce, many fall away from God, *they ſtart aſide like a broken bow*, and leape out of the frying pan into the fire; and therefore when God afflicteth me, and chaſteneth my ſoule for ſinne, I beſeech God, that I may then eſpecially pray unto him without ceaſing, that he would lay no more upon me, then his grace ſhall make me able to beare.

3. To eate it with bitter herbes.

What the Egyptian bondage ſignified Lament. 3. 15.

Mat. 16. 24. Luk. 14. 26.

The ſauce of the Lambe and the herbes.

Scaliger de emendatione temp. l. 6. p. 372.

Many fall away from God in the time of afflictions.

Ob. But yet, this may ſeeme ſtrange, that they ſhould eate their Lambe with *unleavened* bread, to ſhew their *ſincerity*, and notwithſtanding eate it with *bitter* herbes, which is an embleme of *miſery*, and a prediction of their ſufferings and perſecutions.

Sol. I anſwer as I ſaid before, that this was done, to put them in remembrance of their *afflictions paſt*, and to prepare them for the *life to come*; and this is no ſtrange thing in the world, no new thing, no unuſuall thing; becauſe *they that will live godly, ſhall ſuffer tribulation, perſecution* ſaith the Apoſtle; and though the wicked may flouriſh like *a greene bay tree*, and bee feaſted with dainty meats and ſweet ſauce; yet the *unleavened* bread of innocency and ſincerity muſt be alwaies eaten with the *bitter* herbes of ſcornes, contempts, and all other kindes of indignities and abuſes in this world; and therefore the wiſe man ſaith, *fili, accedens ad ſervitutem Dei, ſta in timore & in juſtitia, & prepara animam tuam ad tentationem*; my ſonne, if thou come to ſerve the Lord, prepare thy ſoule for temptation; ſo it was from the beginning; *Abel* the righteous perſecuted and killed by his wicked brother; ſo it was among the *Iewes*, in the ſeed of *Abraham*; *hee that was borne after the fleſh, perſecuted him that was borne after the ſpirit*; and ſo it was among the *Gentiles*; the beſt men, for the moſt part, fared worſe; *Ariſtides* was baniſhed out of *Athens*, *Scipio* and *Cicero* out of *Rome*, *juſti quia juſti*, onely becauſe they were too juſt to live among thoſe, that were ſo wicked and ſo full of all unjuſtice; and therefore much more it muſt be ſo among the *Chriſtians*, whoſe profeſſion, as it is moſt *holy* and moſt excellent in it ſelfe, ſo it is moſt *hatefull* and moſt perſecuted in the world; and therefore Chriſt tells us plainely, *in mundo preſſuram ſuſtinebitis*, in the world you ſhall have

That ſincerity and innocency muſt be afflicted.

2 Tim. 3. 12. Pſal. 37. 35.

Eccleſ. 2. 1, 2.

Gen. 4. 8.

Gal. 4. 29.

The beſt men fared alwaies worſe.

Ioh. 16. 33.

have tribulation; and truly they are not worthy to eate of this *immaculate* and invaluable Lambe, that will not eate the ſame with *bitter* herbes; becauſe there is no reaſon they ſhould partake of the glory of his *transfiguration* on mount *Tabor*, that will not partake of the ſhame of his *Paſſion* on mount *Calvery*, or that they ſhould through him, enjoy everlaſting *happineſſe* in heaven, that will not with him and for his ſake, endure a little *ſhame* here on earth.

That it is moſt agreeable to reaſon, the beſt ſhould be moſt afflicted *Vide* Luk. 16, 25.

4. They were to eate this Lambe in *all haſte*; and that was further ſhewed and ſignified by two ſpeciall things.

4. To eat it in all haſt Shewed two wales.

1. By thoſe *things* they were to eate.
2. By their *manner* of poſture, while they did eate thoſe things. For

1. By the things to be eaten, which were,

1. The things to bee eaten were chiefely theſe particulars.

First, Vnleavened bread; to ſhew that the ſhortneſſe of time would not ſuffer them to leaven it, nor to bake it, when the Egyptians compelled them with all ſpeed, to depart out of the land of Egypt.

1. Vnleavened bread.

Secondly, A Lambe roſted; becauſe the time permitted them not either to boyle it or to bake it, or to dreſſe it any other way then that, which might be ſooneſt done.

2. A Lamb roſted,

Thirdly, A Lambe intirely roſted without breaking a bone of it; becauſe they had no leiſure either to get out the marrow, or to ſucke out the ſweetneſſe of it.

3. Intirely roſted.

2. For their *manner* and poſture in eating of it; the Lord himſelfe enjoyned them.

2. By the manner.

1. That it ſhould be all *eaten in one houſe*; becauſe they had no time to carry it from one place unto another.

1. In one houſe.

2. That all thoſe which were to eat it, ſhould have *their loynes girded*, and their coates tied about them.

2. With their loynes girded.

3. That they ſhould have their *ſhooes upon their feet*.

3. With their ſhooes on their feet.

4. That they ſhould have their *ſtaves in their hands*; as men that were even ready to be gone, and now beginning to take their journey.

4. With their ſtaves in their hands.

And all this was to teach both them and us, that we ſhould be ever mindfull of what Saint *Peter* ſaith, that *we are but pilgrims and ſtrangers in this preſent world*; we are here to day, and gone to morrow, and the next day, we know not where we ſhall be; we know not what will become of us; becauſe, as the Apoſtle ſaith, *we have here no continuing cittie*; And therefore being not *Cittizens* of this world, as that *Philoſopher* profeſſed himſelfe to be, which being demanded what countrey man hee was, anſwered, a *Cittizen of this world*, we ſhould not ſet our hearts upon the things of this life; but having our *loynes* girt, our *feet* ſhod, and our *ſtaves* in our hands, we ſhould with theſe *Iſraelites* haſten our journey towards the *Celeſtiall* Canaan.

What the former doctrine ſheweth. 1 Pet. 2. 11. Heb. 13. 14. The Philoſopher that was a Cittizen of the world.

4. For the *end* of this Iewiſh Paſſeover, I told you before, it was like *Janus*, looking backeward and forward.

4. The end of the Iewiſh Paſſeover, to looke

1. To put the *Iſraelites* in mind of their *deliverance* out of *Egypt*, where they lived in great thraldome, and ſerved long in bondage, under the cruell tyranny of King *Pharaoh*, that was none other then the type and figure of the divell himſelfe, as *Rupertus* ſheweth.

1. Backward. *Pharaoh* a type of the divell. *Rupertus lib. 3. in Exod. in verbis Dei.*

2. To foreſhew unto them the *comming* of the true Lambe *Chriſt Ieſus*, to be the true Paſſeover for all men, and to deliver them from the ſervitude of ſinne, and from the hands of the divell, who kept us all in greater bondage, and made us all baſer ſlaves, of farre more lamentable ſtate and condition, then ever the children of *Iſrael* were in the land of *Egypt*. And ſo much for the *Paſſeover* of the *Iewes*.

2. Forward, to ſhew our redemption by Chriſt.

2. Having ſeene the *literall* obſervation of the *Iewiſh* Paſſeover, we are now to conſider of the Paſſeover of the *Chriſtians*, and therein we are to ſhew the *myſticall* reaſon of the former, and how that all thoſe things, afore ſpecified, were but the *ſhaddowes*, types and figures of the *true* Paſſeover and Paſchall Lambe *Chriſt Ieſus*; and this you may eaſily ſee, by the compariſon of them both,

2. Of the Paſſeover of the Chriſtians. The Analogie betwixt the Iewiſh Lamb and our Saviour Chriſt.

both, in these fourteene particulars. As,

Revel.13.8. 1. The Paschall Lambe was to be *chosen.* — So Christ was *decreed* for this end, to this purpose, *before the foundation of the world.*

Heb.4.15. 2. The Lambe was to be one of the *flocke.* — So Christ was to be one of *us*, perfect man, of body and soule, flesh and blood, as we are, *in all things like unto his brethren, sinne onely excepted.*

1 Pet.2.22. 3. The Lambe was to be without *blemish.* — So Christ was to be *without sinne*, an immaculate Lambe without spot, a most perfect man, without reproofe, *in whose mouth was found no guile.*

Ioh.19.33. 4. The Lambe was to be *sacrificed* and slaine. — So Christ was *crucified*, suffered, and died; and the *souldiers saw that he was dead.*

Heb.12.29. 5. The Lambe was to be *rosted* and not boyled. — So Christ had no commixtion of any ease, but felt the greatest of all sorrow; no rosting like the rosting of him, when he strugled for us with the wrath of God, which is indeed *a consuming fire.*

6. The Lambe was *wholly* to be rosted and to be eaten without breaking a bone of him. — So Christ, though the malice of his foes was very great, yea so great, that being dead, *they thrust him through with a speare*, so that he might truly say, *Nec mors mihi finiet iras*, my death freeth me not from the wrath of mine enemies, yet the providence of God was farre greater, to preserve him so, that they should not *breake a bone of him.*

Heb.9.22. 7. The *doore-posts* of the Israelites were to be sprinkled with the *blood* of the Lambe. — So the bodies and the soules of the Saints must be purged and cleansed from all their sins, by the pretious blood *Iesus Christ*, or els *without his blood there can bee no remission*, as the Apostle speaketh.

1 Cor.15.3. 8. This sprinkling of blood was done, that the destroying Angell might *passe by the houses of the Israelites.* — So the blood of Christ was shed, that sin, death, and hell, and all the rest of our spirituall enemies might never prevaile against us, when they see us washed with the *blood*, and clothed with the *righteousnesse* of Iesus Christ.

1 Cor.11.28. 9. The Lambe was to be eaten of the Iewes *without leaven.* — So Christ is to be received of all Christians without *hypocrisie*, without iniquity.

2 Tim.3.12. 10. The Lambe was to be eaten with *bitter herbes.* — So Christ must bee beleeved on with *patience*, and a full resolution, to suffer all kinde of *afflictions*, crosses and tribulations, for his names sake.

Revel.6.10. 11. The Lambe was to be eaten in *hast.* — So must all Christians make haste to come to Christ, and make hast to be with Christ, and most earnestly long for his comming unto them, saying, every day, *how long tarriest thou, holy and true*, ô God make speed to save us, ô Lord make hast to helpe us.

1 Cor.11.29. & ver.29. 12. The Lambe was only to be eaten by the *circumcised.* — So Christ is onely to be received by those that are *faithfull* Christians, and all others, hypocrites and wicked men, by eating him, *doe eate and drinke their owne damnation.*

1 Pet.4.7. 13. All this was done in the *evening.* — So Christ came in the *last* daies, in the last houre, towards the end of the world, *when the end of all things was at hand*, as the Apostles every where testifie unto us.

14. After

14. After the eating of the Paſchall Lambe, they had a feaſt for ſeven dayes together; and that is, indeed, all the dayes in the yeare, all the dayes in the world.

So after we have worthily received this bleſſed Sacrament of the body and bloud of Ieſus Chriſt, we ſhall *never hunger*, we ſhall *never thirſt*, but the grace of God ſhall ſpring in us like a cleare fountaine of living waters, till it brings us to that kingdome, where we ſhall be eternally feaſted with Chriſt for evermore. Ioh.6.35.

Reſtat igitur vetus paſcha non præteriti modo beneficij ἀνάμνησιν fuiſſe, ſed venturi etiam Chriſti Sacramentum, ſaith M. *Calvin*; therefore it is apparent, that the old paſſeover of the Iewes was not onely a *Memorandum* or memoriall, to recall unto their minds the great benefits, which God had done for them in delivering them out of *Egypt*, but was alſo, and that ſpecially, the *Sacrament* and prediction of the comming of the *Meſſias*, to deliver both them and us from eternall deſtruction: ſo you ſee the Apoſtles ſaying moſt true, that *Chriſt is our Paſſeover*. Calvin. in h. loc.

And ſo much for the *ſubject* of this reaſon, *Chriſt our Paſſeover*.

2. The *act* herein ſpecified is ſet downe in the word ἔτυθη, he is *ſacrificed* or ſlaine, that is, killed, and immolated or offered for a ſacrifice; *Et ſacrificium dicitur aliquid factum ad honorem debitum ſolo Deo, ad Deum placandum*, ſaith *Aquinas*; and a ſacrifice is ſaid to be ſome act, done for the honour that is onely due to God, to appeaſe his wrath for ſome juſt cauſe conceived againſt us; and we must note, that in every ſacrifice there are five things to be conſidered, that is, offertur; 2. The act ſpecified in the word ἔτυθη. Thomas 22.q.81. art.4.ad primum. 3. Things to be conſidered touching every ſacrifice.

1. *Cui.*
2. *A quo.*
3. *Quid.*
4. *Pro quibus.*
5. *Quomodo.*

That is, 1. To *whom* it is offered. 2. By *whom* it was offered. 3. *What* is offered. 4. For *whom* it is offered. 5. *How* it was performed. And

1. The very heathens could tell us, that ſacrifice was *onely* due to *God*, though they could not tell us, *who* that God ſhould be, to whom ſacrifice ſhould be offered; and therefore, when they ſacrificed unto Divels, or to the idols of the Gentiles, they made thoſe Divels and thoſe idols to become their godse,s the Prophet ſaith, *dij gentium dæmonia*, the gods of the Gentiles are divels, and thoſe divels they ſerved as their gods; and therefore, it is no wonder, that the Chriſtians of the Primitive Church would rather die, than be induced once to taſt of that meat, which was once offered unto the idols, as *Euſebius* witneſſeth; becauſe that being once admitted unto the Table of Chriſt, they would never eat afterwards of the Divels meat, eſpecially of that meat, which was ſo *ſolemnly* offered unto him, as to a god. 1. To whom ſacrifice is to be offered. Pſal.106.37. Euſeb.Eccleſ. hiſt.

2. Every ſacrifice was ever to be offered by the *Prieſt*; ſo the *Paſchall* Lamb was to be ſlain, and the Paſſeover to be performed by the *Prieſts*; and ſo Chriſt is ſaid to be *a Prieſt for ever after the order of Melchiſedech*; for God being of pure eyes, cannot abide the ſight of any ſinner; and therefore, a ſacrifice being the attonement that was to be made and offered for ſinne, the *offendor* was to bring his offering unto the *Prieſt*, and the Prieſt was to kill the ſame, and then to offer it unto God, to appeaſe his wrath, which was conceived and kindled againſt the ſinnes of the offendor: therefore *Saul* was rejected by God, and deptived of his *kingdome*; becauſe that he, being (as all others) a *tranſgreſſour* of the Law, and an offendour of the divine Majeſty, would notwithſtanding preſume himſelfe to offer *ſacrifice* unto God, rather than he would ſtay for *Samuel* that was the Prieſt. 2. By whom every ſacrifice is to be offered. 2 Chron.35.6. Pſal.110.4. Heb.5.6. 1 Sam.13.14.

Obiect. But you will ſay, the *Prieſt* was a ſinfull man himſelfe as well, and it may be, as much, or perhaps ſometimes more than any other of the people; therefore

therefore how could his offering of any ſacrifice be more *acceptable* unto God, than the offering of the ſame by any other.

Sol. I anſwer, that God requireth *more holineſſe* in his Prieſts, than he expecteth from any other man whatſoever; and therefore *Aaron* is called the *Saint of the Lord*; and they ſhould be ſo; becauſe they do alwaies attend in Gods *preſence*, they do alwayes wait at the *altar*, and are alwaies buſied about *holy* things, about Gods ſervice; but whether we be ſo or not, I onely wiſh it, and not determine it; *what have I to do to judge another mans ſervants*, eſpecially ſervants of that rank? Yet I may pray to God, that when we ſhall be laid in the *ballance*, we may not be found *too light*; and for my ſelfe, I will thus pray *moſt* eſpecially: and for others, I hope they are all ſo, as they ſhould be.

Pſal.106.16. More holineſſe required in Prieſts, than in any other, and why Rom 14 4.

But leaſt we ſhould miſtake this point, and think that becauſe God requireth *more* holineſſe in his Prieſts than in others, therefore he accepteth his Prieſts for their *owne* holineſſe ſake; you muſt underſtand, that in the plate of gold, which was on *Aarons* breaſt, there was written ἁγιασμα κυρίῳ, *holineſſe unto the Lord*; becauſe that among all the ſonnes of men, *there was none that did good, no not one*; therefore *it became us to have ſuch an High Prieſt, as was holy and undefiled, ſeparate from ſinners*, that ſo both the *Sacrificer* and the *ſacrifice* might be accepted with God; for otherwiſe, as no *ſacrifice* of the old Law was pleaſing unto God for its *owne* worth, but as it prefigured the *death* and paſſion of the *Meſſias, Ieſus Chriſt*, which was the onely Lamb that *taketh away the ſinnes of the world*, and that onely Paſſeover wherewith onely God is well pleaſed; ſo no *Prieſt* that offered or offereth any ſacrifice unto God, was ever, or is now any otherwiſe accepted with him, but either as he was a *type* and figure (as was *Aaron*, and all the Prieſthood of the Law) or do ſtand in the *ſtead* (as are all the Prieſts and Miniſters of the Goſpell) of that *truly* holy and everlaſting Prieſt *Chriſt Ieſus*; and therefore all other prieſts were faine to offer ſacrifice, *firſt for their owne ſinnes, and then for the ſinnes of the people*; and in that reſpect, you muſt know that the Prieſts were and are accepted with God, not ſo much for their own *ſanctity* and holineſſe, were they as holy as any man that ever lived on earth, but for their *office* and callings ſake, which is moſt holy in it ſelfe, though they ſhould be moſt unholy themſelves, and which was a *type*, and is the *repreſentation* of the Prieſthood of Chriſt, who is onely accepted of God for his owne ſake, every way, and in every reſpect; and therefore, they that thinke a *lay* mans bleſſing, though a moſt religious man, to be equivalent to the bleſſing of a *Prieſt*, though moſt wicked, in things that concerne publique ſervice, are ſo much *deceived*, and do ſo highly *offend* God hereby, that it is not an eaſie thing for me to expreſſe the hainouſneſſe of this errour; becauſe they do undervalue that moſt holy *calling*, and from the indignity of the *perſon*, perhaps onely in reſpect of his *poverty* and meane eſtate, do involve indignities and contempts upon his *Office* and Prieſthood; which, as it is moſt *ſacred* before God, ſo it ſhould be moſt *eſteemed* among men; but as the *calling* of a King, or a Iudge, makes their perſons moſt honoured, ſo the *office* of a Prieſt ſhould bring more reſpect to Gods Miniſters, than all the acceſſion of all worldly honours.

Exod.28.36.

Pſal.14.4.

Heb.7.26.

Ioh.1.29. In what regard God reſpecteth his Prieſts more than others, and heareth their prayers ſooner than the prayers of others.

A lay mans bleſſing or prayer, &c. no wayes equivalent to the prayers or bleſſing of a Prieſt.

Prieſt how miſreputed.

3. For the *matter*, which is to be offered unto God, the Schooleman ſaith, that, *De ijs, qua veniunt in uſum hominis de terra naſcentibus, ſunt quatuor genera.*

3 The matter to be offered.

Foure things ſpringing out of the earth for the ſuſtenance of man.

{1. *Cibus.* 2. *Potus.} {3. *Condimentum.* 4 *Medicamentum.}* Of thoſe things that ſpring out of the earth for the uſe of man, they are ſpecially foure, that is, meat, drink, ſawce, and medicine; therefore man uſed to offer unto God

Man offered foure things to God.

For the firſt, *bread*, and the fleſh of beaſts.

For the ſecond, *wine*, and the beſt of all potable liquours.

For the third, *oyle*, ſalt, and the like.

For the fourth *frankincenſe, quod eſt aromaticum & conſolidativum*, which is very ſweet, and doth very much comfort our bodies, ſaith the Schoolman.

And

And our Saviour Christ is in all things answerable to all these; as ,his *flesh* is correspondent to the first; his *bloud* is answerable to the second; his *grace* is agreeable to the third, and his *prayer* is equivalent to the fourth; for *his flesh is meat indeed, and his bloud is drinke indeed*; his *grace* seasoneth all our actions, that otherwise would stink in the sight of God; and his *prayer*, like the *incense*, healeth and preserveth us from all sinne. Ioh.6.55.

And therefore, what *sacrifice* in the world could be found more *acceptable* unto God, or more *profitable* unto man, than *Iesus Christ*, who had in himselfe all things that were *requisite* or necessary for us, and all things that could be *required* or accepted by God. Psal.141.2.

Obiect. But you will say, that in the sacrifices of the Law, the *humane* flesh was never offered, but onely the fleshof *slaine beasts*, as the Prophet sheweth; therefore how can the *flesh* and *bloud* of *Christ* be any acceptable sacrifice unto God? Amos 5.25. Acts 7.42.

Sol. I answer, that every sacrifice is either { 1. *Externall.* 2. *Internall.* } Each sacrifice either; 1. Externall. 2. Internall.

The *first* was of *slaine beasts*, and of other things springing out of the earth; and this was nothing els but the true *signe* and manifestation of the *second*, which was and is the sacrificing of the *body and spirit*, and of all other things within a man, as the Prophet *David* sheweth, *the sacrifice of God is a troubled spirit*; and S. *Paul* likewise, when he biddeth us *to offer up our bodies a living sacrifice, holy and acceptable unto God*; and this offering of our *selves* for a sacrifice unto God, by the protesting of our faith, service and devotion unto him, we ought to do, saith the Schooleman, for these three speciall reasons. Psal.51.17. Rom.12.1.

{ 1. For the *remission* of our sinnes. 2. For the *donation* and conservation of Gods grace. 3. For the *obtaining* of everlasting glory. } *Thom.p.1.q.82.art. 4 c.* Three reasons why we should offer up our selves.

And he saith further, that a man may offer up his *body*, for a sacrifice acceptable unto God, three severall wayes.

{ 1. By the works of *justice*. 2. By *austerity* of life. 3. By suffering *Martyrdome*. } And all this our Saviour did, and became a sacrifice in each way. For That we offer up our selves three waves, and so did Christ.

1. He came *to fulfill all righteousnesse*, and so he did perfectly keep *the royall Law*, and wronged no man while he lived. 1. Way.

2. His works were *unreprovable*, his life *unimitable*, and his actions no wayes conformable to the *loose* and dissolute carriage of this wanton world, but according to the strict rule of Gods Word. 2. Way.

3. His sufferings were most *intolerable*, and his whole life, from his cradle to his grave, was nothing els but continuall martyrdome. 3. Way.

And therefore the *flesh* of Christ must needs be the most excellent and the most acceptable *sacrifice*, that can be, to God; especially in regard of these foure reasons. Foure reasons to prove the flesh of Christ the most acceptable sacrifice unto God.

1. Because it is the flesh of our *humane* nature, and therefore most *congruously* and fitly it may be offered for man; that the *same* nature may make satisfaction, which hath been in the transgression. 1. Reason.

2. Because it is a *mortall* flesh, and therefore *passible* and capable of punishment for the sin of man. 2. Reason.

3. Because it is a *sanctified* flesh, and therefore not reproveable in the sight of God. 3. Reason.

4. Because it is a *deified* flesh, as *Gregory Nyssen* saith, that is, *Non per conversionem carnis in deitatem, sed per unionem carnis cum deitate*, not by the *conversion* of the flesh into the deity, but by the *union* of the flesh with the deity, therefore it is every way worthy to be accepted with God, and every way able to make attonement for man. 4 Reason. How the flesh of Christ is deified.

And therefore, though our sinnes be never so *great*, and our transgressions never so *many*, though they be as *red* as scarlet, and as *innumerable* as the sands, yet seeing

Heb.4.16.

ſeeing we have ſuch a *high Prieſt* to offer, and ſuch a *ſacrifice* to be offered unto God for our ſinnes, we may with boldneſſe accede and *draw neare unto the throne of grace*, and aſſure our ſelves of pardon, through *Ieſus Chriſt* our Lord.

4. The parties, for whom any ſacrifice is to be offered.

4. For the *parties*, on whoſe behalfe any ſacrifice is offered, it muſt be they that have *offended* God, and do ſeeke by ſacrifice to be *reconciled* to him againe; that ſo they may eſcape their juſt *deſerved* puniſhment, and then attaine unto their much *deſired* ends; But this point is more fully ſet downe in the next part that followeth in the text, for *whom Chriſt was ſlaine*; therefore ſo much ſhall ſerve here touching the ſame.

5. The manner how every ſacrifice was to be offered.

5. For the *manner* how every *ſacrifice* was to be offered; you muſt know that the Iewes had diverſe *kinds* of ſacrifices; as

Diverſe kinds of ſacrifices.

- Especially their sacrifices
  - 1. Of *reconciliation*: and they were
    - 1. Burnt-offerings, and that for
      - 1. The Prieſt.
      - 2. The Prince.
      - 3. The people.
    - 2. Sinne offerings, and that
      - 1. Of ignorance.
      - 2. Of errour.
  - 2. Of *gratulation* or thankſgiving: which were either
    - 1. Peace-offerings, as of
      - 1. Vowes.
      - 2. Voluntary purification.
      - 3. Iealouſie.
      - 4. Leproſie.
      - 5. Nazarites.
      - 6. Conſecration.
    - 2. Praiſes for things
      - 1. Paſt, as deliverances.
      - 2. Preſent, as dedications.
      - 3. To come, as for preſervations.

And every one of theſe was not in every point alike to be performed; becauſe they were for diverſe *things*, and likewiſe of diverſe *kinds*, as they had their *meat*-offerings, eares of corne, fine flower, firſt-fruits, firſt-borne, and tythes; and their *drinke*-offerings, wines, and ſo forth; but in every ſacrifice, theſe two things were to be obſerved.

Two things requiſite in every ſacrifice.

1. A change and mutation of the thing.

1. When it was *ſacrificed* to the Lord, it was *changed* from its former uſe, and there was *deſtructio rei oblatæ*, a deſtruction of the thing offered; as, if they were *living* things, they were *killed*; if *liquid* things, they were *powred* out; and if ſolid things, then were they bruiſed and burnt, as corne, and the like; and this is a ſufficient proofe to overthrow the *ſacrifice* of the *Maſſe*; becauſe there can be no *Phyſicall mutation*, no manner of *deſtruction* of the thing that is offered.

2. To be joyned with ſalt. Lev.2.13. Mar.9.

2. Every ſacrifice was to be ſalted with *ſalt*; *neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering, but with all thine offerings thou ſhalt offer ſalt*; and our Saviour, expounding the ſame, ſaith, *every one ſhall be ſalted with fire*; wherein you muſt rightly obſerve the alluſion; or els you may be eaſily deceived; for as when Chriſt ſaith of his Church, *thy lips are like the lillies*, we muſt not referre the reſemblance to the *colour*, becauſe *her lips were like ſcarlet, Cant.* 4. 5. but to the ſweetneſſe of the ſmell; ſo when Chriſt ſaith, *We ſhall be ſalted with fire*, the compariſon ſtandeth not in the *ſeaſoning*, but in the *eating*, drying up, and conſuming of our corruptions; becauſe that, as the *ſalt* conſumeth all the *corruption* of raw fleſh, ſo the *fire* of Gods Spirit drieth up all the ill *humours* of thoſe men, in whom he dwelleth; and they that will not be *baptized* with this fire of *grace* in this life, ſhall be *ſalted* with the fire of Gods *wrath* in the life to come.

Cant.5.13. So Num.12.10. it is ſaid, *Miriam was leprous as the ſnow*, that is, in regard of the colour

The two former things in Chriſt.

I need not ſtand to ſhew you, how theſe two things were moſt *eminent* in

in the sacrifice, that Christ offered for us; for

1. He was *bruised* and *killed*, and his bloud *powred* forth in a most plentifull manner; and therefore a perfect *destruction* of the thing offered, even as our Saviour had prophesied, *destroy this temple*; they pulled downe every *stone*, and persecuted every *part* of him. — 1. How he was destroyed. Ioh 2.19.

2. *Sal dicitur a sapiendo: quia sal sapit omnia*; salt gives a *taste* to every thing, and it is the chiefest embleme of *wisdome*; and so our Saviour Christ had this salt in himselfe above measure; he was *passively* sensible of all the evils that were done unto him; and therefore, he might well demaund, *an fuit dolor sicut dolor meus?* Whether there was ever any sorrow like unto his sorrow? and he did *actively* perceive all that was to be perceived; and that *salt* of Gods *Spirit*, which was in him without measure, did so perfectly preserve him, that he was free from all the *least staine* of sinne, and *in his mouth was found no guile*. — 2. How he had the perfection of all salt in him. Lam.1.12. 1 Pet.2.22.

3. The *end*, or the *extent* of this act, which is the last point of the Apostles reason, sheweth for *whom* this our passeover was sacrificed and slaine, *for us*, that is, according to the words of our *Nicen* Creed, *for us men, and for our salvation*, and not for the *Angels*; as the Authour of the Epistle to the Hebrewes intimateth, when he tels us, that, *He tooke not on him the nature of Angels, but he tooke on him the seed of Abraham*: therefore he died not for the *Angels*, but for *men*; to shew, how infinitely we wretched men are bound to this good God; that he would do that for us, which he would not do for the Angels; which had as much need as we, and were his creatures as well as we. — 3. The end of our Saviours offering, or the extent of it. Heb.2.16.

But whether Christ was sacrificed for *all men*, good and bad, elect and reprobate, those that are *damned*, as well as those that shall be *saved*, it is not my purpose in this place to discusse; but I will referre my reader to what I have more amply, than this time will give me leave, set downe in my *Delights of the Saints*; where I have handled this question of set purpose, and do hold my selfe fully satisfied with that determination. — Vide the delights of the Saints.

And so much for the Apostles reason; that *Christ our passeover is sacrificed for us.*

2. Having throughly heard the discussion of *each* particular of the Apostles *reason*, we are now with all attention, to consider how this reason fitteth his *purpose*, and doth confirme that which he inforceth; that because *Christ our passeover is sacrificed for us*, therefore *we should cleanse our selves from all filthinesse.* — 2. The application of the reason to the matter inforced.

And indeed this *reason* is so pregnant, and so pressing, that there is no need of any reason to confirme it; yet because we are *so dull of hearing*, as the Apostle saith, and so dull of understanding what concernes our soules, that we do *cum ratione insanire*, grow irrationall in the most reasonable things; therefore I will briefly shew unto you, that the *sufferings* of Christ should be a *sufficient* argument, to move us all and every one of us, to abstaine from all and every sin. — Heb.5.11. The confirmation of the reason to prove the thing inforced.

1. Because sin was so *odious* a thing, so hatefull in the eyes of almighty God, as that nothing under heaven, not the most excellent of all creatures, could expiate or blot out the same, but onely the most *precious blond* of the Sonne of God; for it is neither gold nor silver, nor a thousand of rammes, nor ten thousand rivers of oyle, that can make satisfaction for one of the least of thy sinnes; *it will cost more to redeeme thy soule than so*; and therefore, why wilt thou sinne, or how darest thou to offend, when as nothing can *ransome* thee from sinne, but onely the most accursed *death* of the blessed God *Christ Iesus.* — 1. Reason. Psal.49.8.

2. Because Christ died for our sinnes, not to procure us *liberty* to live in sinne, but to *free* us from the *bondage* of sin, that we might walke in *holinesse* and righteousnesse all the dayes of our life; and therefore we do highly abuse the *end* of our redemption, and we do quite exclude the *benefit* of Christs passion, and deny the *power* of his resurrection, if, when we believe in Christ, we will live in sin. — 2. Reason.

3. Because this is against all sense and reason, to *live* in sinne after we are *redeemed* from sin? For what captive would live still in a *slavish* bondage, when his whole *ransome* is paid for him? What man would wallow in the filthy mire, when — 3. Reason.

The folly of them that will live in ſin

when he is waſhed cleane from all filthineſſe? Or what merchant would ſhew himſelfe ſo mad, as to let another man *carie away* that commodity, which he had ſo *fully paid* for? But Chriſt hath *bought* us with a price, he hath *waſhed* us with his owne bloud, and he hath *redeemed* us from the hands of hell, from the pit wherein there is no water; and therefore, why ſhould we live under the *bondage* of ſin any more? Why ſhould we *defile* our ſelves againe? Or why ſhould we ſuffer the Divell to *carie away* our ſoules, when Chriſt hath ſo *dearely* paid for them?

4. Reaſon.

Heb. 10. 18. Rom. 6. 9.

4. Becauſe there is no more *ſacrifice* to be offered, that can ſatisfie God for ſin; he hath none *other* ſonne, and you have none *other* meanes to appeaſe his wrath; and Chriſt *being once dead, dieth no more*, ſaith the Apoſtle; therefore, if you deſpiſe this ſacrifice, and after you have waſhed your ſelves from ſin, you returne, with the ſwine, to wallow in the mire againe, there remaineth nothing for you, but *a fearefull expectation of vengeance* and deſtruction, ſaith the holy Scripture.

Heb. 10. 26, 27.

And therefore to conclude all, ſeeing Chriſt is *ſacrificed for us*, let us *ſacrifice* our ſelves to God, and let us *kill* our ſinnes, that have killed the Sonne of God, that ſo we being *dead to ſinne*, and *living unto righteouſneſſe*, we may attaine unto that *life*, which ſhall never *die*, but ſhall enjoy the moſt bleſſed fruition of the eternall God in heaven, to whom, with the Son and the Holy Ghoſt, be all glory and dominion, for ever and ever.

Amen, Amen.

IEHOVÆ LIBERATORI.

THE THREE CHIEFEST GRACES.

1 Corinth. 13. 13.

Νυνὶ δὲ μένει, πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

Now remaine Faith, Hope, and Charity, theſe three, and the greater of theſe is Charity.

THis *little* verſe, is like the *great* Ocean ſea, *wherein are things creeping innumerable, both of ſmall and great beaſts*; and therefore the *fiſhermen* in this ſea, cannot take *all*, and yet they may have a draught great *inough*, and ſuch a plenty of *ſpirituall* meate, as may ſufficiently feed us to *eternall* life; *now remaine Faith, Hope, and Charity*, &c. Pſal. 104. 25.

When I reade theſe *words* of the Apoſtle, and conſider the *courſes* of this world, I muze with my ſelfe, how I ſhall *reconcile* them; and I thinke the diſtinctions of *Thomas*, and the ſubtilty of *Scotus*, put both together, will ſcarce bring both theſe to one accord; for you ſee the *Apoſtle* ſaith, *now remaine Faith, Hope, and Charity*, and if you looke into the *world*, you ſhall ſcarce find either *Faith, Hope*, or *Charity*; for our Saviour demands the queſtion, *When the Sonne of man commeth, ſhall he finde faith on the earth?* and the Poet ſaith, The Text and the courſe of the world how to be reconciled. Luk. 18. 8.

Ελπὶς δὲ κὰκ ἀγαθὴ κεχρημενον ἀνδρα κομίζει; *Heſiodus.*

A good *Hope* can never aſſociate *needie* men; but as *Statius* ſaith, *Statius Thebaid. l. 1.*

——*Spes anxia mentem*
Extrahit, & longo conſumit gaudia voto;

Our hope being for things of *nothing*, it brings us nothing but a *troubled* mind, that doth waſt our joyes with *deferred* lookes; and the Apoſtle ſpeaking of theſe times, ſaith, *The love of many ſhall waxe cold*; becauſe *Men ſhould be lovers of their owne ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankefull, unholy, without naturall affection*, and ſo forth; and therefore, I Mat. 24. 12. 2 Tim. 3. 1.

ſometimes thinke, he ſpake this of *thoſe* times wherein he lived, and not of *theſe* times wherein we live; for

Mat. 15. 28. The great faith in the time of Chriſt, and how little faith wee have now.

1. Then indeed we find *great* faith, even in the *weakeſt* ſexe; *ô woman great is thy faith*, ſaith our Saviour Chriſt, *bee it unto thee, as thou beleeveſt*, or *even as thou wilt*; but now, all the *preaching* in the world can ſcarce make ſome men to beleeve that *there is a God*, and that he is a *rewarder* of them that ſerve him, and a righteous *judge* to condemne all unrighteous men; for if they did, *tum hoſpes ab hoſpite tuto*, then certainely, they that eate of my *bread* on my *table* would never *betray* me in my *garden*, which was *Judas* his ſinne; leſt the ſame God ſhould inflict on them, the ſame puniſhment, as he did on him, to let them goe and hang *themſelves*, when they have hang'd, or perhaps fail'd to hang us.

The great hope of the Primitive Chriſtians.

Origen ſuper Exod. *hom.* 9 *Spes in æternitatem animum erigit, & idcirco nulla mala exterius quæ tolerat, ſentit.* *Gregor in mor.* How ſmall our hope is now. *Cicero* 3. *de orat* *Turbine magno ſpes ſollicitæ turbibus errant Sen. in Herc. fur.*

2. Then, *ſicut in agone poſitis dolorem vulnerum mitigat ſpes coronæ, ita futurorum ſpes laborantibus requiem parabat*; as the *hope* of a *garland* crowne and ſmall reward, did aſſwage all the paine of the wounds of the *wreſtlers* and fighters at the *olympian* games, ſo the *hope* of *future* happineſſe, of the crowne of glory, did bring *reſt* and contentment to all thoſe wearied Chriſtians, that endured all labours, and ſuffered all puniſhments for Chriſt his ſake, as *Origen* ſaith; but now we may cry out with the Orator, *ô fallacem hominum ſpem, fragilemq; fortunam, quæ in medio ſpatio ſæpè franguntur & corrunt, & ante in ipſo portu obruuntur, quam portum conſpicere potuerunt*; ô the *deceitfull* hope, and the fraile fortune of vaine men, which doe oftentimes breake and fall in the midſt of our way, and are ſwallowed downe in the deepe, before we can eſpie the port; and

The love and charity of the firſt Chriſtians.

3. Then the *love* of Chriſtians was ſo fervent, and the fervencie of their charity was ſo great, that they loved not *themſelves*, they held nothing that they had as their owne, but had all things in *common*, that is, for the common good of the Church; and now every one ſeeketh for nothing but his *owne*, every man is for himſelfe, and none for his neighbour, unleſſe it be for his ruine and deſtruction; love is ſo *cold* in this frigid Zone, and iniquity is ſo *great* in this preſent world, that envie, hatred, malice, and all uncharitableneſſe do like the waters of *Noah*, cover the ſuperficies of the whole earth; now they ſhall be termed fooles in *print*, and knaves in *graine*, that ſpeake and write againſt the fooleries and the vanities of this world; and wicked men are more *impudent* now, among Chriſtians, then ever I read they were in *Nero's* time, among the Pagans, to make men ridiculous upon the *ſtage* of this world, and conclude them as odious in the ſight of all men, before their cauſe be heard by their unpartiall Iudges: a caſe thought ſtrange by *Nicodemus* among the Iewes, and yet not ſtrange to be uſually practiſed among Chriſtians; ſo *tempora mutantur*, the times are changed; and if you diſtinguiſh the times, then, perhaps, you may eaſily *reconcile* this difference; *now remaine Faith, Hope, and Charity*, that is now, when S. *Paul* lived; but you ſhall ſcarce find them now in *theſe* daies, wherein we live; for now you know not *where*, nor among *whom* to find them; little in the *Clergy*, leſſe in the *Laity*, and leaſt of all in *many* that make the greateſt ſhew of them.

The iniquity of theſe times.

Ioh. 7. 51.

Little piety or vertue now on earth.

Mat. 16. 18.

And yet this diſtinction doth not give me a plenary ſatisfaction; for the Church of Chriſt muſt continue to the end of the world, *the gates of hell ſhall never prevaile againſt it*; and theſe three, Faith, Hope, and Charity, be *qualitates conſtitutivæ*, that is, *qualitates formales*, ſo neceſſary, that as the fire cannot be without his *heate*, ſo the Church of God can be no Church without theſe *three* divine graces; and therefore, as the *Morall* Philoſophers do make the foure Cardinall vertues, *Iuſtice, Prudence, Temperance*, and *Fortitude*, to be the *foundation* of all civill honeſtie, and like the foure corner ſtones of any perfect building; ſo the *Divines* make theſe three theologicall vertues, theſe three divine graces, to be the *ſumme* of all Chriſtian Religion, as you may ſee it in S. *Auguſtine*, that makes theſe three graces, to be the ſubject of that excellent *Enchiridion* to *Laurentius*, which is the Epitome, or briefe compendium of all Chriſtianity.

The foure morall vertues.

The ſumme of all Chriſtian Religion.

And

And therefore howsoever, Faith, Hope, and Charity, were in Saint *Pauls* time more *eminent* and more plentifull then they be now in our dales, yet still now, *manent*, they doe remaine, and they *shall* remaine more or lesse, little or much, so long as the world continueth, so long as the Sunne and Moone endureth. And therefore

These three graces more plentifull in the Apostles time, then they be now.

These three graces handled two waies.

I will, by Gods helpe, treat of these graces two waies,

1. *Positively.*
2. *Comparatively.*

And

1. *Positively*, we must also handle them two speciall waies,

1. *Ioyntly.*
2. *Severally.*

1. Positively.

1. As we are to speake of these graces *joyntly*, here be two words, that doe shew unto us two speciall things,

1. The *time* of their continuance.
2. The *quality* of their continuance.

1. Ioyntly.

1. The word, νυνὶ, now, doth shew them to remaine in *this life*, and not in the *life to come*; for the Apostle speaketh this by way of *preoccupation*, as if he should have said, though other gifts and graces should *cease*, as the gift of healing, of speaking with divers tongues, and the like; yet these three graces shall *never* cease, but they shall remaine; for *Faith is the substance of things hoped for*, and *the foundation of things not seene*; and *we are saved by hope*, but *the hope that is seene is no hope*; and *Theocritus* saith,

1. The time of their continuance, in this life.

Heb 11.1. Rom.8.24.

ἐλπίδες ἐν ζωῦσιν ἄν ἐλπιζοι δ' θανόντες;

Sperandum est vivu, non est spes ulla sepultis.

Men must hope while they live, and when they are dead they can hope for nothing; and Saint *Paul* saith, that *Charity beleeveth all things, hopeth all things, and suffereth all things*; and therefore this word νυνὶ, now, is *emphaticall*, and sheweth that, *while* the Church of Christ is militant here on earth, so *long* these graces shall remaine, and no longer; that is, they shall continue in this *life*, but not in the life to come.

1 Cor.13.7.

Whether these graces shall continue in heaven. Heb 11.1.

And yet *Irenæus* and *Photion*, as the Greeke annotations shew unto us, would have these three to remaine in the life to *come*, and so *Durandus* seemes to thinke; but the Apostle doth most plainely denie it, when he saith, that *Faith is the evidence of things not seene*; and therefore, when we *see* that, which we beleeve, it ceaseth to be *faith*; and so *hope which is seene, is no hope*; though I denie not but we may be said to beleeve the *continuation* and *perpetuity* of our happinesse in heaven; and for *charity*, it shall then be *truest* and most perfect, when we are exempted from all sinne, and shall have our entrance into the kingdome of glory; although *Erasmus* is said to have thought the contrary.

Irenæus lib.4.cont. hæreses.

Rom.8.24.

How they shall continue in heaven.

And therefore, to apply the former doctrine to our selves, and to our owne soules, seeing *this* life is the time appointed for us to exercise our Faith, our Hope, and our Charity; let us not be without these, or without any of these, while we live in this life; for if we have not Faith *here*, we shall never have faith *hereafter*; and if we have not Hope in this life, we shall never have the things hoped for in the life to come; and whosoever is void of love and destitute of Charity in this world, shall burne in hell for want of love in the world to come for evermore; because now is the time that these three, Faith, Hope, and Charity, should remaine, and hereafter will be the time of our condemnation, if now we have them not.

That we ought to seeke for these graces in this life.

2. The *quality* or manner of their continuance is set downe in the word, μένει. Which word is to be read in the plurall number *manent*, they doe remaine; because the Greeks doe usually put verbes singular to words neuter of the plurall number; though it skilleth not, if we read *manet*, doth remaine, as *Laurentius Valla* testifieth; because then it must be referred to each one, which must remaine as well as the other; so it comes to the same passe, and sheweth that, although they be three *distinct* graces, as you may see out of the 1 *Thess.* 1.3. where the Apostle remembreth the *worke of their faith, the labour of their love, and the*

2. The quality of their continuance altogether.

That these are three distinct graces. 1 Thess.1.3.

That theſe three graces be inſeparable.

patience of their hope; yet they are *inſeparable* and indiſſoluble the one from the other, *quia hæc tria manent*, becauſe theſe *three* doe remaine, and not *this* or *that* but all three ſaith the Apoſtle; and therefore *neither* of them can vaniſh but *all* of them will vaniſh, not *one* of them can be, but *all* of them muſt remaine inſeparable; for faith is the *foundation* of hope, and charity proceedeth, ἐκ πίστεως ἀνυπокρίτου, from faith unfained; and in that reſpect, as Saint *John* ſaith,

1 Tim. 1. 5.

1 Ioh. 2. 4.

Whoſoever ſaith, he knoweth him and keepeth not his Commandements, he is a lyar, ſo we may ſay, whoſoever ſaith, he *beleeveth* in God, or hath true faith in Chriſt, and hath not *charity*, or love both to God and man, *he is a lyar*, and the truth is not in him; and therefore Saint *Auguſtine* ſaith, that, *credere in Chriſtum eſt credendo amare, & amando ad illum ire, & membrum ejus effici*; to beleeve in Chriſt is by beleeving in him to *love* him, and by loving him to *goe* unto him, to be *united* to him, and to be made a *member* of him; and in his booke, *de fide & operibus*, of faith and workes, he teacheth plainely, that that *faith*, which is without good *workes*, is the faith of divells, and of Hypocrites, not of Chriſtians; and the reaſon hereof is fully rendred by the Schooles, *Quia objectum fidei adæquatum eſt omne verbum Dei in genere*; becauſe the plenary object of our faith is *every* word of God in generall; and therefore *true* faith ought to yeeld the like affection to *every* word of God, and to ſubſcribe unto the truth of Chriſt, *quoties & quicquid & quocunq; modo loquitur*, how *often* ſoever, and *what*-ſoever, or after what *manner* ſoever, it ſpeakes unto us, as well to *doe* what he commandeth, as to *beleeve* what he promiſeth or threatneth unto us; and ſo S. *Chryſoſtome* ſaith, *quam primum credideris, bonis operibus eris indutus*, aſſoone as ever thou ſhalt begin to *beleeve* in Chriſt, thou ſhalt be indued with ſuch *grace*, as ſhall make thee plentifull in all good workes; and this is none other doctrine then what our Saviour teacheth; for *he that abideth in me*, that is, by faith, *and I in him*, that is, by the graces of my ſpirit, *the ſame bringeth forth much fruit*, that is, the fruit of all good workes; and ſo S. *Hierom*, S. *Gregory*, and Saint *Ambroſe* have moſt plainely taught the ſame truth.

To beleeve in Chriſt what it is.

Faith without works no true faith.

The reaſon of it.

Chryſoſt. de fide & lege naturæ.

Ioh. 15. 5.

Hieron. contra Lucif. Ambroſ. de vocat. gent.

And therefore *Now*, Faith, Hope, and Charity doe *cohere*, and are tyed together by an individuall knot; becauſe it cannot be otherwiſe, but that from a *true faith* in Chriſt Ieſus, there ſhould ſpring, not onely an *aſſured hope* of obtaining all thoſe good things which Chriſt hath purchaſed for us, but alſo a moſt ſpeciall *fervent love* both towards God, and our neighbours for Gods ſake, as S. *Auguſtine* ſpeaketh.

Ob. But againſt this *Stapleton* doth object, that the Apoſtle ſaith, *if I had all faith, and had not charity*, yet were I nothing, that is, it would availe me nothing; therefore faith is *ſeparable* from charity, and a man may *beleeve* in Chriſt, when his beleefe will availe him *nothing*, becauſe his faith wanteth *workes*.

1 Cor. 13. 2.

Whether faith may be without good workes.

Sol. To this I anſwer many waies, and

1. I ſay that this ſpeech of Saint *Paul* is no *Categoricall* propoſition, but an *Hypotheticall* ſuppoſition, *though I had all faith*, or, if it were poſſible that a man had *all faith* and had no charity, yet all this were nothing and to no purpoſe; but Saint *Paul* doth not ſay, it is *poſſible* for a man to have *faith*, which is leſſe then *all faith*, and to have no charity; nay rather, it is *impoſſible* for any man to have *faith*, and to be without *charity*; becauſe true faith cannot ſubſiſt without charity, which is diſcerned from faith, τῷ λογισμῷ, & *non reipſa*, as *Toſſanus* ſaith.

S. *Pauls* ſpeech hypotheticall, and not categoricall.

Of what faith S. *Paul* ſpeaketh. 1 Cor. 13. 2.

2. I ſay that the Apoſtle doth not ſpeake in this place of the *Corinthians*, of *juſtifying* faith whereby we are *ſaved*; but of that *gift* of faith, wherewith men wrought *miracles*; which may be eaſily proved by theſe reaſons.

What faith may be without works 1. Reaſon,

1. Becauſe in the 12 Chapter and ninth verſe, he ſpeaketh of this faith, when he ſaith, *to another is given faith by the ſame ſpirit*; where you ſee the Apoſtle putteth faith, among thoſe *ſpirituall gifts* which are given to *ſome* Chriſtians, and not to *all*; and therefore this cannot be underſtood of the *true* juſtifying ſaving faith;

faith; becauſe that muſt be given to *all* that ſhall be ſaved, when as *none* can be ſaved without it, and the other may be had *without* ſalvation, and ſalvation without it; as our Saviour ſheweth, when he tells us, that many ſhall come at the laſt day, and profeſſe that they have *prophefied in his name*, and done *many great workes in his name*, to whom he ſhall make none other anſwer, but, *I know you not, depart from me, ye workers of iniquity.* Mat. 7. 22, 23.

2. Becauſe the Greek *Scholies* or annotations, doe give us to underſtand, that the faith of *miracles*, and not the *juſtifying* faith, is to bee underſtood in this place. 2. Reaſon.

3. Becauſe Saint *Chryſoſtome*, Saint *Ambroſe*, and ſome others of the Fathers do expound it ſo. 3. Reaſon.

4. Becauſe the immediate particle, *ſo that I could remove mountaines*, doth teach us this very thing; for that ſeemes to be taken out of Saint *Luke* 17. 7, 8. where our Saviour ſpeakes of the faith of *miracles*, as Saint *Chryſoſtome* noteth; therefore the Apoſtle ſpeaketh in this place of the *ſame* faith. 4. Reaſon. Luk. 17. 7, 8.

Ob. But ſtill, *Stapleton* may urge, that the Apoſtle ſaith, *ſi haberem πᾶσαν πίστιν*, if I had *all* faith; therefore he doth not onely underſtand the faith of *miracles*, but alſo the *juſtifying* faith.

Sol. I anſwer, that *ſignum univerſale non ſemper omnes ſpecies complectitur, ſed unius ſpeciei perfectionem*; an univerſall ſigne doth not alwaies containe all the kinds, but oftentimes the perfection of ſome one kinde; as where the Apoſtle tells the *Corinthians*, that *they were inriched with all knowledge*, we muſt not thinke that he meant, they had all *Mathematicall*, *Phyſicall*, *Aſtronomicall*, or the like ſciences of *art* and learning, which were not *neceſſary* for the vulgar Chriſtians to have; but he meanes that they were indued with all *divine* knowledge, which was requiſite for their ſalvation; and ſo when Chriſt ſaith, that the Holy Ghoſt ſhould leade the Diſciples and followers of him, *in omnem veritatem*, into *all* truth, we muſt not thinke he meant that all Chriſtians ſhould underſtand all *morall*, *naturall* and *metaphyſicall* truth, but that the ſpirit of God ſhould lead them into all *Chriſtian* truth, which he beſt knew to be *neceſſary* for them; and therefore we doe often find, that *univerſales limitatæ, intelligendæ ſunt ſecundum materiam ſubjectam*, univerſall propoſitions limited, are to be underſtood according to the *preſent* matter that we treate of; and ſo, as the former ſaying, *if I had all knowledge*, is to be underſtood, *de cognitione chariſmatica*, of the *gift* of knowledge, and not of all *naturall* ſciences, or *mechanicall* arts, ſo this phraſe *if I had all faith*, is to be underſtood, *de fide chariſmatica*, of this *gift* of faith, whereby men did worke *miracles*, and not of that faith, which *juſtifieth* and ſaveth every true beleever in the ſight of God. Vniverſall ſignes not alwaies to be underſtood univerſally. 1 Cor. 1. 5. Ioh. 16. 13. Vniverſall propoſitions how to be underſtood.

Secondly, I ſay therefore that *πᾶσαν πίστιν*, ſhould not be tranſlated, *omnem fidem*, all faith, as the *vulgar* reads it, but rather *totam fidem*, this whole faith, as *Beza* fitly renders it; becauſe that herein is not implied all *kindes* of faith, but all the faith of *this* kinde, whereby men did worke *miracles*, which is the meaning of the Apoſtle in this place; if I had all *this* faith, whereby I could doe all miracles, and had not *charity*, yet all this were *nothing*, and would availe me nothing. How we ſhould tranſlate *πᾶσαν πίστιν*.

And therefore, though we doe confeſſe, that every *kinde* of faith hath not *love* and charity inſeparably annexed unto it; yet we doe conſtantly affirme, that the faith of Gods *elect*, or that faith which *juſtifieth* Gods elect, can never be ſeparated from love and charity; but whereſoever the *juſtifying* faith is, there is alſo *love*, which bringeth forth the fruits of righteouſneſſe to the praiſe and glory of God; *quia inſeperabilis eſt bona vita a fide, qua per dilectionem operatur, imo vero ea ipſa eſt bona vita*; becauſe a good life is inſeparable from that faith, which worketh by love, and indeed this faith is a good life, and it is never deſtitute of good workes; becauſe that to *beleeve* in God, is to *doe* the will of God, as *Irenæus* ſpeaketh, and even as Chriſt ſaith, *this is the will of God that ye beleeve in me*, ſo to *beleeve* in him, is nothing els, in ſome ſence, but *to do the will of him.* Every kinde of faith hath not love. *Aug. de fide & oper. cap. 23.* *Irenæus l. 4. cap. 14.*

But

The operations of theſe graces not to bee confounded.

But you muſt underſtand, that although theſe three be three *inſeparable* graces, yet ſtill we reſerve to each one of them her owne proper *operation*; for as we doe not confound the *things* themſelves, ſo no more doe we confound their *effects* and operations; but as the Sunne hath in it three eſpeciall things, that is,

Three things to be conſidered in the Sunne.

1. His *globe*,
2. His *heate*,
3. His *brightneſſe*,

or, leaſt any many ſhould take exception at this, becauſe I ſpeake, *more vulgi*, after the common courſe, *& ſol ſua natura non eſt calidus*, and the Sunne of his owne nature is not hot, but cauſeth the heate that we have by his *motion*, as the *fire* hath in it

Three things in the fire.

1. His *ſubſtance*,
2. His *heate*,
3. His *light*,

three *inſeparable*, yet three *diſtinct* things, of three diſtinct and ſeverall *properties* inconfuſed, even ſo it is in theſe three graces, Faith, Hope, and Charity. For as the Sunne *ſhineth*, or the fire giveth light, by his *brightneſſe*, and not by his *heate*, though both be joyned together *inſeparably* in the ſame ſubſtance, ſo faith juſtifieth by *apprehending* the grace of Chriſt and not by *working*, through love, the will of Chriſt, though both theſe goe *inſeparably* together in every juſtified man; And therefore, as it followeth not, that, becauſe the *body* of the Sunne, or the *ſubſtance* of the fire, is not *alone*, but hath both *light* and *heate* inſeparably joyned with it; therefore it ſhineth not *onely* with his *light*, but alſo with his *heate*; which is moſt falſe; ſo likewiſe it followeth not, that becauſe *faith* is not *alone*, but inſeparably joyned with *charity*; therefore it juſtifieth not *alone*, but with charity alſo, as it is united with love; which is as untrue as the other; becauſe that, although they be *indiſſolubly* linked and tyed together in the heart of every juſtified man, yet they bee *ſeverall* and diſtinct graces, and they have their diſtinct *properties* and offices.

How faith juſtifieth us.

Non conſequentia.

And ſo you may perceive hereby that, although we ſay, *fidem juſtificare ſine charitate*, that, faith juſtifieth without charity, or to ſpeake more properly, that, faith juſtifieth and not charity; yet we doe conſtantly affirme, *fidem juſtificantem ſine charitate eſſe non poſſe*, that the juſtifying faith cannot be without charity, it cannot *ſubſiſt* without the workes of love; for we never make a *reall* ſeparation of them, nor a mentall *negative* excluſion of other graces from faith, as if faith exiſted alone without hope and love, but, as when of things, that cannot be ſeparated *really*, yet a man may conceive the *one*, and omit the *other* for the underſtanding of ſome *ſpeciall effect*, proper to the one, and not to the other; as in the *fire*, that hath in it inſeparably both *heate* and *brightneſſe*, we may conſider the *brightneſſe onely* and apart, to be the cauſe of our *light*, and not the heate; ſo in a *juſtified* man, which hath in him indiſſolubly *Faith*, *Hope*, and *Charity*, we may conceive *faith alone* to have this *ſpeciall* effect, to lay hold on Chriſt his righteouſneſſe, thereby to *juſtifie* us in the ſight of God, and not the reſt.

That the juſtifying faith cannot be without charity.

How of things inſeparable wee may conceive ſome one effect, and omit another.

And therefore, though we ſay that, *fides ſola juſtificat*, faith *onely* juſtifieth, yet we ſay, that, *fides nunquam eſt ſolitaria*, faith is never *alone*, but whoſoever they be that thinke they have the *juſtifying* faith, and want *love* and workes, which are the fruits of faith, they *deceive* themſelves, and the *truth* is not in them; and whoſoever ſhall ſay, we teach not *workes* as well as *faith*, or perſwade not our people to do *good* workes as well as to *beleeve* in Chriſt, they wrong themſelves and ſcandall us; they ſhew themſelves to be, either very *ignorant* of our doctrine, or very *malicious* againſt the truth; for let who will, either heare our *Sermons*, or els read our *bookes*, and I dare boldly ſay it, no *Ieſuite* in the world, no *Catholique* in the Church of *Rome*, doth or can more *earneſtly* call for *good workes*, or more effectually urge *the neceſſity* of them to be practiſed by every Chriſtian man, then we doe; onely we exclude them from the *act* of our juſtification;

That we urge and teach the neceſſity of good works as much as any Divines in the world *Neceſſitas præſentiæ non efficientiæ.*

cation; and I am very ſure, upon good grounds; that we may aſcribe all the *praiſe* unto our God, unto our Chriſt, and nothing to our *ſelves*, nor to the *workes* of our owne hands, and that he which *glorieth*, or would glory, might *onely glory in the Lord*, in the *grace* of Chriſt, and not in the *beſt* act of our moſt *renewed* will; and this is none other doctrine then what our Saviour teacheth us, *videlicet*, when we have done, *all that is commanded us*, yet then to ſay, *wee are unprofitable ſervants*; where you may obſerve, he doth not *free* us for the omitting, or from the doing of any thing that is commanded, but ſaith, that *when we have done all that is commanded*, we ſhould confeſſe our ſelves to be but *unprofitable ſervants*, not onely to *God*, which hath *need* of nothing, but alſo to our *ſelves*, which hereby can *merit* nothing; even ſo, we doe not *free* our people from their *duties*, we doe not ſuffer them to *omit* good workes, but we do exhort them thereunto with all our *might*, and we perſwade them to all *diligence*, to *abound* in the workes of love; and as S. *Peter* adviſeth us, 2 *Epiſt.* 1 *Chap. ver.* 5, ſo we adviſe our people, to joyne vertue to vertue, till our bodies and our ſoules be quite diſ-joyned; but withall we teach them, that, when they have done *all* they can, all that is *commanded*, in their thought; yet hereby they are not *juſtified*, and cannot be juſtified in the ſight of God; but they muſt ſtill ſeeke that at the hands of *Chriſt*; and we find this was the practiſe of the Apoſtle, who did all that he could, and all ſo well as that *he knew nothing by himſelfe*; yet hee doth profeſſe that *hereby he is not juſtified.*

Works why excluded from the act of Juſtification.

Luk. 17. 10.

That we are not freed from doing good workes.

The practiſe of Saint *Paul* in this point.

1 Cor. 4. 4.

And ſo we teach *faith* and *workes*, we preach *truth* and we preſſe *goodneſſe*; yet not both for the ſame end, but the firſt to informe the *underſtanding*, and the ſecond to reforme the *will*; our faith to *juſtifie* us in the ſight of *God*, and our workes to make us appeare *honeſt* in our converſation among *men*, which is one maine end of our preaching; *Quia theologia eſt ſcientia affectiva, &c. principaliter ut ipſâ boni fiamus*; becauſe Divinity is an *affective* knowledge, which intendeth principally to make us *good* and honeſt men; ſaith *Bonaventure.* And therefore this condemnes thoſe *Gallants*, that doe ramble after *knowledge*, as drunkards doe for liquor; not ſo much to *nouriſh* their feeble bodies, as to *pleaſe* their drunken appetite; that ſearch for *truth*, and yet ſeeke no *goodneſſe*; *Quia quarentes verum & non bonum, non invenient ſummum bonum*; becauſe they that ſeeke for truth and not for good, ſhall never attaine unto the chiefeſt good, as *Hugo* ſpeaketh; but I ſuppoſe we need not ſuſpect our gallant *wits*, that can perhaps make applauded *comedies*, to be *divine Gnoſtickes*; for, though they would faine be *ſo* taken, becauſe their *birth* and breeding tells them they ſhould be ſo, yet, if we had but a little power to *catechize* their proud hearts, we might ſoone find, that *they have more need of milke then ſtrong meat*, and that indeed, they are as deſtitute of any *ſaving knowledge*, as they are empty and careleſſe of any *divine goodneſs*; but the fault hereof can be aſcribed, neither to the *Miniſters* nor to the Miniſtery of Gods Word; but to their owne *froward* nature and moſt obſtinate diſpoſition; becauſe we teach, as the Apoſtle doth, that *now remaine Faith, Hope, and Charity, theſe three*, and all three together, or if you want any one, you want all. And ſo much of theſe three graces *joyntly* handled.

Faith and works, to what end each of them is taught.

Bonavēt in proam. in ſent. q. 3. concluſ.

Divinity what it aimeth at.

Gnoſticks that will not practiſe, reproved. *Hugo de S. Victore Miſcel. l. 1. tit. 73.*

Our gallants no great Gnoſticks in divinity.

Heb. 5. 12.

2. We are to ſpeake of theſe three graces *ſeverally.*
1. *Faith.* 2. *Hope.* 3. *Charity.* And

2. The three graces handled ſeverally.

1. *Faith* is { 1. Of *divels.* 2. Of *men.* }
2. *Hope* is of men alone and that { 1. Of the *Reprobates.* 2. Of the *Elect.* }
3. *Charity* is onely of the *Elect.*

1. Touching *faith*, the Schoolemen doe obſerve, that there are foure *kindes* of faith, which are theſe,

1. Of faiths

1. The

1. The *hiſtoricall* faith.
2. The faith to doe *miracles.*
3. The *temporary* faith.
4. The *juſtifying* or the ſaving faith.

} And

1. The hiſtoricall faith what it is.

1. The *hiſtoricall* faith is the *knowledge* and underſtanding of the *will* and truth of God, ſo farre forth as it is reveiled either

1. In the *law*, which teacheth us what we ſhould *doe*, and how we ſhould *live*, and behave our ſelves, both towards God and man.

2. In the *Goſpell*, which ſetteth downe what we ſhould beleeve, of the *Incarnation*, *Paſſion*, *Reſurrection*, *Aſcention*, and *Mediation* of our Saviour Chriſt; And this faith is common not onely to *wicked* men, as well as to the godly, but alſo unto the *divels*, as well as unto men; for Saint *Iames* ſaith, *the divels doe beleeve and tremble*; πιστευσαν, they doe beleeve; and this word in the originall hath divers ſignifications; as οἶδα ᾧ πεπίστευκα. *I know to whom I have truſted*, ſaith the Apoſtle; and *Phocilides* ſaith, λαῷ μὴ πίστευε; relie not upon the people; and *Ariſtotle* ſaith, πιστευομεν ὁ παντα, we prove all things; but πιστευειν, in the Scripture, doth moſt commonly ſignifie to *aſſent* unto, or to be perſwaded of, as, καρδια πιστευεται εις δικαιοσύνην; *with the heart we beleeve unto righteouſneſſe*; and Αβρααμ επιστευσε θεω; *Abraham beleeved God*, κ' μερος τι πιστευω; and *I partly beleeve it*, ſaith the Apoſtle; and ſo the divels doe *aſſent* and are fully perſwaded of the truth of many things; and the reaſon is rendred by Saint *Ambroſe*, *quia omnia quæ credimus, vel viſu credimus vel auditu*; becauſe all things that we beleeve, we beleeve, either becauſe we have *ſeene* them or have *heard* them; and the divells have both ſeene and heard very much; for

Hiſtoricall faith common to the divels. Iames 2.19.

2 Tim. 1.12. The ſignification of πιστευω. *Ariſtot. prior. analyt. l. 2.*

Rom. 10.10.

Gal. 3.6. 1 Cor. 13.13.

Ambroſius l. 4 in luc. c. 4.

Why the divels beleeve. How faith commeth.

1. The divels ſee much.

1. They doe *ſee* much, by wandering up and downe with ſuch great *celerity*, *ut momento ubiq; ſunt*, that in a moment, in our conceit, they ſeeme to be in *every* place, *& totus orbis illis locus unus eſt*, and the *whole* globe of this world is to them but as *one* place, not by their *ubiquity*, which they have not, but by their *agility*, which they have in a greater meaſure then we can expreſſe; and therefore, *cum dicuntur credi quæ videntur*, ſeeing we are ſaid to *beleeve* thoſe things that we *ſee*, as every one will ſay, that *hee will beleeve his owne eyes*, it cannot otherwiſe be, but the divels *ſeeing* ſo much as they doe, muſt *beleeve* much and be perſwaded of the truth of much.

The divels have no ubiquity.

2. The divels heare much. Iob 1.6.

2. They do *heare* much; for they heare *God* himſelfe, when they ſtand *before* him; they heare the *good angels*, when they come *among* them; they heare the *Word* of God, when it is *preached* by us, and I feare more attentively then it is heard by many of you; and all this they cannot chooſe but *beleeve* to be true; becauſe they know that God is *truth* and cannot lie, *& dicta Iehovæ, dicta pura*; and the words of the Lord are *pure* words, even *as the ſilver, which from the earth is tried and purified ſeven times in the fire*; they know that, although the Angels be, *mutabiles natura*, changeable in reſpect of their nature, nothing being naturally immutable but God himſelfe, yet now they are *immutabiles gratia*, made immutable by *grace*, and are ſupported by the *ſpirit* of God, *ne a veritate voluntatem averterent*, leſt they ſhould avert and turne away their wills from the truth and will of God, as *Iſidorus* ſpeaketh; and they know that the *Word* of God written in the *Scriptures*, is the Word of *truth* and that there is no falſhood therein.

Titus 1.2. Word of God truth it ſelfe. Pſalm 12.7.

The Angels how immutable

Iſidorus de ſummo bono. l. 1. cap. 12. Aug. de Civit. Dei l. 12. c. 9.

And ſo from their *ſeeing* of ſo much, and from their *hearing* of ſo much, together with their owne *naturall* knowledge, which is ſo much, and alſo their *diligent* obſerving of things, ſo long, ariſeth their *abundant* and almoſt incredible knowledge and underſtanding, not onely in the *influences* of the heavens and the *ſecrets* of all nature, but alſo concerning *God* and *divine* myſteries; For

What the divels know & beleeve. 1. That there is a God. *Aug. de cognit. vera vita. cap. 37.*

1. *Dæmones Deum & Pagani credunt eſſe*, Divels and Pagans doe beleeve and know that *there is a God*, as Saint *Auguſtine* ſpeaketh.

2. Put on God.

2. Seeing it is the nature of God to be *infinite*, and becauſe there cannot bee

many

many infinites, nor *two* infinites; therefore they know there can be but *one* God.

3. Because all the *beings* in the world, depend upon that being, which is *independent*; therefore they must know that being to be ὑψιστον θεον, a most *high*, and Almighty God.

3. An Almighty God.

4. They know that in this *one* God-head, there are *three* distinct persons;

πρῶτα θεὸς, μεταπειτα λογος, καὶ πνεῦμα σὺν αὐτοις,
συμφυτα δὲ παντα, καὶ εις εν ἰοντα ἀ κραταιὸς ἰωιος.

First the *Father*, then the *Word*, and then the *Holy Spirit*, which made all things and doe live for ever and ever.

4. That there are three persons.

5. They know Christ; for *Iesus I know*, said the evill spirit unto the sonnes of *Sceva*.

5. They know Christ. Act. 19.15.

6. They know him to be the *Sonne* of God; for a whole *Legion* of them confessed him to be *the Sonne of the most high God*,

6. To be the Son of God. Mat. 8.29. Mar. 5.7.

7. They know him to be *God* himselfe; for one of the *Sybills*, which were none of Gods Prophets, as Saint *Augustine* saith, could say, *ô lignum felix in quo Deus ipse pependit.*

Where God himselfe to hang you see,
You may call that a happy tree.

7. To be God. *Aug. in expos. ep. ad Rom.*

8. They know the *Scriptures*; for they could alledge them very readily unto our Saviour Christ.

8. They know the Scriptures. Mat. 4.6.

9. They know the *Gospell*, and they know it so well, that they call it ὁδον σωτηριας, the way of salvation.

9. The Gospell. Act. 16.17

10. They know *many* things to come, as the Witch of *Endor* could fetch up a divell, in the shape of *Samuel*, that could tell *Saul* the time of his death; and that spirit, which appeared unto *Marcus Brutus*, could forewarne him of his end at the fields of *Philippi*; and Historians are most plentifull in the relation of those predictions, which were delivered from those Oracles, whose *inspirations* were none otherwise, then from the *suggestions* of the divell.

10. Many things to come. 1 Sam. 28.19. *Appian Alexandrin de bello civili Rom.*

11. And besides all this, they can sometimes perceive the *thoughts* of our hearts, not *simply*, for so none knowes the same but God, but ἐκ τῶν, *ex signis in corpore sequentibus*, out of those signes, which they can farre more *acutely* and more speedily spie in our faces, then we can espie the *malice* or the *anger* of any offended person by his grimmest countenance.

11. Our thoughts, and how.

And therefore seeing the divels doe *know* so much, how can they chuse but they must *beleeve* exceeding much? *Quia fides est cognitio eademq; certissima, in quantum intellectus determinatur per fidem ad aliquod cognoscibile*; because faith is knowledge, and indeed the *surest* of all knowledge, in as much as the understanding is hereby determined and guided to some thing that is know-able, as the Schooleman speaketh.

How faith is knowledge.

And so you may see, that the divels have *faith*, and that the same faith is *recta & vera fides ex parte objecti*, a right and a true faith in respect of the object, for Saint *Augustine* comparing the confession of Saint *Peter*, *Thou art Christ the Sonne of the living God*, with the confession of the divell, *I know thee who thou art*, even *the holy one of God*, saith, that, although Saint *Peter* was commended, and the *divell* rebuked for the same; yet *in utrisq; non falsa sed vera, non neganda sed agnoscenda, non detestanda sed approbanda est confessio*, in both of them, the confession was *true* and not false, to be *acknowledged*, not to be denied, and to be *approved* by all, to be detested and rejected by none; and Saint *Iames* telling us that *the divels beleeve*, meanes no lesse then to shew that the faith, which they have, is a *true* and a right faith, in its kinde, as the place manifestly expresseth.

The faith of the divels a true faith. Mat. 16 v. 16. Mar. 1.24. *Aug. de unico baptism. cap. 10.* Iames 2.19.

And therefore this blameth two sorts of wicked men.

1. The *worldly* Atheist.
2. The *leaud* and lascivious liver.

} For

Two sorts of men reproved by the former distinc.

The first is so addicted to the world, that he beleeveth *nothing*; and you shall never perswade him to thinke, that *there is a God*, or a Christ, or a Divell, or a

1. The prophane Atheist.

Pſal.53.1.

Heaven or a Hell, but *this foole hath ſaid in his heart there is no God*, and with the Sadduces he beleeveth that there are neither *Angels* nor *Spirits*, firſt nor ſecond, good nor bad; *omnia certo tramite vadunt*, all doe runne juſt in a courſe, or as *Claudian* ſaith, *incerto fluerent mortalia caſu*, all fall out by hab nab; all by chance, and that is the end of all; and ſo this wicked, curſed, and *Atheiſticall* crew of incredulous men, *pejores & tardiores ad credendum, quam ipſi dæmones*, are worſe herein, and ſlower to beleeve then the very divels, as S. *Auguſtine* ſaith.

Seneca in Oedip.

Claud. in Ruff. Atheiſts how worſe then divels. Aug. in ep. Johan. tract. 10.

The ſecond is ſo *hardned* in ſinne, ſo accuſtomed to his wicked waies, and ſo delighted with his owne workes, that hee likewiſe will *know* nothing, *beleeve* nothing, and *feare* nothing; but as *Nero*, when *Seneca* diſſwaded him from his *villanies*, and exhorted him ſo to demeane and carry himſelfe, *ut facta ſuperi ſemper comprobent ſua*; that the Gods might approve of his workes, anſwered like a dogged *Atheiſt* and a wicked wretch, *ſtulte, verebor eſſe cum faciam, Deos*, ô foole, doſt thou thinke, that I beleeve there be Gods, when I doe ſuch things? So theſe vile and *wicked* men will never *beleeve* theſe things, when they runne on in their ſinfull waies; for if they did, they would queſtionleſſe either *feare* more, or *ſinne* leſſe then they doe; and therefore I will not onely ſay with Saint *Chryſoſtome*, that he, *qui delinquit volens, & furit ſponte dæmon eſt*; which ſinneth *willingly* and offendeth *freely* is a divell, that is, no better then a divell in the *ſhape* of a man, or none other then a man in the *nature* of a divell; which is a moſt terrible cenſure of wicked men, that were created in the *image* of God, but have made themſelves not onely *like* the divell, but alſo the very *ſonnes* of the divell, as our Saviour teſtifieth of the wicked Iewes, *you are of your father the divell*; but I will alſo add to what Saint *Chryſoſtome* ſaith, that herein they ſhew themſelves *worſe* then the divels; becauſe the divels *beleeve* and *tremble*, but theſe men either *beleeve* not at all; or if they beleeve, then are they ſtill the worſe; becauſe they doe not *tremble*, when they know the *truth*, and yet will *lie*; they beleeve that God is *juſt* and terrible in his judgements, and yet they will not *feare* to commit the greateſt wickedneſſe.

Chryſoſt. in David. cap. tom. 1.

Wicked men never beleeve the truth.

Wicked men the children of the divell.

Ioh. 8. 44.

Wicked men wherein worſe then the divels.

2. As the divels, ſo *wicked* men may have this *hiſtoricall* faith, in a very full and ample manner, as you may ſee in *Agrippa*, to whom Saint *Paul* ſaith, *King Agrippa, beleeveſt thou the Prophets? I know that thou beleeveſt*; ſo a great many doe *know* and *beleeve* the whole Hiſtory both of the Old and New Teſtament, both of the *Law* and the *Goſpell*, and they are very *expert* to diſcourſe thereof, when they have the Scriptures, with the divell, at their fingers end; and yet the *feare* of God is excluded out of their hearts, and *godlineſſe* is quite baniſhed by the wickedneſſe of their lives, which are nothing els but *Acheldama's* fields of blood. And ſo much for the *hiſtoricall* faith.

2. Act. 26. 27.

2. Wicked men may have the hiſtoricall faith.

Many men moſt skillfull in Scriptures and yet wicked.

2. The faith of miracles, what it is.

2. The faith of *miracles* is a gift of God, whereby many men, eſpecially in the *Primitive* Church, when the Goſpell was *firſt* to be planted, were inabled to heale the *ſicke*, to raiſe the *dead*, or to doe ſome other the like *miraculous* work beyond the *ordinary* power of nature, or the abilities of any naturall cauſes. And for this faith, we know the *wicked* and reprobates have had the ſame, as well as the godly, as our Saviour ſheweth, when he tells us, that many ſhall come unto him at the laſt day, ſaying, *open unto us, for wee have preached in thy name, and done many great workes in thy name*, but he ſhall ſay unto them, *I know you not, depart from me ye workers of iniquity*; and the Apoſtle tells us that Antichriſt and his falſe Prophets ſhall come with *all power*, and *ſignes*, and *lying wonders*; and Saint *John* ſaith, that the *beaſt*, which came out of the *earth*, and is therefore wholly for the things of this world, ſhould doe great *wonders*, ſo that hee ſhould make *fire to come downe from heaven on the earth in the ſight of men*; and this perhaps is not onely *litterally* to be underſtood, but it may be, that by the *fire* from heaven, we may underſtand, that this *earthly* beaſt, (which hath all the honours and preferments of this world in his hand, and hath *two hornes* for two ſwords, the *ſpirituall* and the *temporall*, ſo that nothing can paſſe but by his meanes, and through his hands) ſhall cauſe many men to quench all that *ſpirituall*

Mat. 7. 22.

2 Theſſ. 2. 9.

Revel. 13. 13.

The myſticall interpretation of this place of the Revelation.

zeale

zeale and heavenly fire that was in them, and for the love of this *world*, the preferments that this beaſt beſtoweth upon them, to fall downe unto the *earth*, in the ſight of men, that is, naturall men, who can eaſily diſcerne and ſee, that ſuch and ſuch Saints which were *zealous* and Orthodoxe in their profeſſion, are now fallen and come downe from *heaven* unto the *earth*; becauſe they love the glory of this *world* more then the glory of *God*.

The zeale of many waxing cold. Ioh. 12.43.

And indeed I could produce you ſtore of ſuch heavenly *ſtarres* and great lights, in the firmament of Gods Church, that have beene ſwept *downe* from heaven by the Dragons *tayle*, when they would follow *Palinurus* iterne, and be juſt of his *faith*, which is moſt powerfull to ſteere all the *preferment* of the Church; a moſt lamentable caſe, and ſuch as *deceiveth them that dwell on the earth*, that is, *earthly* minded men, by the meanes of theſe *miracles*, and wonders, and ſtrange things, to ſee ſuch *fires*, which are indeed but *ignes fatui*, elfe-fires and exhalations, to fall downe unto the *earth*; And ſo much for the faith of *miracles*.

Deſire of preferment, how it bewitcheth many.

3. The *temporary* faith is a *beliefe* in Chriſt, and a truſt in the *mercy* of God for a ſeaſon, as our Saviour ſheweth in the parable of the *ſower*, where he tells us that he, which receiveth the ſeed into *ſtony* places, is he that heareth the *Word*, and anon with *joy* receiveth it; yet hath he not *root* in himſelfe, but dureth for a *while*, and when *tribulation* or perſecution ariſeth, becauſe of the Word, by and by he his offended, and becomes like one of the children of *Ephraim*, that *being harneſſed and carrying bowes, turned themſelves backe in the day of battell*, when there was moſt *need* of their aſſiſtance; and this *faith* indeed is but *initium fidei*, the beginning of faith, and a *taſting* rather then a *digeſting* of the grace of God; and therefore the *hypocrites* and worldlings may have *this* faith, as the Apoſtle ſheweth in the ſixt to the Hebrewes. And ſo much for the *temporary* faith; I will bee as *briefe* in it, as it is brieſe in Gods *ſervice*.

3. The temporary faith, and what it is.

Mat. 13.20, 21.

Pſal. 78.9.

Heb. 6.4.

4. The *juſtifying* faith, is a moſt firme perpetuall *appropriation* of the love and mercy of God, through the merits of *Ieſus Chriſt*, to every penitent heart and faithfull ſoule: and this faith is *onely* proper to Gods Elect; becauſe they doe not onely, *credere Deum*, beleeve that there is a God, *& credere Deo*, and beleeve this God, that he is true and juſt in all his waies; but they doe alſo, *credere in Deum*, place all their truſt, hope, comfort, and confidence in God, and that not onely for a *time*, but alſo *continually*, and conſtantly unto the end; becauſe God, *qui fecit eos bonos, faciet etiam perſeverare in bono*, which hath *made* them good, will make them alſo to *perſevere* in that goodneſſe unto the end, as Saint *Auguſtine* ſpeaketh; and this faith neither *divels* nor *wicked* men, that are reprobates, can ever have: they can never have the true, ſaving, *juſtifying* faith.

4. The iuſtifying faith, what it is.

Iuſtifying faith onely proper to the elect, and why

And by this that I have ſpoken; you may briefly obſerve the *differences* betwixt theſe foure kindes of faith; for, though ſome Divines doe thinke the difference to be, becauſe the *faith* of the divels and reprobates is no *true* faith, but a *forged* and a faigned faith, whereas the faith of the Elect is a right faith, and no faigned faith; which indeed can be no true diſtinction; becauſe as we have ſhewed before, this *faith* in its kinde is a true faith, *& quicquid eſt, dum eſt, verè eſt*, and whatſoever is, while it is, is truely ſo, as it is; the Schoolemen ſay the difference is, becauſe the *faith* of the divels and wicked men is *fides informis*, a formeleſſe faith; whereas the faith of the godly is *fides formata*, a faith that worketh by *love*, which is the *forme* and ſoule of faith; which alſo can be no right anſwer; becauſe I cannot imagine what kinde of faith that ſhould be, which doth want its *forme, quæ dat eſſe rei*, which gives the *being* of every thing, as the Philoſopher rightly ſpeaketh; and others thinke they differ herein, that the *faith* of the divels and reprobate men is *extorta, ab ipſa rerum evidentia credere coacti*, wreſted from them, being as it were *compelled*, in ſpite of their hearts, to beleeve thoſe things that they would not, that they love not, from the

The ſuppoſed differences betwixt the foreſaid kinds of faith.

1.

2. *Thomas 2. 2. q. 5. art. 4. & Caietan, &c.*

3. *Thomas 2. 2. q. 5. art. 2. Bellar. de iuſtificat. l. 1. cap. 15.*

inevitable evidence of thoſe things, that are infallibly ſeene; whereas the faith of the righteous is *ſpontanea & libenter elicita*, a moſt free and a willing faith, that doth moſt *readily* yeeld unto thoſe things, that are propoſed unto it; which anſwer likewiſe to me can give no ſufficient ſatisfaction; becauſe that, as the former are *compelled* to beleeve, *per evidentiam ſignorum*, by the evidence of thoſe ſignes, which cannot be denied; ſo are the later *perſwaded* to beleeve, *per evidentiam Spiritus Sancti*, by the teſtimony of the *Holy Ghoſt*, which cannot bee *reſiſted*, and which, againſt the nature of fleſh and blood, makes them to beleeve, what otherwiſe, without the ſweet *motion* of this good ſpirit, they would never nor could ever doe; yet this ſeemeth to me to be the *true* difference, betwixt the faith of the divels and of wicked men, and the faith of Gods Elect; that the former doe indeed *credere Deum, & credere Deo*, beleeve that there is a God, and that this God is good and juſt, and ſo, according as he is expreſſed in the Scriptures, in reſpect of his *eſſence* and *attributes* in generall, and no further; becauſe, that, although they know and beleeve him to be *gracious, mercifull, ſlow to anger, and abundant in goodneſſe and truth*, yet, by reaſon of *their heart that cannot repent*, they cannot *beleeve* their *owne* reconciliation with God, and that he is and will be ſuch a God unto *them*, as he is, and hath beene unto *others*; they cannot be perſwaded of this thing; ſo their *faith* underſtandeth God aright, as he is in *himſelfe*, but, apprehendeth not the love and favour of God, as they ought, unto *themſelves*; but the godly doe not onely beleeve all this, that they beleeve; but withall, they doe *credere in Deum*, that is, they doe beleeve that God is, and will be moſt mercifull unto *their* ſinnes, and moſt loving unto *themſelves*, through their Saviour and Mediator *Ieſus Chriſt*; and therefore they doe *wholy* relie upon his mercy, and place their *whole* comfort in Gods favour.

The true difference betwixt the faith of the divels, and of the elect. *Bernard. de S. Andrea Euſeb. Emyſſ. de ſymb. ſect. 2.*

Rom. 2. 5.

The defects of the faith of the reprobates.

What the true faithfull men do.

Ob. But againſt this it may be objected, that although the divels do not *credere in Deum*, place their truſt and confidence in God, to expect *mercy* and favour from him; yet you ſhall finde many *wicked* men doe ſo, and are many times more *abſolute* in their aſſurance of Gods love, then many others of Gods Elect are: and therefore this ſeemeth not to be the *true* difference betwixt the hiſtoricall and the juſtifying faith.

The wicked hope for mercy.

Sol. I anſwer that there is a great deale of difference betwixt

1. δοξαζειν, to *thinke*,
2. πιστευειν, to *beleeve*,

and I confeſſe the *wicked* may *thinke*, and have a ſtrong *opinion*, that they beleeve in God; but *true* faith in God they have none; for as *heretickes* are many times more *obſtinate* in their errors, then the Orthodoxe are *conſtant* in the truth; ſo theſe men may have ſtrong *deluſions*, whereby they deceive their owne ſoules, in *thinking* that they beleeve in God, when they doe not; for it is impoſſible that a *wicked* man, ſo long as he continueth wicked, ſhould *credere in Deum*, have this faith in God; becauſe this ſaving *juſtifying* faith hath theſe two inſeparable effects.

That the wicked have no true faith.

Two ſpeciall effects of the true juſtifying faith.
1. To apprehend Gods love.
2. To extend our love to God.

1. To *apprehend* the love of God.
2. To *extend* their love to God.

By the *firſt*, they place their whole *confidence* in God; and

By the *ſecond*, they doe their beſt indeavour to *pleaſe* God; for when they *finde* in themſelves, and are perſwaded by the *effects* of Gods love, that God loveth *them*; then *preſently* they are inflamed with the love of *God*, and, as Saint *John* ſaith, *they love him, becauſe he loved them firſt; quia gratia gratiam parit*; becauſe love is moſt powerfull to beget love; and therefore Saint *Gregory* ſaith, that *quantum credimus, tantum amamus; & tantum quiq; operatur, quantum credit*; how much we *beleeve*, ſo much we *love*; and how much we *love*, ſo much we *worke*; if we have great *faith*, we have great *love*; if great *love*, then much *workes*; and if no workes, then no love; and if no love, then no faith; let men ſay what they will, this is the *truth* of things; *quia credere in Deum eſt credendo amare, & amando in eum ire*; becauſe that to *beleeve* in God, is by beleeving to

1 Ioh. 4. 19.

Gregor. l. 6. hom. 28. in c. 40. 47. Exech.

Marke this.

Aug. tract. 9. Iohan.

love

love him, and by *loving* him to be made *one* with him; as Saint *Auguſtine* ſpeaketh; and therefore, whoſoever doth not the *workes* of God, doth not *love* God, (for *if you love me keepe my commandements*, ſaith our Saviour Chriſt) and whoſoever doth not *love* God, cannot be ſaid to *beleeve* in God.

Ioh. 14. 15.

And this point may be thus further cleered by this *parable*; A man that had three ſonnes, deceaſing, ſaid, *ego lego hæreditatem meam ei, qui habet annulum meum pulchrum, in quo eſt petra pretioſiſſima contenta, quæ magnam habet virtutem diverſas ſanandi infirmitates, quo dicto diſceſſit, annulum illum in domo relinquens*; I bequeath and give all my lands and inheritance unto him, which ſhall find my faireſt *ring*, wherein is contained a moſt pretious *ſtone*, which hath an unſpeakeable vertue of healing all kindes of *diſeaſes*, which ſaid, he *died*, and left the ſaid ring in his houſe; then the younger Sonne, herein wiſer then the other, *tantum fecit quo annulum verſus ſe haberet*, laboured onely how he might have this *ring*; but the other coveting the *inheritance*, did *counterfeit* the like rings, and ſo did lay claime unto the lands; and therefore the caſe being brought before the *Iudge*, and appearing at firſt ſight, to be very difficult, the *Iudge* bad them prove, which was the *true ring*, by the foreſaid *vertues*; and then, finding that the *counterfeit* rings had no vertue, when they could do nothing; but the *third* ring, by reaſon of the *pretious ſtone* that was in it, did heale many kindes of infirmities; the *Iudge* gave away the inheritance unto the *younger*, and then *puniſhed* the other moſt *ſeverely* for their impoſture.

The parable of the Father, which gave his inheritance to that ſon of his, which had his ring.

Now, to make *Application* of this unto our ſelves, *Iſte pater cæleſtis eſt, annulus fides, petra Chriſtus*, that Father is our *heavenly* Father, the ring is *faith*, & the pretious ſtone therein contained, is our Saviour *Chriſt*; and he that hath the *true* ring, that is, the *right* faith, can eaſily prove the ſame by the *vertue* and the effects thereof; that is, he can, as Saint *Iames* ſaith, *ſhew his faith by his workes*, and ſo he ſhall be ſure to get the inheritance of his Father; but if thy ring hath no *vertue*, that is, if thy faith hath no *workes*, then is thy faith but a *dead faith*, and the ring is but a counterfeit ring, an hypocriticall faith, which can never deceive our heavenly Iudge, but, as *Iacob* ſaid unto his mother, will bring a *curſe* upon us inſteed of a *bleſſing*.

The application of the parable.

Iames 2. 18.

Iames 2. 20.

Gen. 27. 12.

And therefore S. *Peter*, ſpeaking of this very point, ſaith, that *wee ſhould give all diligence to add unto our faith, vertue; to vertue, knowledge*; and *to knowledge, temperance; to temperance, patience*; and *to patience, godlineſſe*; and *to godlineſſe, brotherly kindneſſe*; and *to brotherly kindneſſe, charity*; becauſe God, *qui fecit te ſine te, non juſtificabit te ſine te*, which hath *made* thee, without thee, will neither *juſtifie* thee nor *ſave* thee, without thee; that is, willing, deſiring, and co-operating the ſame together with the grace of God; and the reaſon is, becauſe that when God made us he found us *nothing*; but when he comes to impute the righteouſneſſe of his Sonne to us, for our juſtification, he finds us *reaſonable* creatures, which are, though not *able* of our ſelves to doe the leaſt good, yet *capable* to be inabled by Gods grace, to doe ſo much good, as both to *imbrace* that juſtification, which he offereth us, and alſo to *practice* thoſe workes of righteouſneſſe, which he requireth of us.

2 Pet. 1. 5, 6, 7.

Aug. de verbis Apoſtoli ſerm. 15.

The difference betwixt what wee are, and what wee were, when God created us.

And yet, this gives no hold to any *Pelagian* ſpirit to faſten the *tenent* of mans free will, concurring of it ſelfe, with the grace of God, to effect any worke *acceptable* unto God; *Quia gratia ex nolentibus volentes facit*; becauſe all our willingneſſe is from God, who makes the *unwilling* heart moſt *ready* to obey his will; and that not onely *externa perſuaſione*, by the force of outward doctrine, either of Law or Goſpell, ſounding to the eares of men, which can never worke upon their ſoules; but alſo *interna operatione*, by an inward, ſweet, ſecret, and ineffable operation of his bleſſed ſpirit, which doth worke in the hearts of men, *non ſolum veras revelationes, ſed etiam bonas voluntates*, not onely true revelations and apprehentions of truths, but alſo good intentions and deſires of good things; and ſo, *voluntas humana non libertate conſequitur gratiam, ſed gratia potius libertatem*; the will of man doth not by *liberty* obtaine *grace*, but doth rather

Aug. contra 2. epiſt. Pelag. l. 1. c. 20

Idem in lib. de grat. Chriſti, cap. 24

How the ſpirit of God worketh upon our wills.

How wee muſt work with grace.

by grace receive liberty; and then, being thus made free by grace, *non quaſi dormientes*, we ought not to be as ſleepers, or as men that had nothing to doe; but we ſhould give all *diligence* to lay hold on that, which is prepared for us, and to do thoſe things which are required of us; for as *nature* teacheth the ſucking child to draw the breaſt, when it is put into his mouth; ſo *grace* teacheth a Chriſtian man to do his beſt endeavour in the ſervice of God, when his *paſſive* will is made *active*, and his heart of *ſtone* is become an heart of *fleſh*; *quia non ſicut in lapidibus inſenſatis, aut in his, in quorum natura, rationem & voluntatem non condidit Deus, ſalutem noſtram operatur*; becauſe God worketh not ſalvation in us, as if he wrought the ſame in *ſenſleſſe* ſtones, or in creatures deſtitute of *reaſon* and will, but he worketh the ſame in a *rationall* man, whom he therefore injoyneth to labour, and yet not by the *ſtrength* of nature, but by the *helpe* of grace, not by the *naturall* power of our owne will, freely concurring with the work of grace, but by the *ſupernaturall* power of our renewed will, that is, inabled by grace to do whatſoever good it doth: and thus we worke, to *get* what Chriſt hath merited for us, and not to *merit* by what we work; becauſe, as S. *Auguſtine* ſaith, *Sic agimus & agimur, & tum benè agimus, cum a bono agimur*; thus we do, and are aſſiſted to do it; and we do good onely then, when we are not onely *aſſiſted*, but alſo *inclined*, moved, and acted by the good Spirit of God, to do the ſame; as the hand of a *child* doth write, when the hand of his *Maſter* guideth the ſame.

Idem cum Pelag. de peccat. merit. & remiſſ. l. 2. c. 3.

D. Burges in cauſ. gal. p. 18.

Aug. de verb. Apoſt. ſerm. 13.

And ſo much for the *firſt* of theſe three graces, *faith*.

2. Of hope, what it is

2. Having ſpoken of *faith*, we are now to treat of *hope*; and this is a patient expectation of thoſe things, that we believe to obtaine; and it is not onely *inſeparably* joyned unto faith, each of them having reſpect to the other, as the two Cherubims looked one towards the other upon the Mercy-ſeat, but there is alſo ſuch great *affinity* betwixt hope and faith, as that oftentimes the one is put for the other, and many times we can hardly diſcerne the one from the other; yet I find that theſe three do *differ* the one from the other in three reſpects;

Luther. in Gal. 3. 5.

Exod. 35. 20.

The differences betwixt faith and hope threefold.

1. Of *object*.
2. Of *order*.
3. Of *office*.

} For

1. In reſpect of their object.

1. The *object* of faith is *good* and *bad*; becauſe we believe there is a *hell*, as well as a *heaven*; and that there are *Divels* as well as *Angels*; and eternall *torments*, as well as everlaſting *happineſſe*; but the *object* of hope is onely *good*; becauſe we *feare* that which is evill, and we *hope* onely for that which is good, or at leaſt that, which we ſuppoſe to be good; and beſides, *faith* is of things *paſt*, things *preſent*, and things to *come*; becauſe we believe that the world *was* made, and *ſhall* have an end, that Chriſt *was* dead, *is* in heaven, and *ſhall* come to judgement; but we *hope* onely for ſuch things as are to *come*; for *hope that is ſeene is no hope*, ſaith the Apoſtle; and things that are *paſt* are *irrevocable*, and paſt hoping for.

We hope onely for good things.

Rom. 8. 24.

2. In reſpect of their order Heb. 11. 1.

2. In reſpect of *order*, faith is the *ground* and foundation of hope, as the Apoſtle ſheweth; and therefore, faith *precedeth* hope; and hope doth alwaies *follow* after faith; and if there be no faith, there can be no hope.

3. In reſpect of their offices.

3. In reſpect of their *offices*, faith tels us *what* we muſt believe; hope tels us *how* we muſt with patience *tarrie* and wait, to expect and looke for what we do believe.

The vaine hope of wicked men.

Heb. 6. 19.

Prov. 10.

And therefore, according to the *nature* and quality of our *faith*, ſo is the quality of our *hope*; becauſe a *true* and ſound hope can never be built upon a *rotten* and a fained faith; and therefore, though the wicked thinke they have the true hope, as *an anchor of their ſoule*, and do, in that reſpect, hope and looke for heaven, and heavenly things; yet, as the wiſe man ſaith, *ſpes impiorum vaneſcit*, their hope is but like a *vapour*, that will ſoone vaniſh, and prove like *the untimely birth of a woman, that periſheth before it ſeeth the Sun*, or like the *chaffe*, that the *wind ſcattereth away from off the face of the earth*; for though they do both *appetere* &

& expectare ſalutem, wiſh for ſalvation. and alſo hope to obtaine the ſame through Chriſt; yet becauſe the hope of a *wicked* man, which is no member of Chriſt, can never proceed from a lively faith in Chriſt, but rather from a ſtrong *conceit* and vaine preſumption; therefore the hope of the wicked is but a *vaine* hope, and no true hope in the world; becauſe the true hope, and the true faith are *inſeparably* joyned together; begotten, like twins, of the ſame *ſeed*, and nouriſhed both by the ſame *ſubſtance*.

Sap 5. Spes impij tanquam lanugo eſt, quæ a vento tollitur, & tanquam ſpuma gracilis, quæ a procella diſpergitur, & tanquam fumus, quis a vento diffuſus eſt.

Fides credit, ſpes & charitas orant, ſed ſine fide eſſe non poſſunt. Aug in Enchyrid.

And therefore, ſeeing *hope* is the greateſt comfort of a Chriſtian, the *ſureſt* anchor of the ſoule, as S. *Paul* cals it, to ſtay the ſame from ſinking into the gulf of all deſpaire, and, as the Poet ſaith,

Hæc Dea quam multos laqueo ſua colla ligantes,
Non eſt propoſita paſſa perire nece.

This is that onely goddeſſe, which remained on earth,

——cum fugerent ſceleratas numina terras;

When all the reſt did flie to heaven, to ſhun the wickednesſe of this world, and hath ever preſerved many a man from death; and the wicked have no hope, but onely ὁμώνυμον, as a painted man is ſaid to be a man, and no otherwiſe; it is apparent, what a *miſerable* ſtate and condition, every wicked man doth live in; and it is no wonder that they deceive themſelves; becauſe, as *Euripides* ſaith, πολλ' ἐλπίδες ψεύδουσιν ἀλόγους βροτούς, raſh hopes, for the moſt part, deceive all men.

Spes in æternitatem animum erigit, & ideireo nulla mala, externa quæ tolerat, ſentit. Greg. in Moral.

The miſerable ſtate of the wicked.

Euripid. in Pruſſ. lau.

And ſo much for the *ſecond* of theſe three graces, *hope*.

3. Having ſpoken of *faith* and *hope*, we are now come to treat of *charity*; and that is, *rectiſſima animi affectio, qua diligitur Deus propter ſe, & proximus propter Deum*; the pureſt, righteſt, and the beſt affection of the ſoule, whereby we love God for his owne ſake, and our neighbours for Gods ſake, as S. *Auguſtine* ſpeaketh; and this grace is onely *proper* unto the *elect*; for though the bruit beaſts may have *amorem*, a kind of loue and liking one to another, and all other men may have *dilectionem*, a more rationall love, and a farre purer kind of affection among them, than any other irrationall creatures can poſſibly have; yet none can have this grace of *charity*, but onely thoſe that are *Chriſtians*, not onely in name, but in deed and verity; becauſe charity is not onely *optimum amoris genus*, the flower of love, the choiſeſt kind thereof; but it is alſo a *ſpeciall* gift and grace of Gods Spirit, and the *chiefeſt fruit* of faith and hope, which none but the elect and the godly have.

3. Of charity, what it is. *Aug. de doctrina Chriſtiana.*

Charity proper unto the elect onely.

Chryſ. Serm. de charitate.

And therefore, S. *Auguſtine* ſaith, that *habere omnia Sacramenta, & malus eſſe poteſt, habere autem charitatem, & malus eſſe non poteſt*; a man may receive all the Sacraments, and be a wicked man, yea a reprobate man; but he that hath true charity, cannot be a wicked man, cannot be a reprobate man; and S. *Paul* in this very Chapter ſheweth as much; for he proveth, that all things without charity are nothing, and that he which hath this, hath all things; and S. *Auguſtine* confirmeth the ſame, ſaying, *Si deſit charitas, fruſtra habentur cætera; ſi adſit, rectè habentur omnia*; if charity be wanting, all the graces we have will availe us nothing; but if charity be with us, then all the reſt are right; *Quia charitas eſt, quæ vincit omnia, & ſine qua, non valent omnia*; becauſe charity is that vertue, and that grace, which overcommeth all things, and without charity, with all the graces we have, we ſhall overcome nothing, but rather be overcom'd of all things: and what ſhall I ſay more? or what can any man ſay more? To write *Iliads* after *Homer* is to praiſe the ſame after S. *Paul*.

The praiſe and excellency of charity. *Aug de laude charitatis.*

1 Cor. 13 per tot.

Idem de doctrina Chriſtiana.

But to deſcend to this point more particularly, you muſt note that *charity* is taken two ſpeciall wayes.

Charity taken two wayes.
1. Largely.
2. Strictly.

1. *Largely*, for our love both to God and man;
2. *Strictly*, for ſome one part or office of charity, as ſpecially theſe three.
   1. To interpret things in the *beſt ſenſe*, when they are doubtfull.
   2. To relieve the poore *members* of Chriſt, when they are in neceſſity.
   3. To remit all thoſe *offences* that are done againſt us: for

1. To interpret all doubtfull things in the beſt ſenſe.

Piſo res perijt, diſſo ſalva remanſit.

How apt we are to believe lies of our neighbours

Sobrius eſto, & memineris diffidere: Paucis è malis ſi. dus adeſt animus. Epicarmus.

The care of the godly.

A good conſcience our beſt defence.

2. To relieve the poore.

Charity, how expreſſed by the ancients.

1. Like a child.

2. Like a naked child. Mat. 6. 3.

3. With a heart in his hand.

2 Cor 9. 7.

4. Giving honey unto a Bee.

5. To a Bee without wings.

3. To forgive injuries.

The horrible ingratitude of man.

How implacable our anger is. Mat. 5. 15.

1. To omit charity, taken in the largeſt ſenſe; when we ſee things we underſtand not, and heare of things we are not ſure of, then charity bids us, and wiſdome teacheth us, not to be haſty to believe all that we heare, *quia ſtultus credit omni verbo*, becauſe he is a foole that believeth every word, when as the Poet ſaith, ——*fama malum*, fame is but an evill relater,

Tam ficti pravi q̃, tenax quam nuncia veri;

And it doth oftener carrie about lies than truths. Yet now we are ſo farre from *charity*, to believe well till we find the truth, that we tranſgreſſe the rule of *equity*, and ſpeake *evill* of them that deſerve *well*; and what is become of our *charity* here? and yet I ſay not this, that honeſt men ſhould beg your favour; for I hope each one of them that knoweth the world, will ſay with the Prophet, *ſuper cuſtodiam meam ſtabo*; I will ſtand upon my watch, to look unto my good name, as well as I can; and if, for all this, they be traduced, they will anſwer with *Plato*, when his friends told him, how he was *ſlandered* by the wicked, *at nos ſic vivemus, ut illis fides non habeatur*, but we will endeavour to live ſo, that no wiſe man will believe theſe lewd fellowes: and when our conſciences do cleare us, we need not be troubled at any thing that the wicked ſpeake of us; for the want of this *charity* will be more dangerous unto them, that believe thoſe wicked men, than all the miſchiefe that they can do to godly men: *Quia, ut malam conſcientiam non ſanat præconium, ita bonam non vulnerat convitium*; becauſe that, as no flattery can heal or help an *evill* conſcience, ſo no detraction nor malice can much hurt an *upright* heart; *murus aheneus eſto, nil conſcire ſibi.*

2. When we ſee any *poore* man in need and neceſſity, then *charity* requires that we ſhould *relieve* him; and how this charity ſhould be extended towards the poore, *Pierius*, as I remember, ſets it downe in his *Hyeroglyphicks*, where the ancients painted *charity* like a naked child, with a heart in his hand, giving honey unto a bee that wanted wings.

1. Like a *child*; becauſe a charitable man ſhould be *humble* and meeke, like *Moſes*, and not churliſh and dogged, like *Nabal*, to give a *little* almes, and *ill* words, that do more *grieve* the heart of a diſtreſſed man, than ſuch a relieſe doth him good.

2. Like a *naked* child, becauſe the charitable man muſt not give his almes for *oſtentation*; but his *left* hand muſt not know, what his *right* hand doth; and therefore, I approve not thoſe that keepe a *catalogue* of their good deeds; for they ſhould be written in the *ſands*, to be forgotten, leaſt they ſhould make us *proud*; but the good deeds done unto us ſhould be written in *marble*, for ever to be remembred, leaſt we ſhould prove *unthankefull.*

3. With a *heart* in his hand; becauſe the *heart* and the *hand* of a charitable man muſt go together; and whatſoever he doth, he muſt do it with a *willing* mind; becauſe *the Lord loveth a chearefull giver.*

4. Giving *honey* unto a *bee*, not to a drone; that is, relieving thoſe poore men, that will *labour*, but not thoſe *lazie* beggars, that will take no paines; of whom the Apoſtle ſaith, *They that will not worke, let them not eat.*

5. To a bee without *wings*, that is, to ſuch as would flie, and would gather honey, if they were *able*; but the want of *wings*, that is, of *ſtrength*, health or other the like abilities, makes them *unable* to helpe themſelves; and therefore *charity* ſtretcheth forth her hand to relieve them.

3. When any *injury* is offered unto us, either in word or deed; then *charity* tels us, we ſhould *remit* it; for, though *naturally* we forget the ſervices and good offices that are done unto us; wiſhing them rather out of *being*, that have done ſuch things unto us, than that they ſhould remaine in our *ſight*, as continuall demonſtrations of our *unthankefulneſſe*; and on the other ſide, as the Poet ſaith, *ſcribit in marmore læſus*, if we be never ſo little *offended*, we will write thoſe ſmall faults in *marble*, and thoſe pettie treſpaſſes will never out of our indocible memories; yet our Saviour tels us, that, *if we forgive not all treſpaſſes*, done unto us by men, God will not forgive us our treſpaſſes, that we commit againſt him;

him; and therefore, in our daily prayer, he teacheth us to ſay continually, *forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.* But you muſt note there be two ſorts of men that offend us.

Two ſorts of men that offend us.

1. Some do it *ſimply* and ignorantly.
2. Others *ſpitefully* and maliciouſly.

For in throwing a ſtone at a *bird*, I may hit my *friend*, and intending to do a good office, I may perchance do that, which will be taken ill; theſe are offences of *infirmities*, and the errours of our love, not a love of errours; and therefore, they ought the *ſooner* to be remitted, the *eaſier* to be forgotten; becauſe we ſee they are *miſtakings*, and not ſinnes of *malicious* wickedneſſe; yea the miſtakings of our *friends* that love us, and not the *ſpitefulneſſe* of our foes, that hate us; and if we be maliciouſly wronged, yet we muſt *forgive*, if we would have God to forgive us: and I beſeech God to give us his grace to do the one, and to obtaine the other. And ſo much of theſe three graces poſitively conſidered.

All offences muſt be forgiven.

Object. But here, before I ſpeake of theſe three graces *comparatively*, it may be ſome will wonder, why the Apoſtle doth not ſay, *truth* remaines, as well as *faith*; eſpecially if we conſider, that ſometimes *faith* is taken for *truth*, and truth is that *vertue*, without which, men can hardly live one among another; farewell all *commerce*, and let us bid adieu to all *charity*, and abandon all love, if *truth* doth not remaine among us.

Why the Apoſtle ſaith not, truth remaines.

Sol. I anſwer, that although, as *Zerobabel* ſaith, *truth is great, and will prevaile* at laſt, yet it doth not alwayes *appeare*, but, as the Prophet ſaith, *corruit in platea veritas*, truth is fallen downe in the ſtreet, and for a great *while*, trampled under feet; and this may be made plaine unto you by this *ſtory*; *truth* for a time was in great honour, but through the *envy* of her enemies, ſhe was *diſgraced*, and at laſt *baniſhed* out of the City; where, ſitting upon a *dunghill*, ſad and diſcontented, ſhe eſpieth a chariot, attended with a great troupe, comming towards her; and ſhe preſently perceived who it was, her greateſt enemy, *the ladie lie*, which was clad in changeable coloured taffaty, and having her croach covered with clouds, of all the colours of the raine-bow, ſhe had *impudency* and *hypocriſie*, on the one ſide, *ſlander* and *detraction*, on the other ſide, to wait upon her, and *perjury* went to uſher her, whitherſoever ſhe turned; her troupe conſiſted of many more; and when ſhe came to *truth*, ſhe commanded her to be carried, as a *captive*, for her greater pomp, after her traine; at *night* ſhe fared well, and would want nothing, but when *morning* came, ſhe would be gone, and pay for nothing; affirming, ſhe had diſcharged all the reckoning over-night; and her *attendants*, being examined, did all juſtifie their lady; but onely *truth*, that confeſt indeed there was nothing paid; and for her labour, ſhe was compelled by lady *lie*, to pay for all: the *next* night, the lady did the *like*, but withall committed a great *outrage*; and being, for the ſame, brought before the *Iudge*, *impudency* and *hypocriſie* began to juſtifie their lady, *perjury* cleared her, and *ſlander* and *detraction* laid all the fault on poore *truth*, who now muſt ſuffer *death*, for that which it never did; the *Iudge* demands what ſhe had to ſay for her ſelfe, and ſhe could ſay nothing, but *not guilty*, neither had ſhe any *friend*, that would plead for her; at laſt ſteps up *time*, a *grave* counſellour, and an *eloquent* advocate, and deſires leave of the Iudge, to *ſift* and ſearch out the matter a little better; leaſt the *innocent* might ſuffer for the *offendour*; and *time*, obtaining his requeſt, began to diſpell the *clouds* from the ladies chariot, and then to unmask her ugly *face*, and take off the *veiles* of all her followers, and at laſt, he did fully find, the *lady lie* was *guilty* of all the villany, and poore *truth*, after her ſuffering, was, by the helpe of *time*, onely cleared; and, if it had not beene for *time*, ſhe had beene executed.

Truth often doth not appeare.

The ſtory of truth and the lady lie.

The attendants of the lady lie.

Truth, how handled.

Time the onely friend of truth.

And therefore, ſeeing *truth* is oftentimes abuſed, and baniſhed, and made to come behind lies and falſhoods, while they are *believed* and preferred before it; yea and ſometimes truth is *executed* and buried, when it cannot have *time* to cleare it, untill it be too late to ſave it; the Apoſtle doth not ſay, *now remaineth truth*;

truth; becauſe *truth* is often baniſhed; and becauſe indeed, he ſpeakes of *thoſe* graces, which give *being* to every Chriſtian, and without which we cannot be Chriſtians, of which ſort, *truth* manifeſted, is none; becauſe I can *beleeve* in Chriſt, *hope* for heaven, and *love* mine enemies though I be *belyed*; but without theſe I can be no Chriſtian.

2. The three graces handled comparatively.

2. Having ſpoken of theſe three graces *poſitively*, each one by it ſelfe, we are now to ſpeake of them *comparatively*, being conferred together; becauſe the Apoſtle ſaith, μείζων δὲ τούτων, which *verbatim*, word by word, is, the *greater* of theſe, as the vulgar reads it, and not the *greateſt*, as our laſt *engliſh* tranſlation, and *Theodore Beza* reads it; but it is a greeke *analoge*, whereby μείζων is put for μεγίστη, the comparative degree for the ſuperlative; for the *greateſt* of theſe is charity; but you muſt underſtand how and in what reſpects; for it is not *ſimply* the greateſt, but onely κατά τι, in ſome reſpects; and therefore you may obſerve that *faith* may be rightly ſaid to be the *greateſt* of theſe three graces, in theſe *three* reſpects.

Faith greater then charity in three reſpects.

For
1. Of *cauſality*.
2. Of *priority*.
3. Of *propriety*.

1. In reſpect of cauſality. 1 Ioh. 4.19.

1. *Faith* is the *cauſe* of charity; for *we love him*, becauſe we beleeve that *hee loved us firſt*, as the Apoſtle ſpeaketh; and you know that, *cauſa major eſt cauſato*, the cauſe is ever greater then the effect; and therefore Saint *Auguſtine* ſaith, *ſicut in radice arboris, nulla apparent pulchritudinis ſpecies; & tamen quicquid eſt pulchritudinis in arbore, ex illa procedit; ita ex humanitate, quicquid meriti, quicquid beatitudinis anima ſuſceptura eſt, ex fidei fundamento procedit*; as no ſigne nor ſhew of beauty, doth appeare in the roote of a tree; and yet what beauty or faireneſſe ſoever is in the *whole* tree, it doth all proceed from that *roote*; ſo what *goodneſſe*, or what merit or happineſſe ſoever, the ſoule of man receiveth from the manhood, it doth all ſpring and proceed from the *foundation* of faith; and Saint *Paul* calleth faith ὑπόστασις, the *ground*, pillar, or foundation, that beareth up the whole frame of this ſpirituall building.

Faith the roote of all graces.

Subſiſtentia. Heb. 11.1.

2. In reſpect of priority.

2. As *faith* is greater then other graces, in reſpect of *cauſality*, (which yet you muſt underſtand, not as *principall* and primarie, but *ſecondary* and mediate, as the liver may be ſaid to feed the veines) ſo in reſpect of *priority*, it is before all other graces, not in regard of *time*, becauſe all graces are infuſed together, but in reſpect of *exerciſe* and orderly dependance of the one upon the other, as *Alexander Hales* well obſerveth; for as the *fire* and the *light* thereof, do both appeare in *time* together; and yet in order of *nature*, there is a *priority* betweene themſelves; and the *fire* is before the *light*, becauſe the light is *cauſed* by the fire; ſo *faith* is before other graces; becauſe all other graces doe *flow* from it, and depend upon it.

Alexand. Hales p. 4. q. 12. in 3. ar. 2.

All graces flow from faith.

Without faith nothing is don well.

Aug. de fide ad Petrum.

And this ſheweth, that he which ſeemes *moſt* vertuous, and is *incredulous*, wanting faith, is like a man that gallopeth *ſpeedily*, but erroneouſly; very *faſt*, but out of his way: and therefore S. *Auguſtine* ſaith, *ſi bona videbantur opera tua, antequam crederes, currebas quidem, ſed præter viam, atq; ita errabas potius quam perveniebas*; if thy workes ſeemed to be good, before thou didſt beleeve in Chriſt, thou didſt runne indeed, but beſides thy way; and ſo thou didſt but find a way to runne away from God, and the faſter thou runneſt the further thou wandereſt from thy God.

Ob. But againſt this, *Bellarmine* diſtinguiſheth, that a man without faith may do a good worke, *quoad ſubſtantiam operis*, in reſpect of the ſubſtance of the worke, as an infidell may preſerve the life of his neighbour; but this worke is not *ſo good*, as to *merit* any thing at the hands of God; becauſe it proceeded not from faith.

The beſt worke without faith, not acceptable unto God.

Sol. I anſwer, that this is moſt true; becauſe the beſt worke of the moſt faithfull man, *Noah*, *Daniel*, or *Iob*, can merit nothing; but the other is as falſe; *Quia intentio facit bonum opus, & fides dirigit intentionem*; becauſe our *intention* muſt

muſt make the action good, and *faith* muſt be the guide to direct our intentions; and therefore Saint *Auguſtine* doth moſt rightly ſtigmatize the beſt workes of the moſt vertuous infidels, to be nothing els but *ſplendida peccata*, glittering ſins; for, though the *morall* goodneſſe of the heathens was no doubt *acceptable* unto God, as it bare any ſtampe of his own goodneſſe; ſo the temperance, valour, chaſtity, of *Ariſtides, Cato, Scipio, Lucretia*, and the like, was farre more pleaſing unto God, then the rapine, luxury, and luſt of *Sardanapalus, Nero, Caligula, Meſſalina*, and the like miſcreants of this world; and their vertues no queſtion procured many *temporall* bleſſings unto them, and what good things els I know not; yet ſeeing the law of God commands not onely the *ſubſtance*, but alſo the *circumſtance* of every acceptable act; it is moſt apparant that no action of an *incredulous* unbeleeving man can be free from ſinne; becauſe their *perſons* are unholy, their *conſciences* defiled, their *purpoſes* crooked, and their beſt *intentions* tending to ſome by-reſpects and ſelfe-conſiderations.

Aug. in princip. expoſ. ep. ad Rom.

The morall vertues of the heathens, how farre acceptable unto God.

And wherein vitious.

3. *Faith* is greater then the other graces, in reſpect of *propriety*; becauſe faith doth more good to the *owner*, then charity doth; for by *faith* we are *ingraffed* and united unto Chriſt, by faith our hearts are *purified* from ſinne, and *without faith, it is impoſſible to pleaſe God*; and therefore, as faith without charity is *dead*, ſo charity without faith is *ſinne*; and as Saint *Paul* here ſheweth the excellencie of *charity*, ſo in the Epiſtle to the Hebrewes, he ſets downe the incomparable praiſe of *faith*.

3. In reſpect of propriety.

Faith doth more good to the owner then charity doth.

Heb. 11. 6.

Heb. 11. *per totum.*

But, as faith, in *theſe* reſpects, excells all other graces; ſo on the *other* ſide, charity is greater then faith in theſe three reſpects.

Charity greater then faith in three reſpects.

For
1. *Latitudinis*, of extent.
2. *Perſpicuitatis*, of perſpicuitie.
3. *Continuationis*, of duration.

1. As faith is more profitable unto our *ſelves* that have it, ſo our charity is more beneficiall unto *others* that receive it; *quia fidei eſt accipere bona oblata, charitatis diſtribuere bona propria*; becauſe it is the propertie of faith to *receive* the good that is offered us, but it is the office of charity, with open hands, to *give* and diſtribute our owne goods; and therefore, as faith doth more good unto our ſelves, ſo doth charity more good unto our neighbours; faith being a *private* grace, charity *publique*, and in that reſpect greater then faith.

1. In reſpect of extent.

Charity doth more good then faith.

2. Charity is more *perſpicuous* then our faith; becauſe faith is *inward* in the heart, and doth exerciſe her offices within, by *apprehending* Gods promiſes and *applying* them unto our ſoules; but charity is *outward* in our workes, and doth practice her duties without, by *extending* her helpe and reliefe unto the needie; and therefore Saint *Iames* ſpeaking of faith, ſaith, *ſhew me thy faith by thy workes*, that is, by the workes of charity, which are ſeene; and Saint *Paul* ſaith, that the *true faith worketh by love*, and ſo ſheweth it ſelfe by that, which may bee ſeene; and in this reſpect alſo charity is greater then faith.

2. In reſpect of perſpicuitie.

Charity ſooner ſeene then faith.

Iames 2. 18.

Gal 5. 6.

3. It is greater in *continuance*, in reſpect of duration; for though *now* remaine, *Faith, Hope*, and *Charity*, theſe three; yet, hereafter, when we ſhall lay downe this body of fleſh, and ſhall ſee God face to face; then *faith* and *hope* ſhall be no more, we ſhall have no *uſe* of them, when we ſhall enjoy the things we hoped for; but our *love* and charity ſhall ſtill remaine and be made more *perfect* then ever it was; we ſhall love God for *ever*, and love one another without *loathing*, without *envie*, without the leaſt *ſpice* of uncharitableneſſe; and *thus* alſo, charity is greater then faith, in reſpect of *duration*; and ſo Saint *Chryſoſtome* doth expound this place, πῶς ἂν μεῖζον ἡ ἀγάπη τὰ ἐκείνα ὑπερβαίνουσα; and ſo Saint *Auguſtine* and divers others, ſay, charity is the greater, becauſe this *continueth* increaſed and perfected, when the other graces are *ceaſed* and departed. And ſo you ſee how charity is the greater.

3. In reſpect of continuance.

Charity continueth, and is perfected in heaven.

Chryſoſt. in 1 Cor. hom. 34. Aug. de doct. chriſt. l. 1. c. 38.

But here, by reaſon of this *compariſon*, and the precedency that is given unto charity, I am to meete with two ſpeciall objections.

Two objections riſing from the compariſon of theſe graces.

Ob. 1. If charity be greater then faith; then charity doth *juſtifie* us rather then

Rhemiſt. in hunc loc. & D. Biſhop in ſimulo de iuſtificat.

then faith; or at leaſt faith cannot juſtifie us without charity.

To this we may anſwer many waies; as,

How, and in what reſpect faith juſtifieth us.

Sol. 1. That we are not juſtified, in reſpect of the *greatneſſe* or the goodneſſe of any vertue that is in us, whatſoever it be; for we are not juſtified by *faith*, by reaſon of the *excellencie* or worth of faith; becauſe the ſame is an *invaluable* grace, and a vertue of an *ineſtimable* worth; but becauſe it is as the *hand* that layeth hold on Chriſt, which doth onely juſtifie us in the ſight of God; becauſe faith, as it is a *vertue* or a certaine worke of the underſtanding and will, is found too weake, to make us righteous before the tribunall throne of God; but as it is an *inſtrument*, that layeth *hold* upon the righteouſneſſe of Chriſt, to *apply* the ſame unto our ſoules, it is onely ſaid, and ſo *alone* found ſufficient, to juſtifie us in the ſight of God.

Not as it is a vertue, but as an inſtrument.

Sol. 2. I ſay, that this argument is but very weake; for, a *Prince* is better then a *Peaſant*; therefore he can *plow* better then the Peaſant; a *man* is better then a *horſe*; therefore he can *runne faſter* then a *horſe*; a piece of *gold* is better then a *knife*; therfore it will *cut* better then a knife, and ſo forth; theſe are *non conſequentia*, ſuch as every child can diſcerne the *weakeneſſe* thereof; becauſe the *goodneſſe* or meliority and betterneſſe of *any* thing, doth not make it any whit the better able to doe the office or the ſervice of *another* thing; and therefore, though charity were *ſimply* and in all reſpects better then faith; yet doth it not follow, that it ſhould therefore *juſtifie* us rather then faith; becauſe he that is *beſt*, cannot beſt performe the office of an *inferiour*.

He that is beſt, cannot beſt performe the office of another.

Sol. 3. I ſay that although *charity* ſhould be never ſo great, never ſo good, and never ſo excellent a grace of God; yet could it never *juſtifie* us in the ſight of God; for if it did, then it muſt be either

{1. *Legally*, 2. *Evangelically*.} But

That charity can no waies juſtifie us.

1. Not legally.

1. Charity cannot *legally* juſtifie us; becauſe it is not any *one* vertue, though the *beſt* and greateſt, but the *whole* fulfilling of the law, that can *thus* juſtifie us before God; for *thou ſhalt continue in all things, that are written in the booke of the law, for to doe them*; *and curſed is he that continueth not in all things*, ſaith the Lord; but *in many things we ſinne all*, ſaith the Apoſtle, *& ſemel inſanivimus omnes*; and therefore charity, though it ſhould be yeelded to be the *greateſt* of all vertues, and the *beſt* of all Gods graces; yet could it never *legally* juſtifie us in the ſight of God.

Levit. 19 37. Deut. 27. 26. Iames 2. 10. & c. 3. 2.

Ob. But you will object, that the Apoſtle ſaith, charity is the *fulfilling of the law*; therefore it may *legally* juſtifie us.

Rom. 13. 10.

Sol. I anſwer that the Apoſtle ſpeaketh this, either *de charitate conſummata*, of perfect charity; which, though it ought to be ſo, yet is our charity never ſo in this life; or els he ſpeaketh *de impletione inchoata*, of that *inchoate* fulfilling of the law, which all the faithfull have in *deſire* and in ſome meaſure, in reſpect of all the commandements of God; but this *inchoate* impletion of the law can never *juſtifie* us before God, untill we be juſtified by *faith* in the Sonne of God; becauſe *the judgement of God is according to truth and right*; and therefore God will never *perfectly* juſtifie us, but by a *perfect* righteouſneſſe, which can be none other then the righteouſneſſe of *Ieſus Chriſt*.

God will never perfectly juſtifie us by an imperfect righteouſnes.

Rom. 2. 2.

2. Not Evangelically.

2. Charity cannot *Evangelically* juſtifie us; becauſe *evangelically*, the greater vertue, whatſoever it be, as the greater vertue, doth not juſtifie us; but that vertue, which hath the *faculty* of juſtifying, and whoſe *office* it is to juſtifie us; and ſo, though *Charity* may be ſaid to *juſtifie* us, ſo farre forth as we can be juſt by inherent righteouſneſſe, which is the fruit of charity; yet, becauſe, this righteouſneſſe is too *weake* and too inſufficient to juſtifie us before the judgement ſeat of God, which *requireth truth in the moſt inward parts*, and will not juſtifie the leaſt *ſtaine* of ſinne; faith muſt here lay hold upon the *righteouſneſſe of Chriſt*, to impute the ſame to us, that wee may with *boldneſſe* ſtand before the face of God, and ſay, we are ſure *this* righteouſneſſe will ſerve our turne, to juſtifie us;

The beſt inherent righteouſneſſe, too weake to juſtifie us.

or

or els, thou must condemne thy *sonne*, and find fault with thine *own* righteousnes.

*Ob.*2. They doe object, that when faith doth *faile*, yet charity doth remaine *greater*, surer, and perfecter in heaven, then it can be here on earth; therefore the *offices* of charity do still remaine; but the *chiefest* duty of charity is to pray for us; therefore the Saints in heaven doe most certainely pray for us, that are here on earth.

Whether the Saints pray for us.

*Sol.*1. To this Ianswer, That the duties and offices of charity are manifold, whereof some remaine in heaven, as to *love* and wish well to all, that love God, or that God loveth; but other offices of love and charity, whose causes and occasions are at an end and finished, shall cease in heaven, and be no more in practise, as to *releeve* the poore, to *visit* the sicke, to *instruct* the ignorant, and the like; and therefore, though *some* offices of charity doe *remaine* in heaven; yet that doth not prove, that *this* office remaineth, that they should *pray for us*; or, if it should; then

Some offices of charity remaine in heaven, and some not.

*Sol.*2. I answer, That the Saints should pray in *generall* for all the Elect, and for the *promulgation* of the Gospell, and the happinesse of Christ his *Church*, we do not denie; we will easily grant it, and as willingly beleeve it; but that they should pray for *this* or *that* man in particular, this Text will never prove it, nor any, that I could yet meet withall.

How farre the Saints in heaven doe pray for them that are on earth.

But suppose their *knowledge* were so great, that they knew both what we *doe* and what we *say* unto them, and that their *charity* were as great, to make *prayers* and intercessions to God for us: what is all this, to perswade us to *pray* to them? for we are commanded *to call upon God* in every place; and we have neither *precept* nor *practise* to pray to any *Saint departed* in any place; Indeed *Celsus* said, it could not be displeasing to the supreme god, if any man did make prayers and supplications unto the *Daemons*, as to his friends; but what was *Celsus*, but an heretique, and what were the *Daemons* but the divels? S. *Augustine* tells us that the *Platoniques* taught the same things, that because no god hath any medling with man, therefore the *Daemons* doe present the *prayers* of men unto the gods, and returne backe againe the *answers* of the gods unto their petitions: and shall we, that are *Christians*, think it any glory in us, to imitate the *Gentiles*? or those *Christians*, that being *lately* converted from *Paganisme* to Christianity, had not *quite* purged all heathenish drosse from their profession? by no meanes; but we ought rather to deplore their unwary oversight, when they diverted the *service* of their gods, into an *unmeasurable devotion* towards the Martyrs; for S. *Augustine* saith, if S. *Paul* were an intercessour, the *other Apostles* would be so likewise; and by this meanes, there should be *many intercessours*, which could not agree with that, which is said by S. *Paul*, that there is but *one Mediator betwixt God & man, even the man Christ Iesus*: and S. *Cyril* saith, if *we would have the Father to grant our requests, we must pray in the name of our Saviour Christ*; and therefore *Epiphanius* reproveth the invocation of *Saints* as a vile *heresie*; and so the *Melevitane* and the *Aphricane* Counsell have condemned the same; and if you look into S. *Ambrose* in his book of *Isaac* and *blessed life*, you shall find a very excellent saying, to prove that we are onely to pray to *God*, and to offer our prayers unto God through *Iesus Christ*. And there is great reason for it, that we should *onely* pray to God; for we may be sure, none *loves* us better then he doth, none is readier to *heare* us, none is abler to *helpe* us then he is; and though his *Majesty* is great, able to affright the mightiest *Angell*, if we look upon our sins; yet his *lenity* is as great and his *humility* no lesse, to intertaine the poorest *worme*, if we come unto him with any true repentance for our sins; and for the Saints deceased, I do not know how we can ascribe so much *knowledge* unto them, as to understand our wants, so much *power*, as to be able to helpe us, and so many other super-excellent *attributes*, that they must needs have, if they can *heare* our prayers and *procure* our requests, but we shall *deifie* them so farre, as thereby to *vilifie* our selves so much, that we shall be little better then plaine *Idolaters*, when we ascribe that especiall worship of the Creator unto his creature; and therefore we should ever *only pray to God*.

Origen contra Celsum. l.8.in.2.

Aug. de Civit. Dei l.8.c.18.

The heathens prayed to their Heroes departed, as *Thucidides* saith.

So did some Christians lately converted pray to the Martyrs.

Aug. confess. l.10. c.42.

1 Tim 2.5.

Cyrillus in Iohan. l.16 & 7.

Epiphan to.3.l.3. heresi 59.

Vide the threefold conformity. p.220.

Why we should only pray to God.

The Saints not to be prayed unto.

And ſo much for theſe *three* divine graces, *Faith, Hope*, and *Charity*; God worke them *all* in our hearts, and give us grace, that we may all *beleeve* in him, *hope* for him, and perfectly *love* him, that ſo we may come to *live* with him, in that kingdome, which he hath prepared for us, through *Ieſus Chriſt* our Lord, To whom with the Father and the Holy Spirit, three perſons and one onely Wiſe, Eternall, and moſt Gratious GOD, bee all Glory, and Praiſe, and Dominion, and all that is worthy to be aſcribed to him, both now and for evermore

Amen, Amen.

IEHOVÆ LIBERATORI.

THE FOOLISH BVILDERS.

MATTH. 7. 26, 27.

And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the raine descended, and the flouds came, and the wind blew upon that house, and it fell, and great was the fall of it.

OVr blessed Lord and Saviour *Iesus Christ*, the *first* and *best* Preacher that ever was; for he preached first in Paradise, *The seed of the woman shall bruise the serpents head*, and he preached in Iewrie so excellently and so heavenly, that *all men wondered at the gracious words, which proceeded out of his mouth*; his very enemies confessing, that *never man spake so as he did*; that is, so powerfully, so learnedly, so sweetly, so profitably, and so discreetly as he did, saith *Hugo Cardinalis*. Yet, as he had as well *malicious* interpreters, as *religious* admirers of his actions, so he had both *good* and *bad* hearers of his Sermons.

Gen. 3. 15. *Hugo Cardinal. in Ioh. 7.*

Christ had two sorts of hearers. 1. Good. 2. Bad.

1. The good *attentively* heard him, *faithfully* believed him, and most *dutifully* obeyed him.

2. The *bad* heard him, but they *mock'd* him, and believ'd him not; or if they believ'd his *sayings* to be true, yet they followed them not in their *doings*; but they heard his words and did them not.

And our Saviour decyphereth and expresseth to us the *qualities* of both these kinds of hearers, by this excellent simile of two sorts of builders, { 1. *Wise.* 2. *Foolish.*

Two sorts of builders. 1. Wise 2. Foolish.

{ 1. The *wise* built upon a *rocke*, and their building *stood*.
{ 2. The *foolish* built upon the *sand*, and their building *fell*.

And I have chosen to treat of the *last* at this time; that is, the assimilation or likening of the *bad* hearers to the *foolish* builders: *But whosoever heareth these my words*, &c. Wherein two things are observable.

1. Of the fooliſh builders.

1. Touching the *fooliſh builders.*
2. Touching the *evill hearers.*

For the firſt point, we muſt note theſe two things. 1. Who are the *builders.* 2. What is their *building.*

And both theſe points are to be handled 1. *Literally.* 2. *Myſtically.*

1. Literally.

1. The *literall* interpretation of this text is very plaine; for

1. The builder.

1. By the *builder* we are to underſtand, not the *Maſon* or *Carpenter* that layeth the frame, but any one that procureth any one of theſe, to make and erect an houſe for himſelfe.

2. The building.

2. In the *compoſing* and the building of that houſe, we are to note theſe two ſpeciall things.

1. An *admirable building.* 2. A *lamentable ſucceſſe.* } And

1. In the *building* we muſt conſider 1. *Fundamentum.* 2. *Complementum.* 1. The foundation 2. The perfection } thereof.

1. The foundation

1. The *foundation* of this building is ſaid to be the *ſands*; for *quantity*, much in ſubſtance, many in number; yet each one ſo little a graine, as not big enough to ſuſtaine a nut, much leſſe any fundamentall ſtone; and therefore, though for *quality*, they be moſt *tractable*, facile, and eaſie to be wrought upon; *ſmooth* to be handled, and *faire* to behold, of the beſt *forme*, without labour, without hewing; yet for *uſe* they are moſt unprofitable.

Foure properties of ſands.

Videlicet 1. *Worthleſſe.* 2. *Fruitleſſe.* 3. *Diſcoherent.* 4. *Unſtable.* } For ſo S. *Chryſoſtome* ſaith, *arena eſt terra ſterilis, minuta, & grana ejus ſibi non conveniunt, ita innumerabilis eſt.*

1. Worthleſſe.

1. The ſands are worth *little* or nothing; becauſe they ſerve to little or no *uſe*, as being fit neither to *feed* us, nor to *cloath* us, nor yet to preſerve us from the violence either of heat or cold.

2. Fruitleſſe.

2. They are *fruitleſſe*; becauſe (as the Philoſopher ſaith) *tum propter defectum caloris & humoris, tum propter dominium ſiccitatis & frigoris, omnis fructus expertes ſunt*; there want of heat and moyſture, and there exceſſe of cold and drineſſe makes them ſo barren, that they bring forth no *increaſe*, and yeeld no *benefit* of themſelves; whereupon the proverbe grew, that a fruitleſſe worke is like *the plowing of the ſand*, to no *profit*, after all our labour.

3. Diſcoherent.

3. They are *incongruous*, and can never be joyned or cemented together, to make any *ſolid* ſubſtance of any quantity; *Quia ab omni lutea viſcoſitate abſolvuntur*; becauſe of their ſmalneſſe, roundneſſe, and drineſſe, as *Ariſtotle* ſaith, whence the Latines called them *arenæ ab ariditate*, ſaith *Geminianus*.

Vide Geminian de exemp. l. 1. c. 99. p. 112.

4. Vnſtable.

4. For the ſame reaſon, they are *unſtable* and very moveable, caried away with every wind; whereupon it happeneth, that the beſt mariners and ſea-men, that can eſcape the *rocks*, becauſe they are *permanent* in the ſame place, yet are they oftentimes caſt away upon the *ſands*, by reaſon of the continuall *removing* of the ſhelves.

So you ſee the property of the foundation.

2. The perfection.

2. Though theſe ſands be thus *diſcoherent* and unſtable, yet with a great deale of art and paines, a man may, at ſome times, finiſh a houſe upon the ſame; yea ſuch a houſe, as (for a time) may ſeeme a glorious and a ſtately pallace. But then

2. The ſucceſſe.

2. If you marke the *ſucceſſe* thereof, you ſhall find, as experience hath alwaies found it, that *when the raine deſcends, and the floods come, and the winds blow, that houſe will fall*, as our Saviour ſaith; ſo all their labour is loſt. And ſo you ſee the *literall* meaning of the words. But

2. Myſtically.

2. If we treat of this text more *myſtically*, you muſt note

1. That, as Chriſt is principally underſtood by the *wiſe* builder, which built his houſe,

houſe, that is, his *Church*, upon the *rocke*, that is, himſelfe; ſo by this *fooliſh* builder, we may primarily underſtand the *Divell*, which builds his *ſynagogue* upon the *ſands*, that is, the many multitudes of ſinnes, as *Hugo Cardinalis* ſaith; or as *Dionyſius Carthuſianus* thinks, we may underſtand a lewd and negligent *Paſtour*, which buildeth up the *flocke* committed to his charge, either upon the lewd *errours* of his owne invention, or the evill *examples* of his wicked converſation; for as the word, in the *proper* ſignification, betokeneth the making up of an houſe, ſo in the *myſticall* acceptation thereof, it ſignifieth to *teach* or to inſtruct, and the *teachers* are called *builders*, as S. *Hierom* ſaith; or ſecondarily, as indeed it is taken in this place, we may underſtand *any* man, that builds the *houſe* of his conſcience and conſolation, upon thoſe *ſandy* foundations that are not able to ſuſtaine it.

Teſt. Origen. ſuper Hier hom. 1. & Hilar. ſuper Matt. Can. 6. Hugo Card. in h. loc.

Hier. ſuper Eſa. 58.

Pſal. 118. 22. 1 Theſſ. 5. 11.

And though theſe *builders* are beyond number, yet they may be diſtributed into ſix ſpeciall ranks.

1. *Heathens.* 2. *Iewes.* 3. *Hypocrites.* 4. *Worldlings.* 5. *Heretiques.* 6. *Preſumptuous* ſinners. } For the heathens build upon

1. The builders.

Six ſorts of builders.

morall vertues, the Iewes upon *legall* works, the hypocrites upon *faigned* holineſſe, the worldling upon his *wealth*, the heretique upon his owne *conceit*, and the preſumptuous ſinner upon a *vaine* hope of mercy; and all theſe are moſt fond and *fooliſh* builders, as both the *foundation* and the *ſucceſſe* of their building will make it moſt apparently plaine.

2. By the *houſe*, though it is taken diverſe wayes in Scripture, as ſomtimes for the whole *family*, ſomtimes for the *Church* of God, ſometimes for the *kingdome* of heaven; yet here I take this houſe, with *Arnobius*, to ſignifie either the *converſation* of the faithfull, or the *reſolution* of his conſcience, which he compoſeth for his *hope* to reſide in, and to *reſt* upon it, as upon a *Iacobs* ſtaffe, to helpe him throughout all miſeries, untill he arrives unto his happineſſe.

2. The houſe: Acts 10. 2. Heb. 3 6. *Greg ſup. 1 Reg. 17 Arnob. ſup. Pſal. 83*

3. For the *foundation* of this houſe, (I ſpeake of that which is *fooliſhly* built) it is according to the *multitude* of the ſands, but eſpecially, anſwerable to the *quality* of the builders, ſixfold.

1. *Vertuous actions.* 2. *Legall workes.* 3. *Faigned holineſſe.* 4. *Worldly wealth.* 5. *Erroneous opinions.* 6. *Vaine perſwaſions.* }

3. The foundation Sixfold.

And all theſe are like the *ſands*, to build any *houſe* of comfort upon the ſame. For

1. Touching *civill honeſty*, I confeſſe it makes a *glorious* ſhew in the ſight of men; and yet, though it be a *good* thing, it is no *great* matter to be a *civill* honeſt man; becauſe the *outward* performance of the duties of the ſecond Table, will make up ſuch a one; and therefore, all this *ſplendidneſſe*, in the ſight of God, is but *pollutio panni*, as the Prophet ſpeaketh, *all our righteouſneſſe is but as a menſtruous clout*; becauſe *all the cogitations of our hearts are prone to evill continually*; and this is like the ſand to build upon it, worthleſſe, fruitleſſe, diſcoherent, and unſtable. For

1. Civill honeſty.

Eſa. 30. 22. Gen. 6. 5.

1. They are like the *ſpiders* web, that will make no garments for us, either to *cloath* us with uprightneſſe, or to *hide* our nakedneſſe, to preſerve us from the wrath of God; for if *he ſhould but looke* and obſerve, *what is done amiſſe*, by the beſt of us, *O Lord who may abide it?*

Eſa. 59. 6. Pſal. 130. 3.

2. Though the deeds of *vertue* may eſcape the *greater* puniſhments of hell; yet the *beſt* of natures poſſibility can never attaine unto the *happineſſe* of heaven, as the Prophet *David* ſheweth, *bonitas mea non extendit uſq; ad te*, my goodneſſe, though it be good, and may do good to men, yet doth it not extend to thee; that is, to *benefit* thee, or to *purchaſe* thy joy to me; and therefore, when we have done our beſt, *we are but unprofitable ſervants*, and our vertues are as fruitleſſe as the ſands, to build the houſe of our happineſſe upon the ſame.

Pſal. 16. 2. Luke 17. 10.

3. Though, as the Philoſopher ſaith, there may be ſome good *accord* and con-

catenation of *vertues* betwixt themselves, yet there can be no *agreement* betwixt the desires of *nature* and of *grace*; because *the flesh alwaies lusteth against the spirit*, as the Apostle speaketh.

Gal.5.17.

4. Though they should seeme never so *faire*, yet are they not able to stand before the *fire* of Gods triall, no more than the *sands* before the violence of the *floods* and winds; because *without faith it is impossible for us to please God.* Therefore, though I confesse a great deale of *difference* to be, betwixt the *justice* and moderation of *Titus* and *Trajane*, and the *cruelty* and rage of *Caligula*, *Nero*, and *Domitian*; and I yeeld these *good* indowments of nature to be *great* gifts of God; yet I must say with S. *Augustine*, *l.4 c.3.* against *Iulian* the Pelagian; *Omnes a Dei unius religione alienos utcunq; ob virtutis opinionem admirabiles habeantur, non modo nulla remuneratione dignos, sed magis punitione, quod pura Dei dona cordis sui pollutione contaminant*; that all those, which are *strangers* from the religion and service of the true God, howsoever they may be accounted *admirable* for the opinion of their *vertues*, yet are they not onely *unworthy* of any reward, but also *worthy* of punishment; because they have *defiled* the pure gifts of God, through the pollution and corruption of their owne hearts, even as unsavoury pipes do corrupt the sweetest waters; and therefore to build the *house* of our happinesse, upon the foundation of *civill* honesty, is but to build the same upon the *sand*.

Heb.11.6.

Aug.cont. Iulian. Pelagian.l.4.c.3.

2 Legall works.

2. Touching *legall* works, though they seeme farre *surer*, and much *fairer* than the former; yea the best foundation that can be found, by any man that is not a Christian, to work upon; for *the Law of the Lord is an undefiled Law, converting the soule, and giving wisdome unto the simple*; and therefore *this foundation remaineth sure*, and *they are blessed* (as the Prophet saith) *that are undefiled in this way, and do walke in the Law of the Lord*; yet I say this is too weake a foundation for us to work our *happinesse* upon the same; not that of it selfe it is not a foundation *sure* enough, and sufficiently able to sustaine an *everlasting* house; because the Lord saith plainly, *hoc fac & vives*, do this and thou shalt live; but by reason of our *unskilfulnesse* to work upon this foundation, and because of our *insufficiency* to keep this Law, when *Salomon* saith, *the justest man falls seven times a day*, and *Moses* saith, *Cursed is every one, that continueth not in all things, that are written in the booke of the law to do them*; therefore I say the righteousnesse of the *Law* is but like the *sands* to build this house upon it.

Psal.19.7.

2 Tim.2.9. Psal.119.1.

Levit.18.5. Ezek.20.11.

Pro.24.16. Deut.27.26. Gal.3.10.

1. *Worthlesse*, because it can never *justifie* us in the sight of God; for *by the works of the law shall no flesh living be justified*, that is, be freed from the sentence of eternall death.

Gal.2.16.

2. *Fruitlesse*, because it can never bring us to eternall life; and therefore when the young man came to Christ, saying, *Good Master, what good thing shall I do, to inherit eternall life?* and our Saviour told him that he knew the commandements, *thou shalt do no murder, thou shalt not steale*, and the rest, and he answered, *all this have I done from my youth*; and it is credible he was a very *strict* observer of Gods Law; for it is said that *our Saviour loved him*, that is, in respect of those *good* parts which were in him; yet he tels him, *there was one thing wanting* for him, the *principall* verbe was yet away, *to go and sell all that he had, and to come and follow Christ*, that is, not onely to sell all his *possessions*, and to give the price thereof unto the poore, which is the *literall* interpretation thereof, and so interpreted by most neotericks; but also, to sell his owne *legall* righteousnesse, and to *renounce* all his *morall* goodnesse, which he had either by *nature*, or by the *Law*, and which proud Pharisees are as loth to do, as the rich men are to part with their wealth, and *to come and follow Christ*; that is, in the words of my text, to *build* their houses upon him, and to expect salvation onely from him, which is the *mysticall* interpretation thereof, and which S. *Paul* seemes to approve, when he accounted all things but *dung, that he might winne Christ, and be found in him*, that is, *not having his owne righteousnesse, which is of the Law, but that which is through the faith of Iesus Christ*.

Mar.10.17.

Ver.19.

Ver.20.

Ver.21.

Ver.eodem.

Phil.3.8,9.

3. Though

3. Though the *legall* righteouſneſſe, and the fruits of *grace*, may ſeeme to *cohere* among themſelves, and to be as copartners in the purchaſe of our ſalvation; becauſe like the *two Cherubins* they looke one towards another, and are like *Ezechiels* wheeles, *rota erat in rota*, ſo involved, the one within the other, that the *Goſpell* was in the Law, and the *Law* is in the Goſpell; yet Saint *Paul* tells us plainely, there can be no co-operation of workes with grace to juſtifie us in the ſight of God; becauſe, *if it be of workes, then is it not of grace, and grace ſhould be no more grace; but if it be of grace, then is it not of workes*, as the Apoſtle reaſoneth. Exod. 25. 20. Ezek 1. 16. Rom. 11. 6.

4. Though the workes of *righteouſneſſe* be both *pleaſing* unto God, and *profitable* unto men, yet are they no more able to abide the touchſtone of *perfection*, then the *ſands* are able to remaine in one place, when the greateſt *ſtormes* do beate upon them; for *hee chargeth his Angels with folly, and the heavens are not cleane in his ſight*; and therefore *væ laudabili vitæ hominis*, woe to the *beſt* life of man, if God laid aſide his *mercy*, and in juſtice would diſcuſſe the ſame; becauſe the *beſt* acts of the beſt *Saints* are greatly ſtained with great *defects*. Therefore the Lord confuting this vanity in the Iewes, that were the *Maſters* and expounders of the *Law*, ſaith, *Aske now the Prieſts concerning the Law, ſaying, if one beare holy fleſh in the skirt of his garment, and with his skirt touch bread, or pottage, or wine, or oyle, or any meate, ſhall it be holy? and the Prieſts anſwered and ſaid, no; then ſaid Haggai, if one that is uncleane by a dead body, touch any of theſe, ſhall it be uncleane, and the Prieſts anſwered, it ſhall be uncleane; Then anſwered Haggai and ſaid, ſo is this people, and ſo is this nation before me, ſaith the Lord, and ſo is every worke of their hand, and that which they offer there, is uncleane*; and hereupon venerable *Zanchius* ſaith, *utinam hæc ſententia ſemper in intimis memoriæ noſtræ arcanis inſideat*; I would to God *this* Scripture were well ſeated alwaies in the moſt *ſecret* and ſureſt place of our memories: and ſo would I; for that would teach us, that all *legall* workes, as they are done by us, are but like the *ſands* to build upon. Iob 4. 18. & c. 15. 15. Haggai 2. 11, 12, 13, 14. Zanch. de iuſtific. cap. 11. p. 780.

3. For *faigned* holineſſe, as a *painted* face, a farre off, ſeemes *fairer* then any other, ſo doth this appeare more glorious in *ſhew* then any ſanctitie; ſo much, as if God himſelfe could require no *more*, or as if there were not any holier in *heaven* then they are on earth; but though this *guilded* Saint may deceive the whole world, yet not God, which ſeeth his *heart* and knoweth his very *thoughts*, and what he knoweth not himſelfe, that he doth but deceive himſelfe; for the Lord tells us often, that Religion conſiſteth not in *words* but in *deeds*, and not onely in *abſtaining* from ſome evills in our ſelves, but eſpecially in *effecting* good to all others, as Saint *Iames* ſheweth, *Pure Religion before God the Father is this, to viſit the fatherleſſe and the widdowes in their adverſities, and to keepe himſelfe unſpotted of the world*; and therefore, though this *faigned* holineſſe may ſeeme moſt *glorious* in the ſight of men; yet is it moſt *odious* in the ſight of God, and not indeed ſo good as the ſands to build upon; and therefore the *greateſt* ſinners are ſaid to have their portion with the *hypocrites*, in the lake that burneth with fire and brimſtone; and no marvell, for 3. Faigned holines Iames 1. 27.

1. If the beſt *legall* workes be worth nothing to purchaſe heaven, then ſurely this *phantaſme* is worth leſſe, by how much the *ſhaddow* is of leſſe value then the *ſubſtance*; Saint *Ambroſe* ſaith, the hypocrite is like the *Fox*, and ſo the Poet ſaith, *aſtutam vapido ſervat ſub pectore vulpem*; and his reaſon is, becauſe that as there is nothing good of the *Fox* beſides his *skinne*, ſo there is nothing good in any *hypocrite*, beſides the *outward* face of a formall profeſſion. *In umbra eſt* 1. *Indigentiæ ſuæ.* 2. *Aſſimilatio figuris.* 3. *Apparentia corporis.* Holcot in Sap. c. 2. v. 5. *Ambroſ. in Luc.* c. 9.

2. The beſt fruits of this faigned holineſſe are but like the apples of *Sodome*, or like the *figg-tree leaves* that bare no fruit, *deceiving* the eyes of men, and receiving nothing but a *curſe* from God. Mat. 21. 19.

3. There muſt needs be a greater diſproportion betwixt *ſubſtances* and *ſhadowes*, then can be betwixt any, though never ſo much unequall, ſubſtances; therfore there can be no manner of *coherence* betwixt theſe *dumbe* ſhewes and that

Heb. 12. 14. *true* holineſſe, *without which no man ſhall ſee the face of God,* as the Apoſtle ſpeaketh.

4. Theſe *myſts* and ſhadowes muſt ſoone vaniſh, when the *Sunne* of righteouſneſſe doth appeare; their *faces* ſhall be unmasked, their *vaile* ſhall bee remooved, and then, as *David* ſaith of the worldling, ſo we may ſay of this ſanctity, *I ſought it, but it could no where bee found*; ſo this holineſſe is in all things like, unleſſe it be in ſome things worſe, then the ſands.

Pſal. 37. 35.

4. Worldly wealth

4. For *worldly wealth*, it is thought to be an immoveable *rocke*; the rich man ſaith, *I ſhall never bee moved, the Lord hath made my hill ſo ſtrong, like the hill of Sion, which cannot bee mooved at any time*; and therefore the worldlings, thinking their *gold* to be the onely good, deſire nothing ſo much as *wealth*, ſuppoſing that, as they can *purchaſe* the earth and buy *Rome* it ſelfe, as *Iugurth* ſaid, ſo they may *merit* heaven by their riches, which are their god here, and which they thinke will bring them unto God hereafter, when (as the Prophet ſaith) *they will give thouſands of rammes, and ten thouſand rivers of oyle*, yea and *the fruits of their bodies for the ſinnes of their ſoules*; But the Prophet *David* ſaith, *it will coſt more to redeeme a ſoule then ſo*, when the *whole* world cannot ſatisfie the *juſtice* of God for one ſinne; and therefore, though the rich worldling neither *feares* God nor *loves* man, but thinks his riches a ſure *rocke*, yet are they indeed but like the *ſands*, to build upon. For

Pſal. 30. 6.

Saluſt. de bello Iugurth.

Micah 6. 7.

Pſal. 49. 8.

The folly of *Midas*

1. What is the *pureſt* gold but red earth? and though fooliſh *Mydas* had all things turned into gold that he touched, yet all that *treaſure* could not ſatisfie his hunger, but he muſt needs *ſtarve* for want of foode, notwithſtanding all his wealth.

Pro. 10. 2.

2. The *riches* of this world bring no better *fruits* then the ſands; *for the treaſures of wickedneſſe profit nothing*, ſaith wiſe *Salomon*; Indeed they produce *care* and vexation to many men, as the wealth and pleaſures of *Campania* did more hurt unto the *Carthaginians*, then the higheſt Alpes and all the armies of the *Romanes* could poſſibly doe, as *Plutarch* ſaith; and therefore they are rightly compared unto *thornes*, by him that is the wiſeſt among the ſonnes of men; becauſe they doe continually *goare* and grieve the very hearts of the worldlings, with exceſſive *cares* and reſtleſſe cogitations: and what *profit* this is, or what *benefit* they doe make of this fruit, let the world judge: *Plutarch* tells us a ſtory in the life of *Pirrhus*, that *Cyneas*, the moſt excellent Orator of thoſe times, diſſuading *Pirrhus* to attempt warre againſt the *Romanes*, demanded of him what he would doe, when he had *ſubdued* them? the King anſwered, he would over-runne all *Italy*, and bring them all into his ſubjection; *Cyneas* askt him, what he would doe *next?* he anſwered, he would conquer *Sicilie*, he would ſpoyle *Barbarie*, and foradge *Greece*; and what *then* (ſaith the Orator) wilt thou doe? ô Sir, ſaith this covetous Prince, we will then eat, drinke and be merrie; *& nunc quid obſtat quò minus compotemus, atq; otium inter nos traducamus?* and why, ſaid the other, may we not be merry now, with *leſſe* paines and *more* eaſe, rather then to hazard our ſelves in ſuch *doubtfull* perills, and to undergoe ſuch *inevitable* labours?

Plutarch in vita Hannibalis. p. 1143

Plutarch in vita Pirrhi.

The covetouſnes and ambition of *Pyrrhus*.

I might anſwer with Saint *Auguſtine*; *quia delirare videmur avaris, cum hæc loquimur, & anicularia videntur hæc verba*, becauſe we ſeeme to talke *nonſence*, when we ſpeake againſt *wealth*, to a covetous worldling, and our words ſeeme like mother *Hubberds* tale, like an old wifes fable, when wee ſeeke to diſſuade them from theſe vanities; but I thinke they are *mad*, that are ſo bewitched by this *Circean* world, as to gather *ſhaddowes*, till they be gathered into their *graves*, and the ſoules of many of them fetched hence to *hell*: and therefore I would advize them all to take heed, how they build upon theſe *ſands*, that are ſo *fruitleſſe* unto their ſoules.

3. It is a common proverbe, that *inter ſuperbos ſemper ſunt jurgia*, there is ever *ſtrife* and contention among the proud and wealthie worldlings; for as the Poet ſaith,

Nec

Nec quemquam jam ferre poteſt Cæſarve priorem
Pompejusve parem———

Lucan. l. 1. p. 13. Fides Deo militat, avaritia tentatori, iſta congeris quod ſibi profit, illa quod proficiat alteri. Ambroſ.

and as they agree not among *themſelves*, ſo much leſſe with *God*, as our Saviour teſtifieth, *we cannot ſerve God and Mammon*, and as little with the *ſervants* of God; becauſe there can be no fellowſhip betwixt *light* and *darkeneſſe*, the heires of heaven and the ſlaves of this world; therefore the Apoſtle warneth us *not to be companions of them*, Epheſ. 5. 7, 11.

4. As the *wealth* of this world is, *minus fructuoſa*, little fruitfull; ſo it is *nimis fluida*, leſſe faithfull; for they doe all paſſe away like a ſhadow, *Irus & eſt ſubitò qui modo Cræſus erat*, and he that is to day as rich as *Cræſus*, may be to morrow as poore as *Iob*; ſo it was the burden of his ſong to whome *Rome* owed her ſelfe thrice at the leaſt, *date obolum Beliſario, quem virtus exaltavit, malitia depreſſit & fortuna cæcavit*; ô give a halfe-pennie to him, whom vertue hath exalted, malice hath ſuppreſſed, and fortune hath blinded; and therefore Saint *Auguſtine* ſpeaking of the beſt things of this world, ſaith, *ſi quid arriſiſſet proſperum tædebat apprehendere; quia priuſquam teneretur avolabat*; if any *proſperity* ſmiled upon me, I was loath to lay hands upon it, becauſe it fled away before I could ſcarce take hold upon it; and ſo *Salomon* ſaith, *the riches of this world betake themſelves to their wings as the Eagle*, which is a bird of no ſlow flight; ſo ſoone do they paſſe away and we are not able to overtake them; and the heathens were not ignorant hereof, when *Ariſtophanes* could ſay, εὐδαιμονία, ἄνηρ ἥμεξας, ἄνηρ ὥρας γεγενται καὶ ἀπόλυται; the felicity of this world, is bred and dead in a day; and ſo *examples* make it plaine; for *Tyrus* was a rich cittie, *Babylon* full of treaſure, and *Iob* a mighty man of wealth; yet all were impoveriſhed in a *night*, and to day *Nebuchadnezzar* braggs in his pallace, that he built great *Babell*, *by the might of his power, and for the honour of his Majeſty*, Dan. 4. 30. but while the word was in his mouth, *the ſame houre*, he was driven *to eat graſſe among the beaſts*; ſo *Pharaoh*, *Senacherib*, *Cyrus*, *Alexander*, and many more, (who floriſhed for a time like a greene baytree, and then preſently vaniſhed like the ſmoake,) may be ſufficient *trumpeters*, to proclaime the *vanity* of all wordly felicity; and therefore ſeeing *riches* promiſe *fullneſſe* and performe *emptineſſe*, they are but like the ſands to build upon.

The miſery of Beliſarius. In vita iuſtiniani. Aug. confeſſ. l. 6.

Pro. 23. 5.

πολλὰ' ὁ χρόνος ἐν ἡμέρᾳ μιᾷ μετατίθησι. Tempus multa vel intra unius diei ſpatium mutat. Zehner. adag. 77. cent. 2. ex Ariſtoph.

5. For the *errors* of men, though we be wonderfully pleaſed with our owne conceits, and this *Opinion* is that great *Monarch*, which rules all the Monarchies of the world, and many times moſt unjuſtly ſuppreſſeth *truth*, and advanceth *falſehood*, preferreth the *unworthy*, and trampleth the *beſt merits* under feet; yet if wee duly conſider it, wee ſhall find it moſt like unto the *ſands*. For

5. Lying errours.

Opinion like a great Monarch.

1. What can a congeſted heape of lying *Legends*, falſe *miracles*, uncertaine *traditions*, diabolicall *ſuggeſtions*, or any other *groundleſſe* opinion, produced either from the *ſimplicity* of fooliſh man, or the *ſubtiltie* of ſome wicked man, be worth for any thing, unleſſe it bee, to *deceive* us here and to *deſtroy* us hereafter?

Vani dicuntur mendacis & infidi, levia inania & pro gravibus & veris aſtuiſſimè componentes. Agellius noct. gram.

2. What *fruit* can errors bring us, but to *abuſe* our neighbours, to *diſhonour* God and to *betray* our owne ſoules into the hands of Satan? *fallitur augurio ſpes mea ſæpe ſuo*; this muſt be their *mourneſull* ſong in the burning flames.

3. Though, as the Poet ſaith,

Temporis auguſti manſit concordia diſcors,
Pax & fuit non ſponte ducum———

Lucan. pharſ. l. 1.

The two chiefetaines of the *Romanes* did accord a while in a diſſembled peace; ſo errours and falſehood may be *conglutinated* for a time, and patched together like a beggars cloake; yet *when the raine deſcends* and the deaw of truth doth fall amongſt them, then will it ſoone *diſſolve* them, and make them like the Trojan Souldiers to bathe their ſwords in their owne bowels; and ſo the ſundry ſects and divers ſorts of Heretiques and Schiſmatiques do plainely ſhew unto us, *quam*

The diſſonancy of heretickes.

Virgil. Æneid. l. 2.

malè

Lucan. in cod. l. Hugo Cardinal. in hunc loc.

malè concordes nimiaq; cupidine caci, how ill they doe agree among themselves: *nam ut dogmata Philosophorum semper sibi contraria, sic haretici nunquam sapiunt unum*, saith *Hugo Cardinalis*, as the manifold opinions of the Philosophers shew how *contrarie* they were to themselves, so hereticks never *consent* in the same thing; and I might instance out of him that composed the *papall* warre; but the Apostle tells us, they agree farre worse with God; because *there can be no agreement betwixt Christ and Belial*, truth and falsehood, which can no more stand together, then the *Arke* of God and the idoll *Dagon*.

2 Cor. 6. 15.

1 Sam. 5. 3, 4.

In umbra nihil firmi, solidi, & veri locum habeat. Petrus Martyr.

4. As they, *qui umbras sectantur*, which runne after shadowes, can have no *sure* abode in any place, so they that imbrace errours cannot be *constant* in any thing; for as the *light* drives away the shadowes, and chaseth them from place to place, so *truth* pursueth errours, and makes the hereticks many times to flie away from themselves, to runne from one absurdity to another; and as the Poets faigne of *Proteus*, *nunc leo, nunc arbor, nunc erat hirtus aper*, so will they flee from bad to worse, from worse to worst of all: And as they cannot stand before the strong *winds* of truth, so much lesse can they appeare before the *God* of truth, which (as the Apostle saith) *damneth all them that beleeve not the truth, but have pleasure in unrighteousnesse*: and therefore I would with all men to follow *Lyrinensis* rule, to teach what they have *learned*, and not what they have *invented*, *& cum dicunt novè, ne dicant nova*; and when they would speake *newly*, let them speake no new *things*; lest by shewing their owne *wittie* inventions, they broach forth such errours, as may bring them to *fearefull* destruction: so you see these *opinions* of men are like the *sands* of the sea, unstable grounds to build upon.

Ovid de arte amandi. l. 2. p. 331.

2 Thess. 2. 12.

6. Vaine presumption.

6. For *presumption*, though it settles it selfe upon the *mercy* of God, as upon a *sure* foundation, which is sure *indeed*, if the sinner could build *well* upon the same; yet, because the *presumptuous* offender builds with *untempered* morter, not well made up with the teares of true repentance, and further, separates the *mercy* of God from his *justice*, this proves to him but like the *sands*. For

Psal. 130. 4.

1. Whereas the *mercy* of God should be a speciall meanes, to induce us to *repentance*, and to feare God, as the Prophet sheweth, *With thee there is mercy that thou maist be feared*; and we, on the other side, will *sinne*, because God is mercifull; like the foole that will *wound* himselfe deepe inough; because he knoweth where there is a *salve* that can heale all sores, though he is not sure of any *dramme* thereof to fall to his share: Therefore what *benefit* can we expect from this good, when we doe so *preposterously* convert the same to such evill? and God himselfe complaineth of these men, saying, *supra dorsum meum fabricaverunt peccatores*, the plowers plowed upon my backe; that is, in effect, they will *sinne*, because I am *mercifull* to forgive sins; and therefore he addeth, *I will cut in sunder the necks of sinners*, * that is, throw downe this *house* of vaine hope; because it lookes not as well to my *justice* to feare sinne, as to my *mercy* to hope for pardon. And therefore the true *penitent*, that would be saved, must not sing of mercy alone, nor of judgement alone, but *of mercy and judgement together*; because (as *Lorinus* well observeth upon the words of the Psalmist, *the eyes of the Lord are upon them that feare him, and upon such as put their trust in his mercy*) there is a speciall conjunction of *hope* and *feare* in every godly man; *spes semper mixta timori*, as *Menevensis* said of King *Alfred*; and as the Sonne of *Syrach* saith, *mercy and wrath come from him, and his indignation falleth downe upon sinners*, and all the men of God doe tell us, that as he hath the *tender indulgence* of a father, so hee hath the *dreadfull countenance* of a Iudge, and if we walke contrary to him in our *iniquity*, he will walke contrary to us in *fury*, if we provoke him by *cursing* and swearing, he will send a *flying* roule of curses against us, if we drinke without *thirst*, we shall thirst without *drinke*, when we shall be denied a *drop of water to coole our tongue*, and if we burne with the fire of unlawfull lusts, we shall be burned with unquenchable fire for ever.

Pisal. 139. 3.

* Or the cords of the wicked. *Concidet cervices peccatorum, vulgata editione.*

Lorinus in Psal. 32. v. 18.

The conjunction of feare and hope.

Zach. 5. 1, 2, 3.

Luk. 16. 24, 25.

2. What *fruit* can we expect from this *vaine* hope, that is indeed *like the untimely fruit of a woman, which perisheth before it seeth the sunne*? S. *Augustine* tells

Psal. 58. 8.

us,

us, *præterit jucunditas non reditura*, the *ſweetneſſe* of ſinne is gone aſſoone as ever the act is done, *& manet anxietas non peritura*, but the *ſting* of ſinne doth remaine for ever, all the *water* in the ſea will not blot out the *ſtaine*, and all the *medicines* in the world cannot cure the *wound* thereof; this is all the *benefit* we receive thereby.

3. This *vaine* hope, as it hath none accord with the *mercy* of God, ſo it is not alwayes agreeable with it ſelf; becauſe ſometimes it is *bold* without bluſhing, and ſometimes *troubled* with dreadfull feares, when the conſcience of *ſinnes* paſt doth work in our hearts many douotfull thoughts of *judgement* to come.

4. This *fruitleſſe* hope is but of ſhort continuance; becauſe (as *Lorinus* ſaith) *ſpem veram alunt aſſiduæ in Deum preces*, continuall *prayers* muſt preſerve the life of true hope; and *the wicked have not called upon God*, but they *hope* for mercy before ever they *deſired* pitie; and therefore their *hope* is never able to indure the *fiery* triall, nor the tempeſtuous *ſtorme* of Gods anger; for being like the morning deaw, it will vaniſh aſſoone as ever it ſeeth the Sun; and ſo, as the Wiſeman ſaith, *ſpes impiorum peribit*, though *the godly man hath hope at his death*, yet *the hope of the wicked ſhall periſh*.

Lorinus in Pſal.

Pſal. 53. 4.

Prov. 14. 32. *Iob* 8. 13. *Prov.* 10. 28.

And ſo you ſee the weake *foundations* of fooliſh builders, how *manifold* they are, and how *vaine* is each of them, *worthleſſe*, *fruitleſſe*, *diſcoherent* and *unſtable*, in all things like unto the *ſand*: and I may ſay of them all, as *Cicero* doth in another caſe; *O fallacem hominum ſpem, fragilemq́, fortunam, & inanes noſtras contentiones, quæ in medio ſpatio ſæpe franguntur & corruunt, & ante, in ipſo curſu obruuntur, quam portum conſpicere potuerunt!* O the deceitfull hope of fooliſh men, O fraile and feeble fortune, and our vaine contentions, which are broken to fitters oft times in the midſt of the way, and do fall together and ſink downe into the bottome, in the very race and courſe that we go, before we can behold the port that we deſire to arrive unto.

Cicero de orat. l. 3.

4. Having ſeene the *foundation*, we are now to conſider the *complement* or perfection of their labour; where we may obſerve

4 The perfection of their work.

For { 1. The *building* it ſelfe. 2. The *finiſhing* thereof. }

1. It is a *houſe*, not a cottage; therefore Chriſt doth uſe the word *building*; becauſe they do not *figere tentoria*, ſet up tents or boothes, as the fathers did; but *ædificare domum*, they beſtow all their art and skill to erect a ſtately pallace; and no care, no coſt, no travell, no paine is thought too much, to make the ſame *as glorious* as the rainebow, and as *curious* as the ſpiders web.

1. The building.

2. They do not onely *fundare & erigere*, lay the foundation and reare it up, but they do alſo *ædificare & perficere*, finiſh and perfect the ſame; and they will never leave it, till they end it; *quia ædificare crebrò pro omni cujuſcunq́, rei perfectione ponitur*; becauſe to *build* is utually put for the *perfection* of any thing, ſaith *Illiricus*.

2. The finiſhing of it.

Illiricus in verbo ædificare.

So you ſee the *foundation* and the *perfection* of this work.

And this ſheweth what *manner* of men they are; how *wiſe* ſoever they be in their owne conceits, how *famous* ſoever they be in the world, and how *faire* ſoever they build their houſes in the *opinion* of men; yet in the *judgement* of Chriſt, who is the *wiſdome* of God, they are very *fooles*; and that as I conceive, in theſe two reſpects.

The fooliſhneſſe of theſe builders in two reſpects.

For { 1. Becauſe they refuſe the *good* foundation. 2. Becauſe they relinquiſh not their *weake* foundation. }

1. The Prophet tels the Iewes, *they had committed two evils*; *they had forſaken the fountaine of living waters, and digged to themſelves pits and filthy puddles, ſuch as would hold no water*; ſo they did refuſe *Chriſt*, the holy and juſt, and chuſe *Barabas*, a thiefe and a murderer; and ſo S. *Paul* tels us of fooliſh men, that would *refuſe the knowledge of the truth*, whereby they might be ſaved, and *believe errours*, that they might be damned; which is an argument of the extreameſt folly; for were there no *other* foundation to build upon, then neceſſity,

1 In refuſing the good foundation. *Ier.* 2. 13. *Mat.* 27. 21, 22. 2 *Theſſ.* 2. 12.

que

quæ cogit ad turpia, which doth often force us where we would not, might ſomwhat excuſe them for building upon the ſands; or were they told of none other, than ignorance, *quæ excuſat a tanto*, might a little qualifie their offence; as it did, no doubt, unto our *fore-fathers*, and perhaps unto the *Philoſophers*, that lived in the times of darknes, and never heard ſo much as the *name* of Chriſt; but ſeeing there is a *ſure rock*, whereupon all men may ſecurely build, and we do now continually *ſhew* this rock unto them, and ſay, *this is the way, walke in it*; this is the *truth*, build upon it; and yet for all this, they will reject the *truth*, and believe *fables*; refuſe *Chriſt*, and follow *Antichriſt*; renounce the *rocke*, and build upon the *ſands*; this ſheweth them to be fooles indeed.

Iſa. 30. 21.

2. Perſiſting upon their bad founda-tion.

2. They are the greater fooles, that being forewarned of the danger, they do not *leave* to work upon the ſand, though they ſhould *refuſe* to build upon the rocke; *quia humanum eſt errare, ſed perſeverare belluinum*, becauſe it is a beaſtly thing to perſevere in ill; and it were better for them not to build at all, than to build upon the ſands, as it is ſafer for a man to do *nothing*, than to do *wickedneſſe*; or not to heare at all, than to believe errours; and therefore, well might our Saviour call them fooles, becauſe no perſwaſions can change their reſolutions; but *ſicut erraverunt ab utero*, as they have erred from the *wombe*, ſo they will continue unto their *graves*; and, as the Scripture ſaith, *noluerunt intelligere*, they will not underſtand; but as *Pharaoh* builded upon the *ſands*, untill he was drowned by the *ſea*, or as *Salomons* foole, *though you bray him in a mortar, yet will he not depart from his folly*; ſo will the wicked build upon theſe *ſands*, untill, like *Iobs* children, their houſe doth fall upon their heads; which is the lamentable *ſucceſſe* of this fooliſh building.

Pſal. 58. 3.

Exod. 14. 28. Pro. 27. 22.

Iob 1. 19.

And ſo much for the *building* of this houſe.

5. The ſucceſſe.

5. For the *ſucceſſe* of this building, our Saviour ſheweth it is moſt lamentable, καὶ ἔπεσε: *and it fell*: touching which wee muſt conſider theſe three ſpeciall things.

Three things obſervable.

1. The *cauſe*.
2. The *fall*.
3. The *quality* of this fall.

1. The cauſe of the fall, twofold.

1. The *cauſe* is either { 1. *Privative*. 2. *Poſitive*. } For

1. Privative.

1. The *privative* cauſe, and ſo indeed the *primative* cauſe of this fall is the want of a *good* foundation; for that, which was built upon the *rocke*, fell not; becauſe it was laid upon a *ſure* ground; to teach us, that the *not building* upon *Ieſus Chriſt*, the not believing in his name, and not relying upon his mercy, is the *chiefeſt* cauſe of all our ruine; for I dare boldly ſay it, that the committing of *all ſinnes* doth not ſo ſoone damne us, as the *not believing* in *Ieſus Chriſt*; and the Fathers do confeſſe it, that *Iudas* himſelfe did not ſinne ſo hainouſly in *betraying* the Sonne of God, as in *deſpairing* of the mercy of Chriſt; for our Saviour ſaith, *whoſoever believeth in the Sonne of God, hath eternall life*, and *whoſoever believeth not is condemned already*; *becauſe he believeth not in the Sonne of God*; and the Scripture is full of proofe to confirme this truth; therefore I wiſh every man to build upon *this* rocke, that is, to *believe in Ieſus Chriſt*.

The hainouſneſſe of not believing in Chriſt.

Ioh. 3. 18. & v. 36.

2. Poſitive, which is threefold.

2. The *poſitive* cauſe of this fall is ſaid to be { 1. *Raine*. 2. *Flouds*. 3. *Winds*. } Which ſome interpret *promiſcuouſly* of the manifold temptations, that ſhall ruſh upon the conſciences of the wicked, to preſſe them down to hell: but I am rather of their mind, that, by theſe three things, do underſtand three chiefe and ſeverall temptations. As

{ 1. *Proſperity*. 2. *Adverſity*. 3. *Perſecutions*. } For

1. Raine, that is, proſperity. *Hugo Cardinalis in h. loc.*

1. Though *Hugo Cardinalis* ſaith, *pluvia de aere deſcendens eſt tentatio Diaboli*, this raine deſcending from the ayre may fitly ſignifie the temptation of the Prince of the ayre; that is, the concupiſcence of the fleſh; *quia pluvia quæ videtur*

videtur & mollit terram, peccata carnalia ſunt; becauſe the *raine*, which is ſeene and mollifieth the earth, is nothing els but our *carnall* ſinnes; and *Dionyſius Carthuſianus* ſaith, the *raine* ſignifieth *malarum ſuggeſtionum tumultum*, the ſwelling multitudes of all evill ſuggeſtions; yet I thinke rather, that by the *raine* we may underſtand *proſperity*, as where it is ſaid, *he ſhall come downe like the raine into a fleece of wooll*, that is, *ſoftly* and gently, without any noiſe; and the raine deſcending ſo, maketh the earth full of fruits; and that *plenty* is nothing els but the *proſperity* of the worldling, which beateth upon that *houſe*, which is built upon the *ſand*, and like a ſmooth *Iacob* will ſooner ſupplant it, then rough *Eſau*; for *David* ſtucke faſt by God in *adverſity*, but fell fowly in *proſperity*; ſo (as a Father ſaith) *homo victus in Paradiſo, victor in ſtercore*, *Adam* was vanquiſhed in Paradiſe, but *Iob* beeame a conquerer upon the dunghill; ſo Saint *Peter* could play the ſtout champion upon the *cold* mountaine, to draw his *ſword* and to defend his Maſter; but he ſhewed himſelfe a right *coward* by the High-Prieſts *fire*, when he ſware and foreſware himſelfe, that he never knew him; and ſo Saint *Bernard*, conſidering that, as Saint *Auguſtine* ſaith, *hic mundus periculoſior eſt blandus quam moleſtus*, this world is farre more dangerous, when it *fawneth* then when it *frowneth*, ſaith of the Church in generall, *amara fuit prius in nece Martyrum, amarior in conflictu hæreticorum, ſed amariſſima in pace domeſticorum*; the triall of the Church was bitter in the *death* of her Martyrs, yet it was bitterer in the *conflicts* of heretiques, but it was bittereſt of all in the *peace* and ſlumbering ſecurity of her owne children; becauſe *proſperity* lulls us more to ſleepe in ſin, then adverſity can doe by compelling us to ſinne. And therefore we ſhould take great heed unto our ſelves, when the ſoft raine of *proſperity* deſcends upon our houſe.

Dionyſ Carthuſ. in hunc loc.

Pſal. 72. 6.

The danger of proſperity.

Gen. 27. 36.

2 Sam. 11. 2. 4.
Gen. 3. 6.
Iob 2. 8.
Iohn 18. 18.

Mar. 14. 71.

Bernardus.

2. The *floods* came, that is, *perſecutionum abundantia*, ſaith *Carthuſianus*, abundance of adverſities and perſecutions, which come like a torrent ſtreame, more violently upon us, and, as the river *Kiſon*, ſweepes many away, that they are never ſeene againe in the land of the living; for how many have we, that ſerved God *ſincerely*, as it ſeemed, *cum benefecerit illis*, while he hedged them about with bleſſings, as the divell ſaid of *Iob*, and compaſſed them about *with ſongs of deliverance*, as the Pſalmiſt ſpeaketh; but in time of temptations have departed from him, and *ſtarted aſide like a broken bow*; or *like the children of Ephraim, that being harniſhed and carrying bowes*, and ſo prepared to fight in all mens judgement, yet *turned their backes in the day of battell*; the chiefeſt time, when they ſhould ſhew their valour; And I pray God that a great many of them, which profeſſe themſelves now very *zealous* in the daies of *peace*, in the Sunneſhine of the Goſpell, doe not prove themſelves meere *Ephraimites*, if perſecution or afflictions ſhould come, as a fanne to winnow them; I am no Prophet to foretell what any man will be, but an *Orator*, to wiſh what every one ſhould be, *conſtant* unto death, if we looke for the *crowne of life*; For

Two floods, that is, adverſity and perſecution. *Dionyſ Carthuſ. in hunc loc.*

Iudges 5. 21.

Iob 1. 10.

Pſal. 32. 8.

Pſal. 78. 10.

Revel. 2. 10.

We know the *Church* of the *Old* Teſtament began in blood, *fraterno primi maduerunt ſanguine terram*; when wicked *Caine* murdered his owne and onely righteous brother; and after, it was never free from blood, till the blood of Chriſt was ſhed to purge it from all ſinne; and the Church of the *New* Teſtament began in blood, increaſed in blood, & ſhall end in blood as the Chriſtian Poet ſaith,

Sanguine fundata eſt Eccleſia, ſanguine crevit,
Sanguine ſuccrevit, ſanguine finis erit. For

How the Church was perſecuted at all times.

The Church of Chriſt is like *Noahs* Arke, that never reſted but on mount *Ararat*, that ſhall never be free from the waves of *adverſities* and the great billowes of *perſecutions*, untill ſhe comes to the mountaine of God, which is the kingdome of heaven. And therefore if our Arke be not made of *Pine* trees, or *Gophir* wood, that is, ſuch as are able to beare out the violence of all ſtormes; or to keepe my Saviours ſimile, if our houſes bee not built upon a *rocke*, but upon the ſands, there is no queſtion, but theſe waves and ſtormes of afflictions and perſecutions, and *theſe floods of Belial* will not onely *ſhake* us, but *overwhelme*

Gen. 8. 4.

Gen. 6. 14.

Pſal. 124. 5.

Mat. 8. 25. us, that we ſhall fall, unleſſe we doe ſpeedily crie out with the Diſciples, *ſave us Lord, or we periſh.*

3. Windes, that is, perſecution of heretiques. Ephe. 6. 12. Winde bloweth two waies. 3. The *winds* will blow; that is, the perſecution of *Heretiques*, worſe then any other perſecution whatſoever, this being, as the Apoſtle ſaith, *ſpirituall wickedneſſe in heavenly places*; but we muſt note that the *windes* do blow two manner of waies, and both waies naught for the houſes, that are built upon the *ſands*.

1. *Smoothly*, 2. *Roughly*, } So the Heretiques: For

1. Smoothly. 1. As the *ſmooth* windes *drie* up all the moiſture of any thing, and you know that makes the ſands the more to diſcohere together; ſo the ſmooth *flatteries* and the ſweet perſwaſions of ſubtill Heretiques, like *ſoft* windes, do *dry* up all the moiſtneſſe of grace, and all the dew of truth from us, that it will make us ſoone to *fall*, and ſo ſlide away, like the drie ſands, betwixt the fingers of Gods preachers, that can never hold us, doe what they can; becauſe we are ſo *dried* up with the *ſoft* windes of inticing errors.

The flatteries of heretickes.

2. Roughly, The cruelty of hereticks. 2. The *rough* windes make the *greater* ſtormes, which makes the ſaying true, that *no foule weather to winds*, as both ſaylers at ſea, and the inhabitants of the hillie countreyes doe ſufficiently finde: ſo, no perſecution like the perſecution of Heretiques; for though they come *in ſheepes cloathing*, and blow *ſmoothly*, like ſoft windes, that are very comfortable, when they would ſeduce you; yet inwardly *they are ravening wolves*, and blow *violently*, like mighty winds, which roote out the foundation, and blow downe every houſe, that is not built upon a rocke, when they ſee they cannot perſwade us to beleeve their wicked errours:

Mat. 7. 15.

Examples of the cruelty of hereticks. I could fill your eares with *examples* to confirme this truth; but in the mouth of two or three witneſſes every word is ſufficiently eſtabliſhed; therefore few ſhall ſerve the turne; *Georgius* an *Arrian* Biſhop, ſeated in *Alexandria* in the roome of *Athanaſius*, was one of thoſe wolves, which ſate in the chaire of Chriſt; for he got a band of ſouldiers, by the helpe of *Sebaſtianus*; then he fired the towne, and dragged many Chriſtian virgins, being ſtripped ſtarke naked, unto the fire; to ſee if either ſhame or feare, modeſtie or infirmity would make them to renounce the faith of *one ſubſtance*; and when he ſaw the ſight of the *fire* could not make them to ſhrinke, he cauſed their faces to be daſhed with ſtroakes, and their countenances to be transformed with abuſes, that they could not be knowne by their moſt familiar friends; and *Theodoret* doth record, how thirty Biſhops of *Egypt* and *Libia* were ſlaine in the fury of this *Epiſcopall* perſecution; fourteene Biſhops were then baniſhed, of whom ſome died as they went, and ſome others never returned backe againe; and forty good Chriſtians in *Alexandria*, were ſcourged with wands, and ſo piteouſly handled, that ſome pieces of the rods ſtucke ſo deepely in their fleſh, that they could hardly be drawne out againe; and all this was, becauſe they would not communicate with this *Arrian* wolfe: The like cruelty was practiſed in *Conſtantinople* by Biſhop *Macedonius*, who cauſed *Paulus*, the true Biſhop thereof, to be baniſhed to *Cucuſus*, a poore towne in *Cappadocia*, where he was ſtrangled by the *Arrians*; and then he uſed no leſſe villanie, no leſſe barbarous cruelty, in *compelling* the Chriſtians to communicate with him, then was uſed of old to compell them to ſacrifice to the idolls of the Gentiles: and ſo late experience, in Queene *Maries* daies, when (as they ſay) many poore Chriſtians felt greater ſtormes and harder meaſure, under thoſe *bloody* Biſhops, to whom that power was delegated, then, in all likelihood, they could have found under heatheniſh tyrants) might be here alleadged to confirme this truth; but the caſe is plaine, to ſhew what *crimſon* blood hath lodged under thoſe *candid* fleeves; and no wonder; for theſe men are like *Ieremies* figges; if they prove *good*, they are *exceeding* good, ſpending their whole life and beſt blood in defence of truth; but if *bad*, they are *extreame* bad; eſpecially, when they are ſo *powerfull*, as theſe men were, to perſwade the *temporall* ſword to make way for their *ſpirituall* pride; and therefore how happy are we, whoſe

Theodoret. l. 2. c. 13.

Socrates l. 2. c. 2, 7.

The cruelty of the Biſhops in Q. *Maries* daies. See the booke of Martyrs.

Kings

Kings have alwaies favoured, and I pray God they may doe so still, no *hereticall*, but orthodoxall Bishops.

And so you see the *many* and various temptations of *raines, flouds* and *winds*, to beat upon the houses of poore Christians; which should make all men to take heed, where they lay their foundation, least they fall. For

2. The house that was built upon the sands *fell*, when these stormes came, saith our Saviour; καὶ ἔπεσε: *and it fell*; that is, *apostated* and revolted from the truth and grace of Christ; and this sheweth unto us,

2. The fall of this house.

Two things observable.

1. That there may be a *falling* from the religion and profession of Christ; for, as *this* house, built upon the sand, seemed very faire, and yet *fell*; so many men, that seeme good Christians, for a while, as *Saul, Simon Magus, Demas, Alexander, Himenæus* and *Philetus*, and diverse others, may most *fearefully* fall away from all the grace they had: there is no doubt of this; and therefore, *let him that standeth take heed least he falleth*, let him *carefully* looke unto himselfe, how he hath *built* his house, how he hath *grounded* his hope.

1. That many fall from Christ.

1 Cor. 10. 12.

2. This sheweth *who* they be, that may or do fall away from Christ; not they that build upon the *rocke*, that is, not the *true Saints* that are, not seemingly, but really ingrafted into Christ by a true saving faith; *quia justus quasi fundamentum sempiternum*, because the righteous is an everlasting foundation; and S. *Chrysostome* saith, *Christianum, qui ædificat seipsum super Christum, nulla adversitas diruere potest*; no adversity can throw downe that Christian, which builds himselfe upon Christ; for they can all say with S. *Paul, Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?* No, no, not any of them all; for *in all these things*, we are not onely conquerers, but *we are more than conquerers, through him that loved us*; and therefore, *I am perswaded* (saith the Apostle) *that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth*, (and to use the words of my text) *nor raine, nor winds, nor flouds, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus*; or to throw downe the house of our confidence, which is built upon this rock. And this is not because they are ἀπαθεῖς, without passion, or senslesse of these winds and stormes, that beat upon them; but because, as the Apostle sheweth, they are comforted and sustained by a double prop.

2. This sheweth *who* they be, that may or do fall away from Christ.

Rom. 8. 35.

2 Cor. 7. 17. Why the Saints cannot fall from Christ.

1. *Sensu misericordiæ præsentis*, with the feeling of *present* helpe.
2. *Spe futuræ gloriæ*, with the hope of *future* happinesse.

And specially, because (as S. *Peter* saith) *they are kept by the power of God, through faith, unto salvation*; and therefore, the *true* Saints, that build upon the *sure* rock Christ Iesus, need not feare *excision* from grace; because they have a sure foundation, the *mercy* of God, and the *merits* of Christ, which was done by him, to satisfie the justice of God for them.

1 Pet. 1. 5.

But, *qui propriæ justitiæ innititur, licet forte videtur habere ædificium, tamen in hyeme, id est, tempore mortis, facilè ruit*; they that never were the branches of the true vine, that never built upon the sure rocke, that is, never hoped to be saved by the *merits* of Christ, but relied upon their owne *inventions*, their owne *righteousnesse*, the *workes* of their owne hands, workes required not by God, but the *devices* of their owne heads, the vaine suppositions of their owne braine; they shall fall and quite sink; because they never were in Christ, but laid the foundation of their house and hope upon the sands.

Ferus in h. loc. Who they be that fall from Christ.

Yet, before I passe to shew the nature of their fall, you must know that they, which lay their foundation upon the rocke, must *ædificare domum*, that is, *perficere*, to perfect their work, as the word signifieth; or els, they may seem to *begin* to build upon Christ, and yet *fall* from Christ, as many of the *Galathians* did, who began in the *spirit*, and ended in the *flesh*, and therefore, did of the flesh reape corruption; for the Apostle tels us plainly, that upon this *sure* rocke, this good foundation, *Iesus Christ*, some build *gold and precious stones*, and this building shall never fall; others *hay and stubble*, which, in the words of my text, is

They that will not fall, must finish their building upon Christ. Gal. 3. 3, 4, 8.

1 Cor. 3. 12.

ſand, laid upon the rocke; and whatſoever is built thereon, ſhall fall, though they ſeeme to build the ſame upon Chriſt; therefore as in the *legall* building, *if a righteous man did forſake his righteouſneſſe, he ſhould die in his ſinnes*, ſaith the Prophet; ſo in the *evangelicall* building, *if a faithfull man*, that is, ſuch a one as ſeemes faithfull, or is ſo indeed for a time, builds not *rightly* and *finally*, that is, to the end, he ſhall not be ſaved; becauſe the crowne of righteouſneſſe is laid up onely for them, that can ſay with Chriſt, *conſummatum eſt*, that is, in S. *Pauls* phraſe, *I have fought a good fight, and have finiſhed my courſe*, I have continued faithfull unto death; and all others build upon the *ſand*, though they ſeeme to have *begun* in Chriſt; and therefore, they ſhall fall; and their fall ſhall be great, ſaith our Saviour, to ſhew the *nature* of their fall, which is the *laſt* point.

Ezek. 18.24.

2 Tim. 4.7.

3. The quality of this fall. *Hugo Card. in h. loc.*

3. *Their fall ſhall be great*, ſo is the fall of *every* wicked man, *quia ſciens & prudens male agit*, becauſe he doth wittingly and willingly offend his God; yet this fall is greater; not like *Adams* fall, though that was likewiſe great, as *Hugo* ſaith, *Magna ruina peccati, ad quam reparandam Deum mori fuit neceſſe*, yet not ſo termed in reſpect of this; becauſe he *recovered* himſelfe againe by the *grace* of Chriſt; but like *Lucifers* fall, *ſicut fulgur de cœlo deſcendens*, like as the lightning deſcends from heaven, *ſuddenly* and *finally*, never to aſcend thither againe: for otherwiſe, the godly men, the beſt Saints do *fall*, and they do *often* fall; the juſteſt man falleth *ſeven times a day*, and this fall is great; becauſe it is a fall from grace, to ſinne, towards hell; yet not ſo great, but that they *riſe* againe by the grace of repentance, and riſe as *often* as they fall, els could they not often fall, if they did not often riſe; but the wicked are ſaid to *fall*, though but *once*, yet ſo to fall totally and finally from God, that they *never* riſe up againe.

Hugo in h. loc. Prov. 24.16.

The difference betwixt the fals or ſinnes of the Saints, and of the wicked. 1 Ioh. 3.9.

Therefore well might our Saviour ſay, *the houſe* of the faithfull man *fell not*, that is, from God; or, as S. *Iohn* ſaith, *He that is borne of God ſinneth not*, or falleth not, that is, *totally*, with a *full* conſent of heart, and delight in ſinne; or *finally*, that is, not to riſe againe by unfaigned repentance for every ſinne, for every fall; thus he never fell, either from God, or into ſinne; and that the *houſe* of the wicked man *fell*, and *the fall thereof was great*; becauſe he meanes not onely his fall to *ſinne*, which is often; but that *totall* and finall fall from *God*, never to riſe againe; and therefore muſt needs be a *great* fall, *Nam ſi lapſus ille timendus eſt, quo anima cadit a gratia in culpam, quanto magis timendus eſt iſte, quando a prima morte cadet in ſecundam?* For if *that* fall is to be feared, whereby the ſoule doth fall from *grace* to ſinne, then how much more fearefull is *this* fall, which throweth both body and ſoule from the firſt death into the ſecond, ſaith *Didacus Stella*.

Didacus Stella in h. loc. Luca.

What the former doctrine teacheth us.

And therefore the conſideration hereof ſhould teach every one, that hath any care of his owne ſalvation, to *take heed how he builds*; not upon the *ſands*, which I have ſhewed you, but upon the *ſure rock*, that will not faile you; that is, the *doctrine* of Chriſt and true religion, as ſome expound theſe words; *quia petram vocat ſtabilitatem ſuæ doctrinæ*, becauſe the ſtability of our Chriſtian Religion is like a rocke; or *faith* in Chriſt, as diverſe of the Fathers teſtifie, and *Ferus*, that ſaith, *fide deficiente, omnia cadunt*; *fide manente, ſi ceciderit, non collidetur*; when our faith doth faile, all things fall; but if our faith abide, though we fall, yet are we not caſt away: or as others do expound it, and I do chiefly approve it, upon *Chriſt himſelfe*; for ſo the Prophet *David* ſaith, *the Lord is my rocke*; and Saint *Paul* likewiſe ſaith, *Chriſt is that rocke*; and that eſpecially in three reſpects.

Ferus in h. loc. Pſal. 18.2. 1 Cor. 10.4.

Chriſt compared to a rock in three reſpects. 1. Of our originall Col. 1.16. Ioh. 1.16.

For
1. *Exciſionis*, of our originall.
2. *Nutritionis*, of our nouriſhment.
3. *Protectionis*, of our protection.

1. He is the *rocke* from whence every godly man is hewen; all come from him; for *by him all things were made*, and if we have any good in us, it is all hewen out of him; for *of his fulneſſe we have all received, and grace for grace*.

2. As

2. As the *Iſraelites* ſucked honey *out of the ſtone, and oyle out of the hard rock*, and when *Moſes* ſtroke the rocke, *the waters flowed out*, that *they dranke of the ſame as out of a river*; ſo Chriſt is that rocke which *feeds* us; for if we be hungry, *he is the bread of life*; if we be thirſty, he is the fountaine *of living waters*, that will nouriſh us to eternall life. 2. Of our nouriſhment. Deut.32.13. Pſal.105.40. Ioh.6.35.

3. He is the rocke of our *protection*, to defend us from all *ſtormes*, from the violence of the *raine, flouds* and *winds*; for as *the high hils are a refuge for the wild goats, and the ſtoney rockes for the conies*, ſo is Chriſt to all thoſe, that will build on him, as the Prophet ſheweth; *this man ſhall be an hiding place from the wind, and as a refuge from the tempeſt.* And thus much ſhall ſerve for the deſcription of them that build upon the ſands. 3. Of our protection. Pſal.104.18. Eſa.32.2.

2. Having heard of the *fooliſh builders*, ſuch as *Vetruvius* never ſpake of, and having ſeene their lamentable *ſucceſſe*; we are now to ſpeake of the *evill hearers*; and they are here deſcribed two wayes. 2. Of the evill hearers, deſcribed two wayes.

1. From their *poſitive good*. 2. From their *privative evill*. } And

1. Their *poſitive good* is twofold. 1. *They heare.* 2. They heare *the words of Chriſt.* 1. From their poſitive good, which is twofold.

For both theſe are *good*, and both points of great wiſdome; and yet they are *fooles*, for want of the third point, to *doe* what they heare.

1. They *heare*, (ſaith our Saviour) and that's well, becauſe the *eares* are the *doores*, by which knowledge entreth into our ſoules; and therefore the Centurion *auditu invenit, quod non viſu*, did find that by hearing, which he could never find by his ſight; for there is a threefold booke to know God. 1. They heare. *Thom.1.2.a.9.*

1. Nature. 2. Scripture. 3. Glory. } For A threefold booke to know God.

1. As *Athenagoras* ſaith, *Univerſus mundus nihil aliud eſt, quam Deus explicatus*; the whole world is nothing els but an explication of God; ſo the *inviſible* things of God are made *viſible* by his workes; but becauſe the *miſt* of ſinne darkneth our *carnall* eyes, that we cannot ſee the brightneſſe of his glory, while we are in this vale of miſery; therefore inſtead of ſeeing God through them, we do many times worſhip them for God: and of thoſe, that applied themſelves to *ſearch* after the knowledge of God, there were but few that did *perſevere* in the right courſe, but either they *fell* off from their deſigne, or ſtrucken with ſome gyddineſſe, they did *ſtumble* on the threſhold, or turning aſide to vaine delights, they did *wrap* themſelves in a thouſand errours; whereupon aroſe thoſe *monſtrous* gods, and illuding vizards, which were worſhipped by the Heathens, who, wanting an *able Maſter* to inſtruct them, did follow the *cuſtome* of their countries, which commanded them to *adore* thoſe gods, that their family or city, wherein they lived, did uſe to worſhip; and becauſe *Euripides* affirmed God to be whatſoever is, ſaying, 1. Nature. The errours and idolatries of the Gentiles.

ὁρᾷς τ' ὑφ' ὃν δ' ἄπειρον αἰθέρα,
καὶ γῆν πέριξ ἔχουσα ὑγρὰς ἐν ἀγκωλαῖς
τοῦτον νόμιζε Ζῆνα, τον δ' ὑγρὸν Θεόν.

Which I find very fitly thus tranſlated.

Seeſt thou the ayres uncompaſt height about?
Seeſt thou the greatneſſe of the earth throughout?
And what ſhe doth in watry armes incloſe?
Count all that God, and do it Iove *ſuppoſe.*

Therefore, they made any thing that is, to be their gods, as not onely the Sun, the Moone, and the Starres, and all the hoſt of heaven, but alſo the fire, the ſea, the earth, the foure-footed beaſts, and all creeping things: ſo vaine did they become in their imaginations, as to meaſure God by themſelves, and to make the Creatour of all things to become like unto his owne creatures. Therefore Acts 7. Rom.1.

2. God pitying this our blindneſſe, he gave us the holy Scriptures, as *helpes* 2. Scripture.

and spectacles unto our eyes, that we might the better see the *light* of truth, & *ut unde morbus irrepsit, inde remedium intraret*, and that, as S. *Bernard* saith, life might enter in at the same gate, where death had crept in before, and that we might get salvation by hearing of the words of God, as we got destruction by listening to the voice of the Serpent. And then

Bern. in Cant. Serm. 38.

3. Because all this is but a sight *in ænigmate*, as in a glasse, *darkely*, he promiseth that we shall more perfectly know him, when *we shall see him face to face*, and know him *as he is*, in the kingdome of heaven.

3. Glory. 1 Cor. 13. 12. 1 Ioh. 3. 2.

And these men *heare*, saith our Saviour, which is the onely way to know God, while we are here; nay more than this, because there are many *kinds* of hearing, and many things may be heard, which may do no good, perhaps evill; therefore

2. They heare the words of Christ.

2. They heare *my words*, (saith he) to shew that he speakes not of the *Gentiles*, that heard the *Philosophers*, and the Heathen Oracles, nor of the *Iewes*, that heard *Moses* Law, though it was *good* to heare the former, and farre *better* to heare the latter, *to heare Moses and the Prophets*, as *Abraham* intimateth unto *Dives*; but he speaks of the hearers of the *best Master*, of the best learning, of the doctrine of Christ; for *they heare my words*, saith he, that is, my *Gospell*, which is *the glad tidings of salvation*; therefore he speakes of *Christians*, yea such Christians as heare it *zealously*, and with a great deale of care and devotion, as the originall word doth shew unto us.

Luke 16. 29.

Luke 2. 10.

And yet for all this, they are but *fooles*, saith our Saviour Christ; because they *do not* what they heare: therefore all their *hearing* is but like the building upon the *sand*, from whence their hope must needs fall; for I may well compare the *assurance* of mans salvation in heaven, to the *evidence* of his inheritance here on earth; for as that must have, if it be good, writings, seales, witnesses; so must this; the writings are the *Words* of God, the seales are the *Sacraments* of Christ, and the witnesses are our *good workes*: therefore, as thine indentures, though they have *seales*, yet will they availe thee nothing, if thou hast no *witnesses*; so the *hearing* of Christs Words, and the *receiving* of his Sacraments, will benefit thee but little, if thy *good workes* do not *testifie* thee to be the servant of Christ; thou hast his *coat* without his *badge*, and sittest at his *Table* without thy *wedding garment*; for as Christ said of himselfe, *opera quæ ego facio, ipsa testantur de me*; so I may say of all Christians, the workes that we do will testifie what we are; and there can be no better witnesses.

The assurance of our salvation three wayes confirmed.

No evidence good without witnesses.

Good works the best testimony to assure us of eternall life. Ioh. 10. 25.

Indeed *knowledge* is a goodly garland, and a faire flower to looke upon, the best in the garden to delight the eares; yet as beautifull *Rachel* being barren, said unto her husband, *give me children or I die*; so our knowledge, if it be *sterilous*, and void of good works, will say at last, give me the *fruits* of a godly life, or I shall perish and die eternally; for God gave not his lawes and commandements unto men, onely to be *taught* and *talked* of, (for so he might have delivered them unto parots, that would have prated of them night and day) but he gave them to be *kept*, and commanded us to *do* what he taught us; and in that respect, all the covenants and promises of blessing s are made to the *doers*, and not the knowers of Gods will; for *not the hearers of the Law, but the doers of the Law shall be justified*, saith the Apostle; and *if you know these things, happy are you, if you doe them*, saith our Saviour. Therefore the Poet saith well,

Gen. 30. 1. *S. Ward. in quad. concione.*

Why God gave his Law.

Rom. 2. 13.

Ioh. 13. 17.

Tu rectè vivis, si curas esse quod audis;

Thou livest right, if thou *doest* what thou heares; and Christ, to shew the miserable estate of them that are onely *hearers* and talkers of Gods Word, and not *doers*, curseth the fig-tree that had no *fruit*, though his *leaves* were never so faire; and he saith, that *many Prophets* which had great knowledge, and had taught many men to know Christ, should be *excluded* out of heaven, with a *nescio vos, I know you not*, because they were *workers of iniquity*; and S. *Paul*, that had *abundance of revelations* shewed unto him, and spake with *languages* more than *all* the Apostles, and preached incessantly the Word of God; yet did he watch,

Mat. 21. 19.

Luke 13. 27.

watch, and *faſt*, and *pray*, and do all other good that he could poſſibly doe; leaſt after all his preaching unto others, *he himſelfe ſhould bea caſt-away*; for our Saviour, at the laſt day, will condemne the wicked into everlaſting fire, not ſo much becauſe they have not *heard* his words, as becauſe they have not *done* his works, they have *not fed the hungry, clothed the naked*, &c. And therefore, if any man would have any certaine *evidence* of his ſalvation, let him *make his election ſure*, διὰ καλῶν ἔργων, by good workes, as the Vulgar reads it; and as *Theodore Beza* confeſſeth, he ſaw it in two Greek Manuſcripts; for *hereby we are ſure that we know him, if we keepe his commandements*; becauſe that, as we judge of the *corporall* health, not by the *words* of the mouth, or the *colour* of the outward countenance, but by the *urine*, that proceeds from within, and the *pulſe* of the arme, where the bloud worketh; ſo judgement muſt be given of our *ſpirituall* ſoundneſſe, and the uprightneſſe of our hearts, not by *words*; for ſo *Saul* will be found among the Prophets, and *hypocrites* will have as good words, as the beſt profeſſours; but by the *fruits* of works, and the actions of our lives; and therefore I counſell every man to ſay with *Ulyſſes* in *Euripides*, I will have my tombe honoured before my death, and with *Titus Veſpaſian*, when he paſſed over a day, wherein he did not ſome notable good, *diem perdidi*, I have loſt this day; and ſo let him fill every day *full* of all good works, that in the *end* he may ſay with the bleſſed Apoſtle S. *Paul*, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith*; and this good fight well *maintained*, this godly courſe well *finiſhed*, and this ſtrong faith well *preſerved*, will be *three* moſt excellent *ſupporters* to hold up the aſſurance of his ſalvation, and to make his life *comfortable*, and his death *happy*, whenſoever he ſhall *leave* this life.

1 Cor. 9.27.

Mat. 25.42.

2 Pet. 1.10. Good workes the evidence of Gods graces.

1 Ioh. 2.3.

How we judge of the ſick.

2 Tim. 4.7.

And as to do the will of God, is the *onely thing* that makes us happy, ſo it is the *chiefeſt meanes* that we can uſe to make others happy; for *arguments* are but darke, and the *beſt demonſtrations* are but dull inſtruments to perſwade ſimple men, that are like ſheep, rather following the *example* of others, than driven by any *precept* of art; but the perſwaſion of a *good life*, and the force of an unblameable converſation, is an unanſwerable ſyllogiſme to *confirme* the ſimple, and to *convert* the very Pagans to imbrace the truth: and the reaſon is, *quia ſapientis eſt ſapientes judicare*; as *blind* men cannot judge of colours, ſo the *ignorant* man cannot diſcerne the ſubtilties of the learned; therefore, as the Emperour *Iovinian* ſaid to the *Arrian* and *Orthodoxe* Biſhops, *I cannot judge of your doctrine, but I can judge of your life*, and I can ſee which is moſt peaceable and innocent; or, as that *Martyr*, in the Book of Martyrs, anſwered to Biſhop *Bonner*, I cannot *diſpute* to defend the truth, but I can *die* for the profeſſion of my faith; ſo ſimple men are not able to be judges of our doctrines, we may preach many falſe points, and they (like blind men) *ſwallow* all theſe gudgins; but the light of *nature* tels them, for the moſt part, what is *good*, and what is *evill*.

Our good workes the beſt meanes to convert others.

A true ſaying of Iuſtinian.

So you ſee how *manifold* is the uſe of good works, both in reſpect of our *ſelves*, to aſſure us of our ſalvation, and of our *neighbours*, to confirme them in the ſincerity of our profeſſion. And yet there be two cankered wormes that do ſtill corrupt the root of this doctrine.

Two enemies of good works.

1. The ſupine profeſſours.
2. The ſolifidians.

} For

1. Careleſſe profeſſours.

1. The *ſlothfull* perſon ſaith, *If I periſh I periſh*; if God hath *decreed* my ſalvation, I cannot be damned; and if he hath *decreed* my damnation, do what I can, I cannot change his decree; for *his councell ſhall ſtand, and his will ſhall be done*; and therefore, my ſoule ſhall ſleepe in *ſecurity*, and my life I will paſſe over with *careleſneſſe*; and ſuch a one was *Ludovicus* the Lantgrave; but at length, being ſicke, he ſent for his Phyſitian, who, knowing this his mind, anſwered, if you be *ordained* to live longer, my Phyſick will be needleſſe; and if your *time* be come to die, my Phyſick will be as bootleſſe; therefore I will give you none: O but, ſaid *Ludovicus*, God bringeth his *ends* to paſſe by *meanes*; and therefore, I pray you, do your beſt; well then, ſaid the Phyſitian, if God appointed *meanes* for the

The deſperate arguing of Ludovicus.

cure of your body, do you think your ſoule can be *ſaved* without *meanes?* By no meanes: for as in the warre of *Midian, the ſword of the Lord and of Gideon went together*; ſo in the caſe of our ſoules, we muſt ſo caſt our *care* upon God, as not to be our ſelves altogether *careleſſe* of our eſtate, we muſt not ſo relie upon Gods ſecret *election*, as to neglect the outward *meanes* of our ſalvation.

Iudg.7.21.

2. The *Solifidian* ſaith, *To him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſſe*; becauſe Chriſt hath *done* for us in his life, *whatſoever* we ſhould have done, and he hath *ſuffered* for us at his death, *whatſoever* we ſhould have ſuffered; and therefore there remaineth nothing for us to do, but onely to *believe* in him, and we ſhall be ſaved. But O man, thou doſt *corrupt* the Apoſtles meaning; for when he ſaith, *faith is counted for righteouſneſſe, to him that worketh not*, he doth not meane, to him that worketh not at all; but to him that worketh not for his *juſtification*; becauſe works have no worke in this action, but they muſt herein hold downe their heads, and be aſhamed to ſhew their faces; but otherwiſe, we muſt worke to *juſtifie* our faith, and we are ſo farre from being *juſtified*, if we be without *works*, that we are ſaid to be *in our ſinnes*, to be *dead*, and to be *without all faith*; becauſe *faith worketh by love*, and *without workes faith is dead.*

2. The Solifidian. Rom.4.5.

Gal.5.6. Iam 2.20. *Sam Ward in quæd. conciones.*

Therefore, ſeeing it is moſt true, which a moderne Divine of our Church ſaith, one apple of the *tree of life* is of better reliſh, and hath more worth, than twenty of the *tree of knowledge*; and ſeeing they are bleſſed that *heare the word of God and keepe it*, and their houſe ſhall not fall, *which heare theſe ſayings of Chriſt, and do them*; and that it is our duty, not ſo much to preach the *faith* of Chriſt, as to perſwade *obedience* to that faith, as the Apoſtle ſheweth, *Rom.*1.5. (which makes all Preachers to ſay, *Scripturarum cupimus verba in opera vertere, & non diſcere ſancta, ſed facere*, they deſire you would turne the *words* of the Scriptures into *workes*, and not onely to *ſay*, but eſpecially to *do* all holy things) I will pray to God, firſt for my ſelfe, that he would give me grace to *doe* his will, and to *relieve* the poore to the uttermoſt of my poore ability, and if I have not *meanes*, that my *heart* may pitie him, and wiſh him helpe, when my *hands* are not able to ſupport him; and then to do my beſt to *teach* all others to do the like, not to make religion a *lip-labour*, but to abound in all the works of godlineſſe; and touching others, I will pray for *them*, as for my *ſelfe*, that Chriſt may not ſay unto us at the laſt day, *ite maledicti*, go ye accurſed into everlaſting fire; becauſe *I was hungry, and you fed me not, I was naked, and you cloathed me not*, &c. but that we may rather heare him ſay to us, as he doth to thoſe on his right hand, *venite benedicti*, come you bleſſed, receive the kingdome prepared for you from the beginning of the world. *Amen.*

The Authours wiſh for himſelfe and others.

Amen.

IEHOVÆ LIBERATORI.

THE VVEEPING VVOMAN.

John 20. 11.

Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα.

But Mary ſtood without at the Sepulcher weeping.

THis part of the Chapter, from the 11 verſe to the 19.v. containeth three ſpeciall things.

1. *The lamentation of Mary.*
2. *The apparition of the Angels.*
3. *The manifeſtation of Chriſt.*

1. The *lamentation* of *Mary* is chiefely ſet dowre in theſe words, and then amplified in he treſt. And theſe words may be expounded { 1. *Literally.* 2. *Miſtically.* }

The words expounded two waies.

1. In the *literall* expoſition of theſe words, we muſt obſerve theſe two points;

1. The *coherence*, in the word, *but*.
2. The *ſubſtance* of them in the other words.

1. The literall ſence. Two points obſervable.

For

1. There is no *word*, no *ſyllable*, no *title* of holy Scripture, but it may afford us a *great* deale of matter, worthy our *beſt* obſervations; and therefore this word, δὲ *but*; muſt not be paſſed over in *ſilence*, when the Holy Ghoſt hath not ſet it downe for *nothing*; for Saint *Peter*, and Saint *Iohn*, and others came to viſit the Sepulcher of Chriſt; and when they ſaw it, they *went* away againe unto their owne home; but *Mary ſtayed* ſtill and remained there: and therefore ſhe found the *benefit* of her diligence, and the *reward* of her perſeverance; the *Angels* to comfort her, and her *Saviour*, whom ſhe ſought, to appeare unto her. And this affordeth us theſe inſtructions.

1. The coherence

1. How to behave our ſelves in Gods *ſervice*; not to thinke it ſufficient to imitate *others* doings, but to do what we *ought* to do, though none els ſhould doe the ſame; for ſo *Ioſhuah*, when he called all Iſrael together, ſaid, doe you what ſeemeth good in your eyes, *I and my houſe will ſerve the Lord*; and reaſon good he ſhould doe ſo; becauſe it would not excuſe him at the laſt day to anſwer, I have

1. Leſſon, to doe what we ought, and not what others doe.

Ioſhuah 24.15.

have done as all *others* did; And therefore ſeeing we are to live by the *precepts* of God, and not by the *examples* of men, we ſhould ſet *God* alwaies before our eyes, and let his *Word* be our guide to direct us to all duties.

2. Leſſon, that the number of Chriſt his ſervants is but ſmall. Gen. 7. 1. c. 19. 15. Iudges 7. 7.

2. This ſheweth us, that of many, which will *runne* to Chriſt, there bee but few that will *ſtay* with Chriſt; for as then, many *came* to the Sepulcher, and yet none *ſtaied* but onely *Mary*; none was found righteous in the *Old world*, but onely *Noah*; none in *Sodome* but onely *Lot*; and of all the *many* multitudes that came out of *Egypt*, none entered into the land of promiſe, ſave *Caleb* and *Ioſhuah*; and of the 30000 ſouldiers that came to *Gideon*, none ſtayed with him but 300 men; ſo now the Church of God, the family of Chriſt is like *Zoar*, it is but a *little* one, and the company of them that *truly* ſerve God, are but very few; the *minor* part, for the moſt part, in every *houſe*, in every *place*; for the wicked are like evill *weeds* that grow apace, or like *peble* ſtones, ſo plentifull, that a man may ſoone find *inough* of them in any company; but the godly are like fine ſweet *flowers*, that will not thrive but in well manured gardens; or like *diamonds*, ſcarce, as *Salomons* curious workes, *a lillie upon a pillar*, and a lillie upon a pillar, rare and few; *Quia magna plenitudo hominum, ſed magna ſolitudo bonorum.*

The number of the wicked very many.

3. Leſſon, that there are diverſities of gifts, and divers degrees of graces. Mat. 25. 15.

3. This confirmeth what the the Apoſtle ſaith, that although there be but *one* ſpirit, which giveth *all* good things; yet there be *divers* degrees of gifts, and great *diverſities* of Gods graces; for the Apoſtles had the grace to *come* to ſee the Sepulcher, but *Mary* onely had the grace to *ſtay* untill ſhe ſaw her Saviour Chriſt; and ſo it is with us; for ſome have *five* talents, ſome *two*, and ſome but *one*; and they that have the feweſt or the *meaneſt* gifts, cannot have *more* or *better*, though they would never ſo *faine*, though they labour never ſo *much*; becauſe as the Apoſtle ſaith, *it is not in him that runneth, nor in him that willeth, but in God that ſheweth mercy*, and diſpoſeth of his gifts as pleaſeth him.

Rom. 9. 16.

Ob. But then you will ſay, it is to no *purpoſe* for me to ſeeke for *more*, if it be not in my power to attaine unto *any*.

Sol. I anſwer that thou muſt *uſe* what he gave thee, and improve what thou haſt, and God will never call thee to an account for what thou never receiveſt; for if there be firſt *a willing minde*, it is accepted *according to that a man hath, and not according to that he hath not*, ſaith the Apoſtle; and therefore our duty is, to uſe with diligence, what we *have*, and not to repine that wee have no more.

2 Cor. 8. 12.

4. Leſſon, that we ought to perſevere unto the end

4. This teacheth us to *perſevere* in grace, if we would injoy the *fruits* of grace; for they that came, and went away, went without the ſight of Chriſt; but ſhe that came and *ſtaid*, found that which ſhe came for; and ſo it will be with us; we muſt *wait* with patience, if we deſire to reape the *fruit* of our hopes, and looke to obtaine the *end* of our deſires; becauſe it is not inough for us *venire ad Chriſtum*, to come unto Chriſt, but we muſt alſo *manere in Chriſto*, abide in Chriſt, if we would be happy; and therefore he that ſaid in Saint *Matthew*, which is the *firſt* of all the Evangelicall writers, *come unto me*, ſaid alſo in Saint *Iohn*, which is the *laſt* Apoſtle that wrote unto us, *abide in me*: And ſo *Anna*, the good woman, *departed not* from the Temple *day nor night*; and the Prophet *David* ſaith, the bleſſed man muſt be like thoſe trees, *whoſe leaves ſhall not wither*, and *holy* men muſt be like *holly* trees, which do *alwaies* continue greene unto the end; for the Saints muſt not be like *Mandrabulus*, that offered unto *Iuno* the firſt yeere a ſheepe of *gold*, but the ſecond yeere a ſheepe of *ſilver*, and the third yeere a ſheepe of *braſſe*; nor like that man in the *Legend*, which being promiſed to *proſper* and to be inriched, if he would pray to God *thrice* every day; when his wealth began to be *increaſed*, he deſired a diſpenſation, that he might doe it but *twice*; and when hee became wealthy *indeed*, hee thought *once* a day was ſufficient; and then he forgat to pray at all, when he had all that he deſired; but they muſt be like King *Therons* courſers, that, as *Pindarus* ſaith, were never *weary* of running; and their zeale muſt be like the fire, which the *Veſtall* virgins kept in

Mat. 11 28.

Iohn 15. 4. Luk. 2. 37.

Pſal. 1. 4.

The ſervice of *Mandrabulus*.

The Legendarie rich man.

in *Rome*, or the *ſacrificing* fire upon Gods altar, that was *ever* to burne and *never* to be put out; they muſt *perſevere* unto the end, if they will be ſaved, as our Saviour ſaith.

Plutarch in Numa. Levit. 6.13. Mat. 24.13.

And yet moſt of us are as mutable as the *Moone*; we change every *moneth*; nay every *day* and every houre we alter our determinations; *nam hodie volumus, cras nolumus*; for this day we will ſerve God *preciſely*, and to morrow we will ſerve him not at all, ſaith *Drexelius*: nay, *aliud manè aliud placet veſperi*. we are zealous in the *morning*, and many times key-cold before the *evening*; being never the *ſame*, ſeldome our *ſelves*; but like a *cloud*, that is caried away with every winde, ſo we rowle *Syſiphus* ſtone, and we fill *Danaus* tunne, while in the *ſelfe-ſame* houre, we will and nill the ſelfe ſame thing. And therefore our reſolutions to ſerve God, are not like an *inexpugnable* tower, ſited upon the ſide of an *inacceſſible* hill, and founded upon the face of an *inconcuſſible* rocke; but they are like a houſe of clay, builded upon the ſands, which every blaſt of winde or raging ſtorme will ſoone caſt downe.

How unconſtant we are in all our actions.

Drexelius heliotrop. l. 4. c. 5. §. 2. & 3. Iames 1.6.

And this made King *Saul*, that he could not ſtay for the Prophet *Samuel* one little houre, but he muſt *preſently* ſacrifice, becauſe *Samuel* came not *preſently* unto him; ſo the Diſciples will *inſtantly* be gone, if they doe not *inſtantly* finde their maſter Chriſt; and ſo moſt of us; when we pray to God, and ſeeke for any thing from God, we are like that wanton wench that danced before unwiſe *Herod*, and ſaid, *volo ut protinus des mihi*, I will that thou giveſt me by and by; ſo we muſt have our deſires granted *forthwith*, or we will deſire them no longer, we will pray no more, we can proceed no further; And therefore, as *Samuel* told *Saul* unto his face, that *he had done fooliſhly*, becauſe he was ſo *haſty*; ſo I beleeve theſe Diſciples did not *wiſely*, becauſe they returned ſo *quickly*; and we ſhall doe moſt fooliſhly, if we continue not in our prayers and ſervice to God unto the *end*; for *if the viſion come not, tarrie thou*; *quia veniens veniet & non tardabit*; becauſe it will come in its appointed time, ſaith the Prophet; And therefore Chriſt, though he was *diverſly* perſwaded to come downe from the tree, and not to ſtay the *end* of his torments, when they cried unto him, *if thou beeſt the Sonne of God, deſcend from the Croſſe*, and we will beleeve in thee; yet, as Saint *Chryſoſtome* well obſerveth, *ideo de cruce non deſcenderet, quia filius Dei erat*. he would not therefore deſcend from the Croſſe, becauſe he was the Sonne of God; but he would expect the *end* of his ſufferings, till he might ſay, *all is finiſhed*, that all we might receive the *fruits* of his Paſſion; becauſe the Sonnes of God muſt never give over waiting upon God untill the *end*. And therefore, as King *Ioakim* was held in priſon, 37. yeeres, and yet after all that while was reſtored both to his liberty and to his kingdome; becauſe he waited *patiently* and prayed moſt *conſtantly* unto the Lord all this time; ſo ſhould we never *deſiſt* our prayers, and never *give over* to ſerve our God, untill he hath mercy upon us; but, as the Sonne of *Syrach* ſaith, *ſuſtine ſuſtentationes Dei*, when thou commeſt to ſerve the Lord, *prepare thy ſoule for temptation, ſet thy heart aright, and conſtantly endure, and cleave unto him, and depart not away, that thou maiſt bee increaſed at thy laſt end*. And ſo much for the *coherence* of theſe words.

1 Sam. 13.9.

How ſoone wee are weary of well doing.

Mar. 6.25.

1 Sam. 13.13.

Hab. 2.3.

The conſtancy of Chriſt.

Mat. 27.42.

Chryſoſt. ſuper Mat. cap 27.

Ioh. 19.30.

Baruch c. 4 v. 21. & 27.

Eccleſ. 2.1, 2, 3.

2. The *ſubſtance* of this Text containeth theſe two ſpeciall parts;

2. The ſubſtance of the Text containeth two parts.

1. *Qua & qualis fuit*; who and what manner of woman this was.
2. *Quid fecit*, what ſhee did; ſtood without the Sepulcher weeping.

1. That you may the better know this woman, you muſt underſtand that this *Mary* was
1. A *great woman*.
2. A *great ſinner*.
3. A *great penitent*.

1. Who this *Mary* was.

1. She was a *noble* woman, and one of the blood-royall of the Tribe of *Iudah*, and as they ſay, daughter unto one *Syrus* and *Eucharia*, and ſiſter unto *Lazarus* and *Martha*: and ſhe was called *Mary Magdalene*, a *Magdalo caſtro*, from Magdalen

1. A noble woman

Whence ſhe was called *Mary Magdalen.*

Magdalene caſtle; for when the inheritance of *Syrus* was to be divided amongſt his children, *Lazarus* had all the poſſeſſions that were in Ieruſalem, *Martha* had *Bethanie*, where *Lazarus* was raiſed out of his grave, and *Mary* had the caſtle of Magdalen, which was neere unto *Naim*: and from that ſhe was called *Mary Magdalen.*

2. A great ſinner. *Iuvenal. Satyra 8. p. 76. Palengen. Iuvenal. Ibid. Sat. 8. Ne collapſa ruant ſubductis tecta columnis.*

2. You heare ſhe was a *noble* woman, a great Lady no doubt; but the Poet tells us, ——*Nobilitas ſola eſt atq; unica virtus:*

——*Hac nobilis Hector*

Alcides q; fuit;

Vertue onely is the true nobility, and they that are not ſo, are nothing; becauſe, as the ſame Poet ſaith, —*Miſerum eſt aliorum incumbere fama*, it is but a poore ſhift and a miſerable thing, to depend upon the glory of another; and we find that the parents blood, ſtain'd with the childrens vices, is not ſo good as *Nebuchadnezzars* Image, which was of gold and clay mixt together. And therefore that we may know this woman the better, we muſt know what ſhe was by her *behaviour*; becauſe vertues come not by deſcent of *blood*, nor are retained by eminency of *perſonage*, but by excellency of *cariage*; and we find that this woman was once very *vitiouſly* given; in plaine termes, σπαταλῶσα γύνη; a wanton woman, given to luxurie, and remaining in luſt; an unchaſt Lady, an adultereſſe; and as ſome write, *proſtibulum*, a notable, enormous, publique publican; or a common curtezan, whoſe head-ſtrong affections (which *Nazianzen* calls, ἵπποις θερμῶς καὶ δυσκάθηποις; fiery horſes, horſes hard to be ſit on) did carry her to the ſuburbs of hell; ſo neere, that ſeven divels had gotten hold upon her, to hurrie her headlong, like *Quintus Curtius*, into the bottomeleſſe gulph, where there is nothing els *but weeping and wailing and gnaſhing of teeth*; And, what is ſuch a woman, but as the Poet ſaith, θηρῶν ἁπάντων ἀγριωτέρα κακὴ γυνή, a wicked woman, worſe then all wild beaſts: or as another ſaith, ὀδὸς πέφυκεν ἀσπίδων, καὶ θηρίων πολὺ κακῶν; the very poyſon of aſpes, and the ſtore-houſe of all evill.

Dan. 2. 32, 33.

χήρα σπαταλῶσα.

1 Tim. 5. 6.

Inter diverſarum ſententiarum annexas ſeveras. Theognidis. μετὰ κακῶν πέφυκε φῶτος γυνή. *Plenum malorum eſt omne muliebre.*

But is it not a wonder, that ſo *great a woman* ſhould be ſo *great a ſinner*, and ſo *noble* a perſonage ſhould be of ſo *baſe* a cariage?

Mat. 25. 29.

I anſwer, that *greatneſſe* may lawfully challeng *goodneſſe* from thoſe, that are great; for *to whom much is given, of them much ſhall be required*; that is, to whom God hath beſtowed *great* honours, *high* places, and *much* dignity, of them he expecteth *much thankefullneſſe* and great ſervice; and good reaſon, that *eminent* perſons ſhould produce *excellent* vertues; and yet commonly it is not ſo; for *great* ones thinke they may ſinne by *authority*, and their authority is ſufficient to keepe them without reproofe; and oftentimes ſo they doe; for it is recorded by *Flavius Vopiſcus*, that all the names of the good Emperours might eaſily be ingraven *in uno annulo*, in one little ring; and I thinke *Platinas* good *Popes*, eſpecially if we beleeve *Iohn Bale*, would ſcarce double the number of the good *Emperors*, if you begin to number them after the time of Pope *Gregory*, which was the *worſt* of all that went before him, and the *beſt* of all them that came after him; ſo *few* were good of ſo *many* of them; and the Sonne of *Syrach* ſaith, all, that is, of the Kings of *Iſrael* and *Iuda*, except *David*, *Ezechias* and *Ioſias* were *defective* and *forſooke* the law of the moſt high; and therefore Saint *Paul* tells us plainely, that *not many wiſe men after the fleſh, not many mighty, not many noble are called*; ſome there be that be very zealous, but not many; And the reaſon hereof may be twofold.

How few great ones are good.

Iohannes Bale de vitis Paparum.

Eccleſ 49. 4.

1 Cor. 1. 26.

Why many of the nobler ſort are not called. 1. Reaſon.

1. Becauſe they have *power* to doe what they liſt; they have *wealth* to oppreſſe, to be proud, to be drunke, to corrupt thoſe that will, and ſo forth; and they have friends to *excuſe* them, to *defend* them, when they doe ſpill the bloed and ſucke the life of innocents; ſo they have the *meanes* to ſin, when the poore man hath not the *power* to offend.

2. Reaſon.

2. Others have not the power to *hinder* them; and none dares *reproove* them; whereas, if a poore man ſinne, he is preſently *reprehended*, and perhaps *reſtrained* from his ſinne, that hee may bee *reuued* by grace; but the great men are

ſo

so farre from being *reprooved*, that they are often times *flattered* and applauded in their evill deeds: Nay more then this, wee see their *servants* so bold upon their masters greatnesse, that they will *presume* to practice those *horrid* things, kill, sweare, swagger, and abuse both men and women, which many others dare not doe: and the *boldest* reprovers of meane mens sinnes, are many times *afraid* to reprove these feareless sinners; so miserable is the glittering state of *graceless* great ones; so powerfull to sin, and so linked in sin, that they know not how to *get* out, nor we, how to *bring* them out, except we bring our selves into danger; but for my part, let my tongue for ever cleave to the roofe of my mouth, if ever it feares to crie *shame* on those greatest men, that will, without shame, *dishonour* God, or suffer their attendants to do the same without *reproofe*; I wish them alwaies to remember what the Psalmist saith; *who so leadeth a godly life he shall be my servant, he that is wicked shall not live in my house, and he that telleth lies shall not tarry in my sight*; for it is most certaine, that he, which *feareth* God, will prove to be the *best* servant.

The servants of great men how they doe presume to sin under their masters wings.

The miserable estate of great men.

See Psal. 101. 7. and reade it often over.

3. As this woman was a great *sinner*, so she is now a great *penitent*; and indeed, she was not before so *sinfull*, as she is now *sorrowfull* for her sins; and so all the examples of Gods Saints do teach us, that *great sins* must be *greatly sorrowed* for, and our repentance must be in *weight* and *measure*, according to the height and measure of our transgressions; for as *Manasses* made the streets of *Ierusalem* flow with blood, so he made the prison of *Babylon* swimme with teares; and as Saint *Peter* denied his master most *cowardly*, so he went out and wept most *bitterly*; and therefore, let not those that have rob'd *Churches*, and devoured *Lord-ships*, and beene the undoing of *many many* poore men, thinke that a *small* satisfaction will be sufficient for such *hainous* transgressions; for you must either repent in *measure*, or he will punish you in measure, *& juxta numerum criminum erit numerus plagarum*, and the number of your stripes shall be, according to the number of your sins. And so much for the woman, who and what she was.

3. A great penitent.

That we must be greatly penitent, for great sins.

Mat. 26. 70, 72, 73. 75.

2. For the *action* of this woman, *what she did*, the Evangelist saith, *shee stood by the Sepulcher weeping*: wherein we may observe

1. Her posture, *stetit*, she stood.
2. Her place, *juxta Sepulchrum*, by the Sepulcher.
3. Her demeanure, *plorans*, weeping.

2. The action of this woman, wherein three things are observable.

1. *Stetit*, she stood; the most Expositors upon the first Psalme tell us, there be three *sorts* of sinners, and three *degrees* of sinning.

1. Her posture.

Three degrees of sinning.

1. Walkers. 2. Standers. 3. Sitters in sin.

The first is *bad*, the second *worse*, the third *worst of all*. So there be three degrees of grace; first, an *upright conversation*, when, with *Enoch*, we doe walke with God; second, a *constant perseverance*, when, as the Apostle adviseth us, *we doe stand fast in the faith*; and thirdly, a *perpetuall delight* and complacencie; when we set up our *rest* and take our chiefest *pleasure* and contentment in the love and service of God; and this woman had attained to the *two first* degrees, but to the *last*, as yet, she had not fully atchieved; because she stood *without* the Sepulcher, and had not yet enjoyed the *presence* of Christ; so before we come into our *graves*, and have the *fruition* of the *sight* of God, we shall not place our *whole* delight in his love, but we shall be oftentimes distracted with the vaine delights and pleasures of this world.

Three degrees of grace.

Perfection not to be had in this life.

2. The *place* where she stood was, *juxta Sepulchrum*, by the Sepulcher; where you may observe these two points.

2. Her place, where two things are to be observed.

1. That the Sepulcher of *Moses* was *hid* from the children of *Israel*, and no man knoweth the *place* of his buriall to this very day: and yet the divell, when *Michael* strove with him about the body of *Moses*, (as Saint *Iude* testifieth) would faine have *revealed* it unto the people, that so he might induce them to *Idolatry*, to runne in pilgrimage unto his *tombe*, and to adore such a saviour, as their god; but the Sepulcher of Christ was made knowne both to men and women; for they *saw* it, and went *into* it, as Saint *Iohn* witnesseth; And yet the divell laboured

1. Observation, Deut. 34. 6.

Why the divell would reveale the burying place of *Moses*.

Ioh. 20. 6. & 8.

what he could, with armed ſouldiers to keepe all men from it; that ſo he might hinder us to beleeve the *Reſurrection* of our Saviour Chriſt; but God would not ſuffer the *one* to be reveiled, nor the *other* to be concealed from us; and the reaſon is, becauſe God is deſirous to *conceale* all things from us, whoſe knowledge may be *hurtfull* to us; ſo he would not have *Adam* to eate of the tree of *knowledge*; becauſe he knew, the knowledge that he ſhould get thereby, would undo him; ſo he will not have us to know the *myſteries* of his *ſecret* counſells, of *Election*, *Reprobation* and the like; becauſe he knoweth, that the knowledge of theſe things will not a little hurt us, in abating our *zeale* and increaſing many *needleſſe* queſtions and contentions amongſt us; and ſo he would not ſuffer the place of *Moſes* buriall to be made knowne to any; becauſe he knew, that the knowledge thereof would produce nothing, but *iniquity* and *miſery* unto all that knew it; And on the other ſide, God is moſt ready and willing to *reveale* thoſe things to us, whoſe knowledge may be *profitable* for us; ſo he would have us to know his *revealed* will; becauſe this knowledge makes us happy; and the *ignorance* thereof will *deſtroy* us, when, as our Saviour ſaith, *wee doe erre, becauſe wee know not the Scriptures*; and ſo he would have us to know the *place* of Chriſt his buriall, and would not ſuffer the *malice* of the divell, nor all the *power* of the Iewes, to keepe off the followers of Chriſt from looking into his Sepulchre; becauſe he ſaw that the *ſight* thereof might prove an argument of a ſingular uſe, to induce them the ſooner to beleeve the *Reſurrection* of Chriſt.

Why God reveaſeth ſome things, and concealeth other things from us.

Deut. 34.6.

What we ſhould labour to know, and what wee ſhould forbeare to know. Mat. 22.29.

And therefore this ſhould teach us, *to ſearch the Scriptures*, that we may know the *will* of God; and yet *ſapere ad ſobrietatem*, to be wiſe unto ſobriety; leaſt too much *curioſity* may drowne us, with *Ariſtotle*, in this bottomeleſſe ſea, or burne us, with *Plinie*, in mount *Veſuvius*; becauſe as *Moſes* ſaith, *the ſecret things belong unto the Lord our God, and thoſe things, that are revealed, belong unto us and our children.*

Iohn 5 39.

Deut. 29.29.

2. Obſervation.

2. In that ſhe ſtood by the *Sepulcher*, it did put her in minde of her *mortality*; for the word μνῆμα or μνημεῖον, a monument, which the Evangeliſt uſeth in this place, is derived of μνημονευω, to remember; becauſe it puts us in *minde* of our owne ſtate and condition: and therefore the Chriſtians of the primitive Church did uſe to viſit the *monuments* of the Saints, to ſhew that they were not *annihilated* or reduced to nothing, but *tranſlated* to a better place, and to put themſelves in minde of their *owne* death; even as King *Philip* was wont, to have a boy to cry every morning at his chamber doore, *Philippe, memento te hominem eſſe*, ô *Philip*, remember that thou art a man; becauſe this ſhould put him in mind of his *mortality*, and mortality of the *contempt* of all earthly vanities; for when we die, what good will all theſe things doe unto us? and therefore this makes us to *purchaſe* and build, and to put no end unto our deſires, as if we ſhould live for ever; becauſe we doe not thinke that we are ſo *neere* our death; for he might eaſily be perſwaded to deſpiſe all things, that could fully be induced to beleeve that he muſt *preſently* leave all things: and therefore *Eſau* ſaid right in the *theſi*; loe, *I die, and what good will my birth-right doe unto me?* becauſe *death* deprives us of all *worldly* things, and ſuffereth us to tranſport nothing with us, but our winding ſheete.

Paſor in verbo μιμνησκομαι. *p.* 590.

That we ought alwaies to be mindfull of our mortality.

King *Philips* practiſe.

The cauſe of our inſatiable deſires.

Gen. 25.32.

But if our meditations would make a right *uſe* of our Saviours *Sepulcher*, then ſhould we remember theſe thirteene particulars.

Thirteene things memorable in the Sepulcher of Chriſt.

1. That there was in it, *Myrrhe*, which is the embleme of *mortality*.
2. *Aloes*, which is *bitter*.
3. The *linnen* clothes, which were *cleane*.
4. The *handkercher*, which did cover his *face*.
5. That it was hewen out of a *rocke*, which was very *firme*.
6. That a great *ſtone* was rolled to the doore of the Sepulcher.
7. That it was *ſigned* with the ſeale of the High-Prieſt.
8. That it was a *new* tombe, wherein never any one was laid before.
9. That it had a *watch* to keepe it, leaſt the *body* of Chriſt ſhould be ſtollen away.
10. That

10. That it was in a *garden* of all ſweet and pleaſant flowers. *Ammin.ſ.3.nu.13 c.3.§.3.*

11. That it was in mount *Calvarie*, where Chriſt did ſuffer.

12. That it was nigh unto *Hieruſalem*, which is the viſion of peace.

13. That it was *Ioſephs* tombe, which ſignifieth *increaſe* or augmentation.

For all this is to teach us

1. That we ſhould *mortifie* our members, luſts, and all paſſions, as the Apoſtle ſpeaketh. Col.3.5.

2. That the bitterneſſe of *repentance* and contrition ſhould be as *ſalt*, to ſeaſon all our tranſgreſſions.

3. That our *ſoules* and bodies ſhould be as *pure*, as the whiteſt clothes.

4. That we ſhould cover our *faces* with *humility*, leaſt with the Phariſee we become *proud* of our owne good workes. What the foreſaid obſervations ſhould teach us.

5. That our *faith* be as ſurely built upon *Chriſt*, as upon a *rocke*, leaſt in the time of *temptation* we fall away, and *ſtart a ſide like a broken bow*.

6. That our *purpoſe* and reſolution to ſerve God be like a great *ſtone* upon the doore of our ſoule, that nothing may enter into our *heart*, to diſturbe our pious thoughts.

7. That our *mindes* be indued with the *grace* of Chriſt, which is the true *ſeale* of the great High-Prieſt.

8. That we lodge no *ſinne* in our breaſts, before we entertaine the *body* of Chriſt.

9. That we *watch* and ward, night and day, and as the Wiſeman ſaith, *omni cuſtodia, cuſtodire corda noſtra*, above all watch, to watch our hearts, leaſt the malicious *Diſciples* of the divell ſhould *ſteale* away the grace of God from us. Pro.4.23.

10. That our *hearts* and mindes ſhould be as *incloſed* gardens, full of all good *fruites* and pleaſant flowers; as the *red-roſe* of patience, the *lillie* of innocencie, and the like; that our ſoules may ſay, *let my beloved come into his garden and eate his pleaſant fruit*. Cant.4.16.

11. That we ſhould ever be mindfull of the *Paſſion* of Chriſt; becauſe his *death* is the onely thing that freeth our ſoules from all ſinnes, as Saint *Auguſtine* ſpeaketh, and the Apoſtle before him, ſaying, *the blood of Ieſus Chriſt cleanſeth us from all our ſins*. Death of Chriſt cleanſeth us from all ſin. 1 Ioh.1.7.

12. That we ſhould live in *peace* with all men here on earth, and long to bee with the *Prince* of peace in heaven.

13. That we ſhould *increaſe* in grace, and grow, not as ſower ale in ſummer, worſe and worſe; but as good wine well kept, better and better, from one vertue unto another, untill our ſoules be *filled* with all goodneſſe; this is to bury the *body* of Chriſt in *Ioſephs* tombe; when his graces are ſowed in a *fruitfull* heart, that brings increaſe, of ſome thirty, of ſome ſixtie, and of ſome a hundred fold. That we ſhould increaſe in goodneſſe.

And thus, as the Prophet ſaith, *erit ſepulchrum ejus glorioſum*, we ſhall *beautifie* the tombe of Chriſt, and make his Sepulcher glorious: and to make this uſe of it *in monte proprio*, at our owne home, will be more availeable to us, then to runne in pilgrimage to ſee the ſame in mount *Calvary*. How the tombe of Chriſt is truly beautified.

3. The *demeanure* of this woman is ſet downe in this word *plorans*, weeping; where we may conſider, 3. Her demeanure, wherein two things are to be conſidered.

1. The *analogy* of this act, { 1. With the *name* of the woman. 2. With the *place* where ſhe ſtood. } 1 The analogie of this act.

2. The *nature* and quality of this act, { 1. *Simply* conſidered. 2. *Circumſtantially* diſcuſſed. }

1. This womans name was *Mary*, which ſignifieth *bitterneſſe*; and ſo this act was bitter; for Saint *Peter went out and wept bitterly*: to teach us, that as her *name* and her *nature* did ſo well agree; ſo ſhould we be, what we are called to be; for thou art called to be a *Chriſtian*; and to be a *Chriſtian* is to lead a *juſt* and a godly life; and therefore thou ſhouldſt not live like a *Pagan*, and be more unjuſt then a *Iew*; for, *quid prodeſt tibi nomen uſurpare alienum, & vocari quod non es?* what 1. With the name of the woman. That our names ſhould put us in mind of a godly life.

Laodiceans whence so called.

art thou the better to borrow a *strange* name, or to be called what thou art not? for the people of *Laodicea* were so called of λαος and δικαιος, a *righteous* people, whereas in very deed there were none so *unrighteous* as they; and therefore their name availed them nothing; because they were not what they seem'd to be; and therefore S. *Chrysostome* bids every one *aut esse quod apparet, aut apparere quod est*, either to be what he seemes, or to seeme as he is.

2. With the place where she standeth.

2. This *act* doth well agree with the *place* where this woman standeth; for *teares* are the fittest visiters of *Sepulchers*; because we should keepe a *decorum* in all things, as to *laugh* with them that laugh, to *weepe* with them that weepe, and so, to doe all things according as the *times, places,* and *occasions* doe require: and therefore, as it is an *hysteron proteron,* a most unseemely thing for the children of the *Bride-chamber* to fast, mourne, and lament; or for the sonnes of a *dying* Father, to feast, sing, and rejoyce; so it is most unfitting to doe any thing, contrary to the nature of the *persons, times* and *places,* which and wherein wee doe it; because, as the Wiseman saith, except to sin, *there is a time for all things* els; and, as that may be most lawfull for *Kings* and Princes, which is most unfitting for *Priests* and Bishops, *quia in alijs nugæ, in ipsis sunt blasphemiæ,* as Saint *Bernard* saith; so those recreations may be very fitting at *Christmas,* which is the time of *rejoycing* and feasting, that are most unfitting for *Lent,* which is the appointed time for *fasting* and praying; and therefore I could most heartily wish, that our *playes* and pleasures in *Lent* might be abridged, and not suffered to *swell,* as they doe, in *many* places, in the time of *pennance* and prayers; that the *piety* and devotion of our Church might be reduced to the *pristine* discipline of the Primitive Christians; and I doe verily thinke, the *two* late fearefull examples, the one on *Wednesday* last, in *Hebdomada Panosa,* as Saint *Bernard* calls it, and the other the *weeke* before, (when one of their tumblers broke his neck outright, and the other, shewing his tricks upon the rope, was very like to hang himselfe, if a Gentleman had not suddenly cut the rope) in *Salisbury* court, do call and cry for the same thing.

All things ought to be done in their season.

Eccl. 3. 1.

Priests and Bishops bound to live more strictly then any others. Mat. 24. 38.

And yet our Saviour noted this, as a great folly in the *Old* world; when their *danger* was most imminent, and the *Arke* preparing for the flood, then to be, like *Belshazzar, feasting* with his Princes, when his enemies were at his *gates,* most jocond and joviall, *to marry wives, and to plant vineyards*; as if God had made that time to be the onely time of their jollity; and our Saviour saith, it *will* be thus at the *end* of the world, when men shall be, as they were in the daies of *Noah,* that is, *eating and drinking, marrying and playing,* and doing all other things, that many men doe now adaies, untill the *judgement* of God swept them all away; for as *Demodocus* said of the *Milesians,* they were no *fooles,* but they did the *same* things that fooles did; so I doe not say, we are the men that God threatneth; but many of us * do the same things that God threatneth. Beloved, it is a *fearefull* thing when God saith to any Nation, as he did unto the *Ninivites*; *yet forty daies and Ninivie shall be destroyed*; and yet it is a great deale *more* fearefull and more lamentable, to *infatuate* men so, as not to know the times of their visitation, which makes them *sing* with the foole, when they goe to the gallowes; because the one is the signe of Gods *anger,* which by repentance may be prevented, the other of *destruction,* which cannot be avoided. And therefore Christ *wept* over Ierusalem, when he saw it *insensible* of those imminent miseries, that did inviron it round about. And this should teach us to pray to God for grace, that we may know the *times* and the *seasons*; to be heartily *penitent* when God *threatneth* us, and to be truly *thankefull* when he *blesseth* us.

The danger of misapplying times Mat. 24. 38.

* Even all the children of this world.

Ionah 3. 4.

Luk. 19. 41.

2. The quality of this act considered two waies.

2. For the *nature* and quality of the *action* of this woman, we find it like unto the woman her selfe, to consist both of

{1. *Body* and 2. *Soule*, } { *Heavenly*, *Earthly*, } { *Good* and *Bad.* } For

1. In

1. In some things she was *reprooveable*, and so she was reprooved by our Saviour Christ. And
2. In some things she was *commendable*, and so she was comforted and incouraged by Christ.

But, before we descend into these particulars, we will first speake of the *quality* of this action, in it selfe, *simply* considered; and then, as it may be *circumstantially* discussed, wherein we shall find it good or evill. For

The action of this woman considered.

1. Simply in it selfe

1. *Teares* are the messengers of the mind, and the *sorrowes* of the heart can by no better meanes be expressed, then by the *teares* of the eyes; for, *dum bene res habent, ne lacryma quidem extorqueri potest*; while things goe well with us, we cannot wring one teare out of our eyes; *sed adversa fortuna facilè rivulos emittit*, but a few crosses will make them flow like fountaines out of our hearts; and the more *silent* we are in our teares, the more *insufferable* is our griefe; *quia curæ leves loquuntur, ingentes stupent*, because *light* cares, like *empty* vessells, do make the greater sound, and the greater griefes doe amaze us: and therefore Saint *Ambrose* observeth Saint *Peters* sorrow to be very great, because he wept *bitterly*, but said *nothing*; so here, this woman stood wailing and weeping, and saying nothing.

Adversity the mother of teares.

Great griefes amaze us.

But as our *griefe* and sorrow is twofold, so our *teares* are likewise twofold,

1. *Evill*
2. *Good.*

} For

Two kindes of teares.

1. As there is a *worldly* joy for wealth, honours, and the like things of this world, so there is a carnall *mourning* and weeping for the *losse* of these things; and of these mourners and rejoycers, the world is full; when every one is so *apt* to grieve for a little worldly *losse*; and this sorrow is but the *beginning of sorrowes*; but this was not the sorrow of *Mary Magdalen*; and therefore it is besides my Text to prosecute the same any further.

1. Evill.

2. There is *another* mourning and weeping, which is *good*, and the *end* thereof is *joy*, as our Saviour saith; when all teares shall be wiped away from our eyes.

2. Good.

And we find three sorts of these good teares

1. Of *devotion.*
2. Of *compassion.*
3. Of *contrition.*

Three sorts of good teares. *Antonin. p 4. tit. 7. c 6 §. 3.*

1. Of *devotion*; so *David* did water his couch with his teares.

1. Of devotion. Psal. 6 6.

2. Of *compassion*; so *Ieremy* wished that his head were *full* of water, and his eyes a *fountaine* of teares, that he might weepe day and night for the slaine of the daughter of Sion; and so *Samuel* wept for *Saul*; and what man is he, saith *Antoninus*, that should have *many* brethren, and see *one* of them blind, *another* lame, a *third* slandered, a *fourth* leprous, and *all* infected or afflicted with some grievous plague or other, and would not *weepe* and waile for the *miseries* of his distressed brethren? and yet such is our case; for we are all *brethren*; and there is none of us all but is poysoned with some *sinne*, or plagued with some *punishment*; and therefore how can the bowells of compassion be in that man, *qui plangit corpus a quo recessit anima, & non plangit animam a qua recessit Deus*; which bewaileth the body, that is deprived of the soule, and will not bewaile the soule, that is divorced from God, saith Saint *Augustine*.

2. Of compassion. Ier. 9. 1, 2. *Vide* Iob 30. 25. & Psal. 35. 13. *Antoninus quo supra.*

The miseries of our brethren should make us to compassionate them.

3. Of *contrition*; so Saint *Peter*, when he had *denied* his master, *went out and wept bitterly*; and so *David*, after he had *offended* with *Vriahs* wife; and so *Manasses* and others.

3. Of contrition. Mat. 26. 75.

And answerable to these three *kinds* of teares, we read that our Saviour *wept* three severall times.

Destruct. vitiorū. p. 4. c. 53.

Our Saviour wept thrice.

1. At the raising of *Lazarus*, as for many other respects, so likewise for this, that hereby there was a *prolongation* of his present miseries, and a *dilation* of his entrance into eternall joyes; which is a *speciall* cause of weeping and wailing, as the Prophet sheweth, *hei mihi quia incolatus meus prolongatus est*; and therefore *by the waters of Babylon wee sate downe and wept, when wee remembred thee, ô Sion*; wee should weepe in this *world*, when we thinke of *heaven*, that wee

1. When he raised *Lazarus.*

Psal. 137. 1.

are ſo long detained from that *happy* place.

2. Over the city of Hieruſalem.

2. When he beheld the city of *Hieruſalem*, and thereupon conſidered, how they ſhould be deſtroyed: becauſe he deſireth not the death of a ſinner, but lamenteth to ſee the deſtruction of his creatures.

3. In the garden of Gethſemane.

3. In the *garden*, when he offered up *prayers*, with ſtrong cries and teares unto God; that is, for our ſinnes, to *blot* them out by theſe *teares*, which could be pardoned by no other meanes.

Et Ariſtides in Epicedio. καὶ ὁ τῶν Σιμωνίδου δάκρυων. *Qualis Symonidis hanc mororem digne lugebat.*

And if we conſider it well, we ſhall finde this womans teares to reliſh of all theſe three *ſorts* of teares, and each ſort was like the teares of *Symonides*, whereof *Catullus* ſaith,

Paulum quidlibet allocutionis,
Mœſtius lachrymis Simonideis. } For

Maries teares threefold.
1. Of devotion.
2. Of compaſſion.

1. She did exceedingly weepe and waile for her Saviours *abſence*, which was her *devotion*.

2. She was ſorrowfull for his *mother* and for his friends, which had loſt him as well as ſhe; which was her *compaſſion*, to weepe with them that weepe, and to be ſorrie with them that are ſad.

3. Of contrition.

3. She knew our *ſinnes* were the cauſe of his death; they *betrayed* him, they *ſcourged* him, they *nailed* him to the croſſe, they *laid* him in his grave, they *ſent* him to hell, and they brought *all* the miſeries, that he ſuffered, upon his head; and therefore, ſhe doth the rather *weepe* and lament, both his *ſufferings*, and his abſence; becauſe ſhe was a *great* cauſe thereof her ſelfe; her ſinnes were the procurers of his death, and the greatneſſe of her *ſinnes* did cauſe the greatneſſe of her *ſorrow*; the multitude of her *tranſgreſſions* extracted the immeaſurable flouds of her *teares*; ſhe was not afraid, to waſh away the *paintings* and the *patches* of her face with bitter teares: and this was her *contrition*: καὶ Θεὸν λύπη; a ſorrow towards God, that ever ſhe had ſo *hainouſly* offended his Majeſty; for we read of a certaine *bird* or fowle, that hath the *face* and viſage of a man, and yet is moſt *fierce* and cruell againſt man, and doth moſt greedily covet to ſucke the *blood*, and eat the *fleſh* of man; but when he hath *killed* any man, and *fed* himſelfe therewith unto the full, and being *drie*, doth go to the brook to quench his thirſt, and then looking into the *cleare* water, doth behold his owne *countenance*, and conſidering what he hath done, deſtroyed a creature of his owne *likeneſſe*, that ſo *lively* repreſented his very image,

Holenb in lib. Sapient. The fowle that reſembleth a man

——quamvis non omnibus una,
Nec diverſa tamen——

Though not in all things the *ſame*, yet not much *different* in any thing; he doth preſently returne into the *wilderneſſe*, and there conſumes himſelfe in *diſpleaſure*, and will neither *eat* nor *drinke*, untill he dieth; becauſe he hath been the *death* of ſuch a one, as did ſo *perfectly* beare in his face, his owne *feature*.

Who is meant by that fowle.

And this *fowle* may ſignifie every *fooliſh* man, which, by his ſinnes, hath deſtroyed the *image* of God: and therefore, when he commeth to the chryſtall *fountaine* of Gods Word, that *ſets before our eyes the things that we have done*, defiled his *created* image, that was in us, and murdered his *eternall* Image, that was ſent unto us; we ſhould returne into the *wilderneſſe*, to depart from the delights of this world, and there be ſolitary and ſorrowfull by weeping and wailing, untill we have conſumed thoſe *luſts*, and killed thoſe *ſinnes*, that have put to death the Lord of life.

Pſal. 50. 21.

2 Reg. 5. The powerfull effects of the teares of contrition.

For this water of *contrition* is like the river *Iordan*, wherein *Naaman*, waſhing himſelfe ſeven times, was made wholly cleane; or rather like the *red ſea*, wherein *Pharaoh* and all his hoſt were ſoone drowned; that is, the *Divell* and all vices are ſoone ſmoothered, in the *teares* of a repentant ſinner; and therefore the Prophet *David* ſaith, *contribulaſti capita draconum in aquis*, thou haſt broken the heads of the dragons in the waters; that is, the *capitall* ſinnes of the red dragon the Divell, thou haſt bruiſed and battered to pieces in the *teares* of true repentance; this flood of teares being like the river *Bracho* in *Sicilia*, wherein, if

The property of the river Bracho.

the

the *blackeſt* ſheepe be bathed, they will preſently become *white*, ſaith mine Authour; I am ſure, if we bathe our *ſcarlet* ſins in theſe *teares*, that do ſpring from *faith* in Chriſt his bloud, they will become as white as *ſnow*: and then, as *Pharaohs* daughter, when ſhe deſcended into the river, did find a *babe* among the flagges; ſo when we deſcend into this fountaine, we ſhall find that ſweet babe, *Chriſt Ieſus*, which *ſhall wipe away all teares from our eyes*; and God will comfort us with the *conſolation* of his Spirit, even as the Prophet ſaith, *According to the multitude of the ſorrowes, that I had in my heart, thy comforts have refreſhed my ſoule*: a moſt *excellent* ſaying for every penitent ſinner; the more *ſorrowes* he hath for his ſinnes, the more *comforts* he ſhall have from God; and if thou haſt *no ſorrow* for thy ſinnes, thou canſt have *no comfort* from God; becauſe, as the Prophet ſaith, Chriſt was ſent into the world *to preach the Goſpell unto the poore, and to comfort all that do mourne in Sion*; and therefore, no *mourning* in the *Church*, no *comfort* from *Chriſt*.

Rev. 7. 17.

Quanto eſt quiſq; ſanctior, & deificis rijs ſanctiùs plenior, tanto ſit ejus fletus in orando uberior. Aug.

Eſa. 61.

But there be *three* ſpeciall impediments, that doe hinder theſe three ſorts of teares.

Three impediments of theſe three ſorts of teares. *Deſtruct. vitiorum P. 4. c. 53.*

1. The teares of *devotion* are ſtopped by the *inordinate* love, and *exceſſive* deſire of earthly things; for as *Cain*, which ſignifieth *poſſeſſion*, killed *Abel*, which ſignifieth *mourning*; ſo the love of this *world* choaketh up all the deſires of *heavenly* things; and this is figured by the pits, that the ſervants of *Abraham* digged, and the *Philiſtines* filled them up with earth; that is, the Divels do fill up our *hearts*, and all thoſe *wells* of piety and devotion, which the *Miniſters* of God had digged by the preaching of his Word, with the love of earthly vanities, honours, riches, and the like.

1. Worldly love.

2. The teares of *compaſſion* are ſtopped, by the *impiety* and uncharitableneſſe of our hearts; that we have no true *pitie* nor any ſympathizing affections towards our brethren; a ſtrange thing, that we can *behold* a man in miſery, and yet be *touched* with no pitie, and be *moved* with no compaſſion! S. *Paul* ſaith, *who is weake, and I burne not?* And *Iob* ſaith, *I did weepe over him that was afflicted, & anima mea compatiebatur pauperi*, and my ſoul did ſuffer together with the poore; but as the mouth of the well of *Haran* was ſtopped with a great ſtone; and therefore no *water* could be drawne up, before that ſtone was rolled away; ſo God muſt take away that great and cold *ſtone* of uncharitableneſſe, from the doore of our hearts, before the teares of *compaſſion* can be wrung out of any of us; or, as *Moſes* ſtruck the *ſtony rocke*, and the waters flowed forth, ſo he muſt ſtrike our *ſtony* hearts with croſſes and afflictions, and then we ſhall *weepe with them that weepe*.

2. Vncharitable hearts.

2 Cor. 11. 29.

Iob 30. 25.

Gen. 29. 2.

Pſal. 78. 20.

3. The teares of *contrition* are ſtopped, as by many other things, ſo ſpecially by the *ignorance* of our lamentable and moſt miſerable eſtate; for *if thou kneweſt* (ſaith Chriſt unto Ieruſalem) *the things that pertained unto thy peace*, that is, in what wofull caſe thou art, by reaſon of thy *ſinnes*, and the *puniſhments* that thou muſt ſuffer for thy ſinnes, for not making thy peace with God, *thou wouldſt weep*.

3. Ignorance of our ſtate. Luke 19. 42.

Teares to be prayed for.

And therefore, ſeeing we have ſo many *impediments*, to hinder us to ſhed forth theſe teares, and to ſtop theſe channels of ſweeter waters, we ought to pray to God for *grace*, that we might, with this *Mary*, weepe, both for our ſelves and others. For as *Achſa* the daughter of *Caleb*, and wife to *Othoniel*, riding upon an aſſe, asked of her father a *bleſſing*, which was, *ſprings of water*; and he gave her both the *upper* ſprings, and the *neather* ſprings; ſo the *ſoule* of man, *daughter* unto God by creation, and *ſpouſe* of Chriſt by *faith*, riding upon the paſſions of the fleſh, which is the *aſſe* that we are to bridle; if ſhe begs of God theſe ſprings of water, then will he preſently give her, both the teares of *contrition* and compaſſion, which are the *neather* ſprings, and alſo the teares of *devotion*, *de dilatione patriæ*, to long for heaven, which are the *upper* ſprings, that will make the *drie* grounds of our hearts to become very *fruitfull*.

Iudg. 1. 13. 14. 15.

The myſtery of Achſa diſcloſed.

And ſo much for the *action* of this woman, *ſimply* conſidered in it ſelfe.

2. As this *Mary ſtooped*, to looke more *narrowly* into the ſepulcher, ſo we are

now to *descend* more *particularly*, to examine her actions, not as she was *before* her conversion, but as she is now, *after* she became a true follower of our Saviour Christ. And the Apostle saith, *the woman was the first in transgression*; the divell made choice of her, to be his *first* instrument and engine, to *wheele* all the world round about; and ever since, he sought to effect many evills by the helpe of women: *Samson* he overthrew by *Dalila*; *Salomon* by King *Pharaohs* daughter and the rest of them, that turned away his heart from God; *Ahab* by *Iesabel*, who though he was bad inough of himselfe, yet, as the Scripture saith, he was made farre *worse* by her; and heresies, though they be fathered by men, that begat them; yet were most of them furthered by women, that nurced them; *Simon Magus* had his *Helena*; *Apelles*, *Philumena*; *Montanus*, *Prisca*; *Donatus*, *Lucilla*; *Priscillinus*, *Galla*; *Arrius*, the sister of *Constantine*; and *Nicolas* the Deacon, a whole flocke of such companions, that bred and nourished his wicked errours; because *Evahs* desire, of knowing more then God would have her to know, hath so infected *many* of this sexe, that, (as one saith) of all the creatures, that ever God created, there be no such *ensnaring* and attractive loadstarres to superstition and idolatry, as are women; and the *story* both of Gentiles, Iewes and Christians, doth make it plaine.

2. Circumstantially considered, as it was.
1 Good.
2. Bad.
1 Tim. 2. 14.

What mischiefes the divell effected by women.

Heretiques countenanced by women.

Women most prone to superstition.

Ier. 24. 3.

Yet as the Prophet *Ieremy* spake of the figges, *the bad were very bad*, and *the good were very good*; so, though hell it selfe can scarce affoord more damnable creatures then *wicked* women; as *Iesabell*, that dissembling and hypocriticall woman, that painted harlot, is made the *mother* of all wickednesse; yet heaven it selfe can scarce affoord more excellent creatures, then good and godly women, as *Mary* Θεοτοκος, the mother of God, who no doubt, is *next* in honour, unto our God Christ himselfe; and the Spirit of God, for the comfort of all *good* women, hath beene pleased to record the *memoriall* of many excellent Matrons; as, *Sarah*, *Rebecca*, *Debora*, *Bathsheba*, *Iudith*, *Susanna*, *Mary*, *Loys*, *Tabitha*, *Priscilla*, and the like, whose praise is in the Gospell; among whom I find this woman, in my Text, to deserve to be numbered in the *first* ranke; for, to take a view of some of her graces.

The commendation of good women.

1. The vertues & graces of this woman.

1. Her humility.

1. Her *humility* was very great; for it is observed of her, that she never *came* to Christ, but she presently *fell* at his feet; as

1. In the *house* of *Simon* the Leaper, *Luk.* 7. 38.
2. When she *besought* him for her brother *Lazarus*, *Iohn* 11. 31.
3. When she *heard* him preach, *Luk.* 10. 34.
4. When she *annointed* his feet, *Iohn* 12. 3.
5. After his *Resurrection*, *Mat.* 28. 9.

She ever *kneeled* downe unto him; to condemne the *Camelion* knees of those that will not *bow* to the presence of God; because pride is an ougly weed, bred in a dunghill; and it is pittie it should be ever transplanted into any better soyle; and humility is a flower of Paradise, and fit to adorne the bosome of a Queene; and they are the noblest Ladies that are humblest, and the proud ought, like sluts, to be despised.

2. Her love.

2. Her *love* was very great; for our Saviour himselfe, that knew her heart best, gives her this testimony, *quod dilexit multum*, that she loved *much*; and her actions doe sufficiently shew the sincerity of her affections; for

3. Her service.

3. Her *service* was no lesse then her *love*; for she bought *ointment*, before his Passion, to annoint him; and I pray you marke

Note two things.

1. *What it was.*
2. *How she did it.*

For

1. What it was. Mat. 26. 7.

1. It was *spikenard*, saith the Text; and every Evangelist hath a severall attribute to honour it; for Saint *Matthew* calls it, μυρον βαρύτιμον; an ointment of greater honour, or an ointment of greater price, then other ointments used to be; so *Suidas* useth the word βαρυτιμον: Saint *Marke* calleth it, ἀλαβαστρον μυρου νάρδου πιστικῆς πολυτελους, an alablaster box of very *sumptuous* ointment; So *Plutarch* useth the word πολυτελης: and Saint *John* calleth it, μυρον πολυτιμον, a very honorable

Mar. 14. 3.

Ioh. 12. 3.

rable ointment; so *Athenæus* useth the word πολυτιμον; so it was a very *pretious* gift; she spared no *cost* to bestow on Christ; and so *Iudas* doth confesse, and he gives praise inough to this ointment, saying, that *it might have beene sold for 300 pence*, whereas he sold his master but for thirty pieces of silver; And this her *bounty* may serve to condemne the base *niggardize* of our professors, that will bestow no ointment upon the mysticall body of Christ, but that, which our good fore-fathers have most *freely* given, they would most *maliciously* transferre to other abuses; thinking all *waste*, that commeth not to their bagges; so *Iudas* is not yet hang'd, while this *Iscariot* brood is yet alive; but *Crœsus* was most bountifull to the Oracle of *Apollo*, making an oblation of 3000 choice cattell, and 117 plates of gold, a Lyon of gold, that weighed 10 talents; and besides he gave two stately bookes, the one of gold, weighing eight talents, and the other of silver; foure silver tuns, two drinking cups, the one of gold, the other of silver, of a hideous greatnesse, containing 600 amphoras; and many other gifts of no small price, saith *Herodotus*, did *Crœsus* bestow upon *Delphos*; as silver rings, with the shape of a woman three cubits high, together with the chaines, girdles and bracelets of his Queene: and here you see, this woman, to her power, is no lesse bountifull to our Saviour Christ; so *true* Religion and *false* religion will spare to bestow no cost on God, which hath given us all that we have; and therefore it is an argument of *Atheisme* and *no* religion, to give nothing to the honour of our God. But

I oh. 12. 5.

The bounty of this woman condemneth our nigardize.

The bounty of *Crœsus* to the Oracle of Apollo.

Herodotus in l. 1. Clio p. 13.

2. How she did use it.

2. How did this woman *use* this ointment? not only bestow the *cost*, and let another performe the *worke*, like those that have a *will* to doe good, when they die, but others shall be *executors* to doe it; but she powred it forth with her *owne hands*; and when she had done that, *she washed his feet with her teares*, and then *wiped them with the haires of her head*; an *act* never *heard* of before, and never *done* by any but by her; *nunquid deerat sudarium?* What? was her ointment so *pretious* and she so *poore*, that she could not bring a *napkin* or handkercher, to wipe his feet, saith Saint *Hierom?* no, not so; for she was a noble woman rich inough, as I shewed to you before; but, *nihil dignius capillis*, nothing is wont to be accounted more *dainty* with women then their *haire*, the comeliest ornament that they have; yet she, to shew her *love* to Christ, makes none account of all this, but wipes his feet with the *haires* of her head: and so she useth the *allurements* of sinne, to be the *instruments* to expresse her repentance; and as the people spread their *garments* under Christ his feet, so shee doth account her *best* ornaments but base trifles that shee may winne her Saviour Christ.

That we ought to be the executors of our own wills.

Haire how comely for women.

Luk. 7. 38.

4. As her *love* and service to Christ, while he lived, was very great, so her *griefe* and sorrow for the losse of him, being dead, is as great; for she *weepes*, and cries, and laments exceedingly for the losse of him, *whom her soule loved*; she feared not the disfiguring of her face, with bitter teares. And

4. Her sorrow for the losse of Christ *Labor ungendi pectoris, dolor lugendi crevit Originem.*

5. To give you a taste of her *continuall* sorrowing for the losse of Christ, and the abandoning of *all* joy till she found him againe; I pray you marke, how her diligent *seeking* after Christ is exemplified with these particulars.

5. Her diligent seeking after Christ.

1. Very *early*, betimes in the morning, she came to the Sepulcher, *while it was yet darke*, whilest by course of *nature* she should have beene in her bed fast asleepe; but she tooke from *nature* to give unto *grace*; and therefore her eyes, *like the morning watch*, did all that *night* watch for the *morning*, that she might seeke him *early*, whom she loved so earnestly.

1. Early.

2. Very *painefully*, for she ranne to and fro, from her *house* to the Sepulcher, and from the *Sepulcher* back againe to her house, to tell his Disciples that the stone was rolled away; and then *againe* unto the Sepulcher, to see if she could heare any newes or tidings of him, as *Baronius* well observeth; she thought no paines inough to seeke him.

2. Painefully.

Vide Baron. annal. to. 1. anno Christi 34. cap. 184.

3. With *great diligence*, and carefull inquisition, to aske of every one that she saw, whether they could shew her any certainty of Christ; for first, she asked the

3. With great diligence.

two

Ioh. 20. 13. *Simplex & sancta mulier Christum requirebat a Christo, sic errando non erravit.*

two Angels, that sate where the body of *Iesus* had laine, if they knew where her Lord was laid; then seeing *Iesus* himselfe, and thinking him to be the gardiner, she speakes most *humbly* unto him, and intreats him *heartily*, (thereby to woe him, and to win him the sooner to tell her) saying, *Lord*, or good Sir, *if thou hast borne him hence, I pray thee tell me, where thou hast laid him*, where I may find him.

4. Without feare. Iohn 3. & c. 19. 38.

4. *Without feare*, not like *Nicodemus*, that came to see Christ by *night*, nor like *Ioseph* of *Arimathea*, that did *secretly*, for feare of the Iewes, come unto *Pilate* to beg the body of *Iesus*, nor yet like these Apostles, that *came* indeed to seeke Christ, but durst not *stay*, for feare of the officers; but she without all feare, *goes* to the Sepulcher, *staies* at the Sepulcher, and *inquires* of every one she seeth for Christ. An excellent woman; the *weaker* sexe, but *stronger* in affection and more zealous in her devotion then the rest.

5. With great courage. Ioh. 20. 15.

5. Without respect of her owne *strength*, she saith, that if she should but know where he was laid, she would take the dead corps and carry it away; yea, though commonly her *sexe* abhorres the sight of *dead corses*; and this, in all likelihood, was farre heavier, then a *womans* strength was able to beare away; yet, *quia verus amor nihil sibi judicat impossibile*, because true love thinkes nothing impossible for it, she saith, *she would take it away*.

Origines & Bernard in festo M. Magdalena. p. 190.

So here you see *virtutem cumulatam*, a heape of graces in this vertuous woman; and every grace in a *high* degree of perfection; for she is not *luke-warme* nor indifferent in any thing; but she is *most* zealous and vehement in *every* thing she doth; a vehement *lover*, a vehement *sorrower*, and a vehement *seeker* after Christ; and so in all things els; *quicquid vult, valde vult*, she followeth the counsell of the Wiseman, whatsoever she doth, she doth it *with all her might*; because God loveth not any luke-warme professors, but wisheth, that we were *either hot or cold*, either true *Zelots* or right *Demasses*, and not to be like *Ephraim*, as a cake baked on the *one side*, and quite dow on *the other*, or like the Poets Meremaid, whereof *Horace* saith,

That God hateth luke-warme professors. Revel. 3. 15. Hos. 7. 8.

Horatius de arte Poetica.

Desinit in piscem mulier formosa superne,

That lovely *face* of a beautifull woman, doth carry the unseemely *tayle* of an ougly fish; because God requireth *all* in every thing, that we give to him; as all our *hearts*, all our *soules*, all our *strength*: and therefore this woman *seeketh* him, *lamenteth* him, and doth *all* she doth with all diligence.

Origines to. 2. hom. 10. in diversis. p. 458.

And this should teach us, as *Origen* saith, *sequi hujus mulieris affectum, ut veniamus ad effectum*, to follow the steps of this woman, that we may come to the same effects; for it is a good rule, to *imitate* the Saints in good things; and therefore, to excite *Ascanius* to all noble undertakings, the Poet saith,

We ought to imitate the good examples of the Saints.

Te pater Æneas & avunculus excitet Hector;

Let thy father *Æneas* and thy uncle *Hector* stirre thee on; and so the Divine saith; if you would learne faith and confidence in God, thinke upon *Abraham* the Father of the Faithfull; if you desire to lead a chast and a pure life, thinke upon *Ioseph*, the patterne of chastity; if you would meekely sustaine the insupportable afflictions of the *minde*, and the tormenting diseases of the *body*, thinke upon holy *Iob*, whose *patience* we are advised continually *to remember*; And so whatsoever vertue, grace or goodnesse, you desire to imitate, you may find a samplar in your predecessors, which, as *Lucretius* saith, —*Sicut cursores, vitai lampada tradunt*; have resigned the *torches* of their life, as *lampes* and lights for us to walke thereby; for, though the Wise men of the East had but *one* starre to guide them to *Bethlem*, where our Saviour lay in his cradle; yet we have all the *assembly* of Gods Saints, the *glorious* company of Martyrs, and the *holy* Church throughout all the world, as so many *millions* of starres to inlighten our way to the kingdome of heaven, where Christ sitteth on his throne of glory.

James 5. 10.

What great helps we have to further us to heaven.

Among whom, this blessed woman may be as a loadstone, to draw us unto goodnesse: and from this one example of one woman we may learne these many instructions; *Disce diligere Deum Christum, disce plorare Dei absentiam, & desiderare*

What the example of this woman teacheth.

rare præsentiam: disce quærere & investigare, nulla adversa formidare, & nullam consolationem extra Christum capere; as, to observe our lessons more particularly.

1. Learne how to *love* Christ, and spare to bestow *no cost* on Christ; but, as the *elders* cast their *crownes* to the ground, and this woman took her *haire*, the braveſt ornament of her head, to wipe our Saviours feet; ſo ſhould we throw down *all* the *chiefeſt* things that we have, at the foot-ſtoole of God, to do our Saviour ſervice. 1. To love Christ. Rev. 4.10.

2. When Christ is taken from us, we ſhould *bewaile* our miſerable eſtate, and never *joy* in any thing, till we find him againe; *quia hoc ſummum malum, & ſerijs lachrymis dignum, amittere Deum Christum*; becauſe no *loſſe* can be comparable to the Loſſe of Christ; and we were better to leeſe the *whole* world, than to *leeſe* him alone; and therefore the Poet ſaith, 2. To bewaile the loſſe of Christ. *Defuit quem conderet, ſed non defuit quem ploraret, &c. Magus plorabat, quò magus ille deerat, Origen.*

Omnia ſi perdas, Chriſtum ſervare memento,
Quo ſemel amiſſo, poſtea nullus eris.

Object. But here you will object and ſay, how can Christ be *loſt*? Is he not in heaven, on the right hand of God, making interceſſion for us? And therefore how can he be taken from us?

Sol. I anſwer, that Christ may be loſt and taken from us two ſpeciall wayes.

For { 1. *Really*, by apoſtaſie. 2. *Seemingly*, by temptation. } Christ loſt 1. *Realiter.* 2. *Apparenter.*

1. Some loſe him *really* and finally, when after they were *inlightened*, and had *taſted* of the heavenly gift, and were made *partakers of the Holy Ghoſt*, and have taſted of the *good Word* of God, and of the *powers* of the world to come, they do *fall away* from all that *grace*, which they had *received*, and return againe, with the *dog*, unto his vomit, and with the *ſow*, to wallow in the mire, and then tread under feet the *Sonne* of God, and count the *bloud* of the covenant, wherewith they are *ſanctified*, an unholy thing, and do *deſpight* unto the Spirit of grace. 1. Really by apoſtaſie Heb 6.4,5. 2 Pet. 2.22. Heb. 10.29.

2. Others loſe him for a *time*, (as this woman loſt him while he was in his grave) when, for the *greatneſſe* of their ſinnes, and for the *triall* of their faith, he *hideth his face from them, and they are troubled*; becauſe, with the Church in the *Canticles*, they have *ſought* him, but yet *find* him not; that is, not the comfortable *preſence* of his Spirit. 2. Seemingly, by temptation. Pſal. 104.29. Cant 3.1.

And, though this ſpirituall *deſertion* of the Saints be no wayes comparable, to that fearefull *dereliction* of the wicked; becauſe, as the Apoſtle ſaith, there being *no more ſacrifice for ſinne*, it is *impoſſible* to renew ſuch faithleſſe apoſtata's unto repentance; but theſe latter are onely left for a *time*, that they may the more clearely ſee their owne *wants*, and the more earneſtly *ſeeke* for Gods help; yet this *deſertion* is ſo dolefull unto them, that they can take no joy nor pleaſure in any earthly thing, till they do perceive the gracious preſence of God againe. Heb. 6.6. Why God ſeemes to leave his children.

But if you would know, *how Chriſt is loſt* unto his Saints, that you may take heed of thoſe wayes; I anſwer, that we loſe him here, even as *Ioſeph* and *Mary* loſt him in Hieruſalem, Luk. 2.44

Foure wayes, For { 1. By *negligence* and ſecurity. 2. By *ignorance* and blindneſſe. 3. By *perſwaſions* and opinions. 4. By the conſideration of *friends* and acquaintance. } Christ is loſt foure wayes *Dieterius ſuper Evang. Luc. c. 2.*

1. While we *ſleepe*, the grace of God doth waxe *cold* in us, and Satan doth ſow *tares* unknowne to us; and as *Ioſeph* went with Christ into the Temple, but through *negligence* to looke after him, he went homewards without him; So many come to the *Church*, to heare Christ; but when they have done their ſervice, they *leave* him ſtill in the Temple, and returne home *without* him, when they reſolve not to *doe* what they *heare*. Mat. 13.25. 1. By negligence.

2. As *Ioſeph* and *Mary* knew not, that Christ was left behind them, but thought that he was gone before; ſo many times, we do loſe Christ by our *ignorance* 2. By ignorance.

rance and blindneſſe in many ſpirituall points; becauſe it is not enough to *believe* in Chriſt, but we ought alſo to *know* what to believe; and therefore S. *Auguſtine* ſaith, *quod creditur non ignoratur*, that no man ſhould be *ignorant* of what he *believeth*; becauſe thoſe men, *qui ea, quæ Dei ſunt, neſciunt, a Domino neſciuntur*, which do not *know* the things of God, ſhall not be *knowne* by God, as S. *Gregory* ſaith.

Iſa. 53. 11. *Aug. in g. oct. & nouo ſerm. q. 113. to. 4. pag. 825. d. Greg. p. 1. Cur. Paſtor. c. 1. To. 2. pag. 3227. d.*

3. By opinion.

3. *Opinion* loſt Chriſt to many men; for *Arrius* thought he had him, though he denied his *deity*; and S. *Paul* himſelfe, before his illumination, thought he did God *good ſervice*, when he perſecuted the *Saints* of God; and ſo many others thinke they doe very *well*, when they doe *oppreſſe* the godly: but hereby they doe loſe Chriſt, and all Chriſtian piety; becauſe, as the Chriſtian Poet ſaith,

Opinion muſt not be the ground of our faith.

Non eſt credulitas, non eſt temerarius error
Vera fides; verbo nititur illa Dei.

Faith, goodneſſe, and true godlineſſe are not to be meaſured by the wilfull *opinion* of fooliſh men, but by the powerfull *demonſtration* of Gods Word: and therefore, as the Emperour *Marcus Antoninus* was wont to ſay in another caſe, ſo I ſay in this, *ejice opinionem, & ſalvus eris*, thou muſt caſt away thine opinion, if thou wilt be ſafe.

4. By our friends and acquaintance.

4. To thinke of *friends*, and kinsfolks, and acquaintance, more than Chriſt, makes us to loſe Chriſt; for they thought, Chriſt was among their *friends*, and they followed them, ſo they loſt him; and therefore, *recedant a nobis, qui dicunt, nolumus eſſe meliores quam patres noſtri*, let them depart from us, which ſay, we will not be better than our fathers, ſaith S. *Bernard*; and the reaſon is rendred by S. *Hierom*, *Quia nec parentum, nec majorum error ſequendus eſt, ſed authoritas Scripturarum, & Dei docentis imperium*; becauſe we muſt not follow the errours of our *Fathers* and anceſtours, but the authority of the *Scriptures*, and the command of God our teacher.

Bern. Ep. 91. pag. 849. The tenents of our friends muſt not be the rule of our faith. *Hieron. in Hierem. c. 9. To. 4 p. 286. d.*

And theſe are the *wayes* and meanes whereby many men do loſe their Saviour Chriſt. And therefore

3. To ſeek Chriſt diligently till we find him.

3. When we perceive the want of Chriſts *preſence*, we ſhould never give over ſeeking him, till we find him; yet I confeſſe, it is very hard ſometimes to find him; for here you may ſee, with what great *difficulty* this good woman *Mary* found him; *quia anxia venit, anxia redijt, & poſt multos dolores invenit Chriſtum*; becauſe ſhe came *ſad*, ſhe returned *ſorrowfull*, and with a great deale of *griefe* ſhe found Chriſt; and ſo it is not *eaſie* for us to find out the *truth*; and ſometimes it is *long* ere we find it; for not onely this *Mary* found him not by and by, but alſo a *better Mary*, the mother of Chriſt, when ſhe had *once* loſt him, was *three* dayes in ſeeking and ſearching after him, before ſhe could find him; ſo hard it is to find Chriſt, when we have loſt him.

That it is a hard thing to find out the truth and Chriſt after wee have loſt him.

But how *hard* ſoever it be to find him, and how *long* ſoever it be, before we find him; we ſhould, with this woman, never give over ſeeking, and never think any paines too great, till we find him; becauſe we were better loſe our *lives*, than loſe the life of *grace*.

2. The frailties and infirmities of this woman.

2. You have heard of the manifold *good* of this good woman; and yet ſhe was not ſo good, but that ſhe had ſome *ill* commixt with theſe good things; for *her wine was mingled with water*, and her *beſt* vertues were tainted with ſome *defects*, and thoſe defects and vices, like her vertues, were *morbus cumulatus*, a congealed heap of undigeſted humours; for, to take a more particular view of them,

1. Errour. *Hieron. ad Hedib. queſt. 5. Non credentes ſuſcitatum, credidêrunt ſublatum. Aug.*

1. Though it was *piety* in her, ſaith S. *Hierom*, *quod deſiderabat eum*, that ſhe longed for him; yet it was *infirmity* in her to ſay, *tulerunt eum*, they tooke him away; for herein ſhe did *belie* the ſouldiers that watched him; and we muſt not belie the Divell; for they *tooke* none of him away, but he *raiſed* himſelfe from his grave; and therefore this was an *errour* in this woman.

2. Errour. Mat. 5. 4.

2. Though our Saviour ſaith, *bleſſed are they that mourne*, yet her mourning was not altogether bleſſed herein.

1. *Quia*

1. *Quia non rectus*, becauſe it was not in all things *right*.
2. *Quia ſuperſtitioſus*, becauſe in ſome things it was *ſuperſtitious*.

For ſhe weeps, becauſe ſhe *finds* not Chriſt in his grave; whereas ſhe ſhould rather rejoyce, that he was *riſen* out of his grave.

3. Though ſhe was very deſirous to find Chriſt, yet *præpoſtero reditu peccavit*, in her too ſpeedy returne the firſt time, from the ſepulcher, ſhe did offend, ſaith *Rollock*; becauſe ſhe might have learned of the Angels, how things were, and perhaps where her Saviour had beene, if ſhe had not ſo *ſuddenly* departed from the grave. And

3. Error.

4. All this doth ſufficiently prove, that ſhe was either *incredulous*, or at leaſt *oblivious* of her Saviours words; for Chriſt told them, how *he muſt ſuffer and be raiſed againe the third day*; and this *incredulity* or *oblivion* of hers was indeed the cauſe of all other errours; and ſo, *Ignorantia ex ignorantiâ in ignorantiam præcipitat*; ignorance doth caſt us from one ignorance to another, like a *blind* man, the *more* he goeth, the *further* he is, commonly, out of his way. And therefore, *cum facilis eſt oblivio boni*, ſeeing the *beſt* men may ſoone *forget* good things, it is requiſite that we ſhould *often* preach unto them, though it were but to put them in minde of thoſe things, which they know; leaſt the *oblivion* and forgetfulneſſe of what they know, cauſe them to erre in what they never knew.

4. Errour.

Our incredulity the cauſe of many errours.

That we ought often to preach, though it were but the ſame Sermons.

And ſo you ſee, that although this *Mary* was a *bleſſed* woman, yet in theſe very acts of bleſſedneſſe, ſhe was not free from all *faults*; to teach us, that we muſt not looke for *perfection*, while we are in this vale of miſery, in the land of imperfection; and therefore, let no man deceive himſelfe; for we are but men, liable to many frailties; and when *Abraham*, *David*, *Noah*, *Daniel*, and *Iob*, and all the *beſt* men that ever lived, excepting Chriſt himſelfe, *in whoſe mouth was found no guile*, were ſubject to the *like paſſions* that we are, (as the Apoſtle ſpeaketh of *Eliás*) and were overtaken with many infirmities; we ſhould deteſt the contagious poyſon of *Pelagius*, who taught, that a man may by *nature* merit *grace*, and by grace attaine to ſuch *perfection*, as to be free from all weakneſſe; and when they pray for the *forgiveneſſe* of their ſinnes, it is rather a complement of *humility*, than any ſound *verity*; for we doe find, that no prerogative of *greatneſſe*, no profeſſion of *holineſſe*, no difference of *ſexe*, no priviledge of *age*, can exempt any one from common infirmities; but, as the curtezan *Lais* ſaid, *Philoſophers* did ſometimes knocke at her gates, as well as others; ſo the *beſt* men, and the *holieſt* women are many times overtaken with humane frailties: therefore when the *ſeers* are fallen blind, the *guides* have loſt their way, the *charmers* are ſtung by the ſerpents, and the *Saints* of God do faile in the common rules of wiſdome and godlineſſe, this ſhould be a *warning* for us all, to looke *well* unto our ſelves, and to take ſpeciall *care* unto our wayes, that we do not fall; for when the *okes* of Baſhan, and the *cedars* of Libanus do ſhake and tremble, what ſhall become of the *ſhrubs* of Cades? Surely the *greene* wood muſt needs warpe and ſhrink, when the *beſt ſeaſoned* timber cannot hold out; and ſlender *treſſels* cannot chuſe but bend, when the ſtrongeſt *pillars* do ſo ſoone bow under their burdens.

Iam. 5. 17. The errour of *Pelagius*.

No priviledge can exempt us from common infirmities.

The fals of others, what it ſhould teach us.

And ſo much for the *vertues* and the *frailties* of this woman.

Now you muſt underſtand, that, as the *actions* of this woman were thus *mixed*, of a double nature, ſo our Saviour dealeth with her in a *double* manner; for

Two things obſervable.

1. He *reproveth* her for her errours;
2. He *comforteth* her for her goodneſſe.

} For

1. He ſaith unto her, *Mulier, quid ploras?* Woman, why weepeſt thou? Whom doſt thou ſeeke? As if he ſhould ſay, thou haſt no *reaſon* to weepe; becauſe he that thou ſeekeſt among the dead, is alive; and therefore thou doſt not *well*, to weepe and waile as thou doeſt, and to ſeeke the living among the dead. And this teacheth us

1. Chriſt reproveth her errours, and what we learn thereby.

1. That although Chriſt will not *breake the bruiſed reed*, nor *quench the*

1. Leſſon.

Chriſt cannot abide evill in his deereſt followers. Heb 3. 2.

ſmoaking flaxe, but will rather *kindle* and cheriſh the leaſt ſparke of grace, that he ſeeth in his ſervants, then *reject* it; yet he is of ſo *pure* ſight, that his eyes cannot endure to ſee the *leaſt* ill in his deereſt ſervants; but he will ſharply *reproove* it, and many times ſeverely *puniſh* them for it; for *Moſes* was *faithfull in all Gods houſe*, and God loved him moſt deerely, knowing him by his *name*, and talking with him *face to face*, ſo familiarly, as one friend talketh with another; yet becauſe he ſtroke the rocke *twice*, at the waters of *Meribah*, and thereby ſeemed to *miſtruſt* the truth and power of God, to bring forth water out of the ſtony rocke, or becauſe, as the Prophet *David* expreſſeth the ſame ſin, he ſpake, not *wickedly*, not contemptuouſly, but *unadviſedly* with his lips; God was *angry* with him, *reproved* him, and *puniſhed* him, ſo that he utterly denied him, though he did earneſtly ſeeke it, to enter into the land of *promiſe*; but he muſt die in the *wilderneſſe*; becauſe he did, though but thus *ſmally* in mans ſight, diſhonour God before the people.

Moſes puniſhed for a ſmall fin, in our appearance,

Pſal. 106. 33.

1 Pet. 4. 17.

And therefore if *judgement begins thus at the houſe of God*, and this be done in a *greene tree*, in ſo *good* a man, for ſo *ſmall* a fault, what ſhall become of us, that ſpeake *blaſphemouſly* with our lippes, and drinke iniquity like water? Let us not deceive our ſelves; for God hateth *ſin*, and the *leaſt* ſin in his *deereſt* ſervant; for if *Coniah* were as *the ſignet upon his right hand*, yet if he ſin, he would cut him off; nay if Chriſt himſelfe, the Son of God, had had but the leaſt *ſtaine* of ſin in him, God would never have accepted him, as a ſufficient ſacrifice for our ſins.

God cannot endure the leaſt ſin in his deereſt ſervants. Ier. 22. 24.

2. Leſſon. The reſurrection of Chriſt the chiefeſt cauſe of our joy.

2. In that Chriſt ſaith now, unto this woman, *quid ploras*, why doſt thou weepe? it ſheweth that the *Reſurrection* of Chriſt is the chiefeſt thing, and that onely thing indeed, which ſhould *wipe away all teares from our eyes*. And it is worth the noting, that this was the *firſt* word, which Chriſt ſpake *after his reſurrection*; and it is an exceeding comfort unto us all; for what he ſpake to *her*, he ſpeakes to every *one* of us, *why weepeſt thou?* as if he ſhould ſay, though God *highly* hateth the *leaſt* ſin; yet *now*, ſeeing I have *ſuffered* for your ſins, and am *riſen* againe for your juſtification, you have no cauſe to *weepe*, but rather to *rejoyce* and be glad, *& plus gaudere propter reſurrectionem glorioſam, quam dolere propter mortem ignominioſam*; and truly, if we did but *rightly* conſider our own ſtate, this is the *only* cauſe we have of *joy*; and we have none other cauſe of joy but this.

The firſt word that Chriſt ſpake after his Reſurrection.

Pſal. 98. 40.

And therefore, ſeeing *this is the day that the Lord hath made*, this is the *time* of our Saviours *triumph*, the time wherein we celebrate the *Reſurrection* of Chriſt, *let us rejoyce and be glad in it*; But let our joy be *ſpirituall*, not in drinking and revelling, chambering and wantonneſſe, which is a *grieving* of Gods ſpirit, but in lifting up our hearts, and ſinging ſpirituall ſongs to God, which is a *joy* unto the Angels that are in heaven.

Our joy ſhould be ſpirituall.

3. Leſſon. Doe our beſt meanes to reduce all men to the truth.

3. In our Saviours *reprehention* of this woman, ſaying, *why weepeſt thou?* we ſee the *love* of Chriſt to her; that he was not willing to ſuffer her, to goe on in her *errour*; but he deſireth alwaies that we ſhould *underſtand* the *truth*; and ſo ſhould we, never ſuffer (if we can helpe it) the *deviation* of men, but doe our beſt to reduce them unto the *right* way.

2. Chriſt comforteth this woman.

2. Chriſt doth not only powre *wine* into the wound, and *reprove* this woman for what ſhe doth amiſſe; but he doth alſo powre *oyle* into the ſame, to *rejoyce* her ſoule and comfort her heart, for what ſhe doth well; when he ſaith, *Mary*; for, this is a word of comfort, that, although he takes no notice of the wicked, *hee knoweth them not*, yet he knoweth his *owne* ſervants and calleth them all by their names, as he did this woman, *Mary*; and behold what effects it wrought in her. For

The effects of Chriſt his calling.

1. Her converſion.

1. *Converſa eſt retrorſum*, ſhe turned her ſelfe to him; whereupon you may obſerve, that the *calling* of Chriſt is the onely meanes, that worketh our *converſion* to God.

2. Her knowledge of him. *Sequius irritant animos demiſſa per aures, quæ ſunt oculis commiſſa fidelibus Horat.*

2. She *knew* him, *non ex vultu ſed ex auditu*, not by his ſight, but by his voice; a ſtrange thing; *quum magis eſt oculatus teſtis unus, quam auriti decem*, when as *one* eye witneſſe is worth *ten* eare-witneſſes; and yet *agnoſcit ex voce, quem ex facie agnoſcere non potuit*, this woman knoweth his *voice*, when ſhe did not know his *face*. But the reaſon is rendered by Divines.

1. *Vel*

1. *Vel quod in forma hortulani Christus apparuit,*
2. *Vel quod in propria specie, præ mœrore, non agnovit.*

Either becauſe he appeared unto her in the *forme* and ſhape of a *gardiner*; or elſe becauſe ſhe was ſo oppreſſed with *ſorrow*, that the abundance of her griefe and teares had ſo dimmed her *eyes* and dulled her *ſences*, that ſhe could not know him.

1. Not by his face and why.

But for the firſt reaſon, that Chriſt did aſſume upon him any other *ſhape* then his own, it might favour the errour of the *Manichees*, that Chriſt had no *true body*; becauſe no *true ſhape*; and therfore S. *Hierom* ſaith, ſhe knew him not, *non quod juxta Manichæum formam vultusq; mutaſſet, ut pro voluntate diverſus variusq; videretur, ſed quod Maria ſtupefacta hortulanum putaret*; not becauſe he changed his countenance, as *Manichæus* thought, but becauſe *Mary* being amazed, ſuppoſed him to be the gardiner.

1. Reaſon rejected

Hieron. ad Hedibiam quæſt. 5.

And ſo indeed, the true cauſe, why ſhe knew not Chriſt by his face and countenance was her *amazedneſſe*, and the *detention* of her eyes by the divine vertue, that ſhe might not know him. To teach us, that till God openeth the eyes of our underſtanding, to make us know him, God ſeemes to every man as he is *affected* towards God; to *Mary* he ſeemes like a gardiner; to the two Diſciples that walke towards *Emaus*, like a *traveller*; to the wicked, *even ſuch a one as themſelves*, ſaith the Prophet; to a *ſinnefull* man going on in ſin, a God all of *mercy*; and to a wicked man in *deſpaire*, going out of the world, a God all of *juſtice*; ſo the *Manna* was to the children of *Iſrael*, to every mans taſte according as he was *affected* towards it. And therefore we ought earneſtly to pray to God, to *illuminate* our underſtanding, that we may know God as he *is* indeed, and not as we *conceit* him for to be.

2. Reaſon approoved.

Ideo non intelligunt, quia non credunt: quia intellectus adjuvat, ſed non generat fidem. Aug. Pſal. 50. 21.

2. She knew Chriſt by his *voice*; becauſe it was the ordinance of God, that we ſhould learne to know God out of his *Word*; there he reveales himſelfe, and there he ſends us to learne him, ſaying, *Search the Scriptures, for they teſtifie of me*, and *faith commeth by hearing*; and therefore, if you deſire to know Chriſt, *heare his Word*; heare his *voice* in the preaching of the Goſpell.

2. But by his voice, and why?

Gerardus in harm. c. 4. p. 114. Iohn 5. 39. Rom. 10. 17. Iohn 20. 25.

But as *Thomas* ſaid, *I will not beleeve, except I ſee the print of the nailes*; ſo I feare we have many *Thomaſſes* in the Church of Chriſt, that will *beleeve* little more then they *ſee*; ſcarce that there is a *God*, unleſſe they ſee him painted, like an *old* man, or the *Paſſion* of Chriſt, except they ſee him *crucified* in a *painted* table; or that there are *Angels*, except we ſee them ſpreading their *wings* upon the walls; a *ſeeing* religion, led more by the *eyes* then by the *eares*, by the ſight then by any other ſence; yet our Saviour ſaith, *bleſſed are they that have not ſeene & yet have beleeved*, Ioh. 20. 29. and God ſaith, when he delivered his law unto his people, *they ſaw no ſigne but heard a voice*; and therefore if thou wilt paint him, *pinge vocem*; paint a voice; for he comes to us, as he did to *Elias*, in a ſtill voice; and here we may ſee how *powerfull* is his *voice*, and how mighty in operation is the *word* of Chriſt? for he ſpake but one word, *Mary*; *& ecce quanta virtus unius vocis? omnes tenebras erroris diſſipavit, & fontem lachrymarum areſcere fecit*; and behold how it ſcattered all the miſts of errors, and dried up all the ſprings of teares, filling her with joy and gladneſſe. And therefore ô ſweet *Ieſu*, ô deere Saviour, *dic verbum*, do but ſpeake the word, ſpeake but *one* word unto me, and thy ſervant ſhall be healed; for as in the beginning, he ſpake the word, *let there be light*, and it was ſo; he commanded and it ſtood faſt; ſo now, if thou wilt be pleaſed but to ſpeake the word, we ſhall be happy.

Deut. 4. 12.

The Word of God is the onely thing that teacheth us to know God.

And yet I do not ſo approve of them that are, like thoſe fooliſh women, whereof the Apoſtle ſpeaketh, *ever learning*, and *never able to come to the knowledge of the truth*, ever *hearing* and never *doing* any thing but heare, except it be to talke and prate againſt authorities; The doing religion is the beſt religion; for this *hearing* religion, whoſe *eares* have ſhouldered out, both the *tongues* of prayers and the *hands* of practiſe out of Gods Church, is no waies acceptable unto God; And therefore I will ſhew you a more *excellent* way: and that is the way of *doing*; for this *doing* religion is that beſt way, which brings us both to the *knowledge* of God here, and the *fruition* of God hereafter; for *not the hearers of the law, but the doers*

2 Tim. 3. 7.

Men ſam ponunt panes cibos q; aſſerunt, & Deum quem in expoſitione Scripturarum non cognoverunt, in fractione panis cognoſcunt.

Iames 1.27.

of the law shall be justified; and S. *Iames* saith, that *pure religion and undefiled before God and the Father is this, to visit the fatherlesse and widowes in their affliction, and to keepe himselfe unspotted from the world*; and therefore S. *Gregory*, and venerable *Bede*, and both out of S. *Augustine*, as I take it, do observe that the two Disciples going to *Emaus*, knew him neither by the *sight* of his face, nor the *hearing* of his voice, but by the *doing* of his will; *dignatus est cognosci dum pascitur*, they began to *know* him, when they began to *feed* him; therefore the *blessing* of God is to light on them, that *heare the Word of God and keepe it.*

Gregor. in Evangel. hom. 23. Aug. quæst evangelicar. l. 2. q. 51.

3. Her obedience to Christ.

3. When Christ said *Mary*, she presently answered *Rabboni*, that is, Master, and so she *obeyed* his voice, and yeelded her selfe unto his will; so did *Abraham*, *Moses*, *Samuel*, *David*, the Prophets, the Apostles, and all other true Saints presently *answer* unto the calling of God; and so should we; for if we *answer* him, when he calleth us, then will he *answer* us, when we call on him, he will *heare* us, when we pray unto him, and he will *grant* our requests, when we desire any thing for Christ his sake; for *whatsoever ye ask the Father in my name he will give it you*, saith our Saviour Christ. And so much for the *literall* exposition of these words.

Our obedience to God is the onely thing that pleaseth God. Iohn 14.13.

2. The mysticall sence of these words.

2. These words *mystically* understood, do shew the state of the *militant* Church of Christ here on earth; for *Mary*, which in *Syriach*, signifieth *Stella Maris*, and in *Hebrew* bitternesse, sheweth, that although, in the sight of God, the Church is like a *glorious* starre, that should be the *Septentrio* to every one, that saileth in the sea of this world; yet her state is *bitter*; her entertainement *cold*; and the most part of her time, she shall have just cause to spend in *weeping* and wailing, either *justly* for the sins she committeth against God, or *frequently* for the wrongs she suffereth at the hands of men; for *in the world, you shall have tribulation*, saith our Saviour.

Iohn 16.33.

And truly, if it were not, that we found the *verity* and truth of *Esaias* prophesie fulfilled in your royall Majesty, *to make Kings her nurcing fathers and Queenes her nurcing mothers*, our Church might now stand with *Mary* weeping and wailing, for the want of many favours, which we do enjoy, through your most Gratious clemency.

Isay 49.23.

But for this, you have the *blessings* of heaven to attend you, in your own sacred *Person*, in your royall *Queene*, in your happy *Of-spring*, in the *hearts* and hearty prayers of all your Clergie, and in the *love* and loyalty of all you Subjects, as much, and I beleeve, more then any King in Christendome; and if any *one* of us be otherwise minded, I wish *that* soule might be cut off from among his people.

And this *mutuall* happinesse makes us all the more happy; that, while other nations round about us, have the *swords* of their enemies round about their eares, and are uncertaine either of *estate*, *life*, or *liberty*; yet we do enjoy the *triumphs* of peace, the *preaching* of Christ, and *blessings* more then I can expresse.

O happy are the people that are in such a case, that have the Lord for their God. O that men would therefore praise the Lord for his goodnesse, and shew the wonders that he doth for the children of men.

And therefore, *praise the Lord, ô my soule, and all that is within me praise his holy name*, and all ye that love the Lord, *blesse ye the Lord, praise him and magnifie him for ever*, and *let every thing that hath breath praise the Lord*, through *Iesus Christ* our Lord, To whom with the Father and the blessed Spirit, be ascribed, as is most due, all possible thanks and praise, &c. *Amen.*

IEHOVÆ LIBERATORI.

THE DOVE-LIKE WINGS.

PSAL. 55. 6.

O what I had wings like a Dove, then would I flie away, and be at rest.

THis Psalme seemes to be penned by the Prophet *David*, when he fled from *Keylah* into the wilderneſſe, from the face of *Saul*; and he complaineth here of *two* great adverſities, that like two violent waves, had welnigh overwhelmed him.

When this Psalme was penned.

1. The *tyranny* and the cruelty of his maſter, whoſe life he had ſaved, and whoſe daughter he had married.

Two especiall things that troubled *David*.

2. The *ingratitude* and perfidiouſneſſe of his friends, whom in *their* neceſſities he had many times pleaſured, and to whom now in *his* extremities he had committed himſelfe.

Two heavy burdens, *quorum unumquodq; ad ſubigendum navigium ſufficit*, whereof the leaſt is able to ſinke a ſhip, as S. *Chryſoſtome* ſpeakes in another caſe; for what is ſo diſheartening to a faithfull ſervant, as a *reſpectleſſe* maſter, that forgets all his labours? Much more a *cruell*, that will render him evill for good: and what accident can befall a man ſo ſad, as to meet with *unthankefull* friends, which was a ſinne moſt hatefull among the Heathens? Much more with *treacherous*, that will *betray* him into the hands of his enemies: yet *David* meets with both theſe in this one place: And therefore hee prayeth for *defence* and *deliverance*, Ver. 1, 2, 3. And he ſheweth the *neceſſity* of his prayer, from the *greatneſſe* of his danger, which he expreſſeth two wayes.

The neceſſity of *Davids* prayer.

1. From the *objects*.
2. From the *effects*.

1. From the objects, Ver. 3.

1 King. 19.2. Acts 8.3.

- 1. *Propter vocem inimici*, because the enemy *cried* so, that is, breathed out such proud threatnings against his life, as *Iesabel* did against *Elias*, and *Saul* did against the Primitive Church.
- 2. *Propter pressuram aut fremitum*, because the ungodly came on so fast, that is, so *violently* and irresistably; the word signifieth that *fury*, whereby we do most plainely shew our hatred against any one, as *Forsterus* saith.

And:

1. From the objects, as:
   - 1. *Devolvunt super me*, they do *rush* upon me, with such eagernesse, that they are minded *to do me some mischiefe*; and as the Poet saith, *in me turba ruunt*, they do in all *hostile* manner devise all plots to destroy me.
   - 2. *In ira adversantur mihi*, or, as the vulgar Latine reads it, *molesti erant mihi*, which the vulgar English renders excellently well, *they are so maliciously set against me*, they persecute me with implacable hatred; *quia improbus a nullo flectitur obsequio*, because a froward heart can never be won with any service.

   Whereupon he addeth.

Forsterus in Lexico. Declinaverunt in me. Vulg. Edit.

2. From the effects, Ver. 4, 5.

2. From the effects, that this, their rage and cruelty wrought in him; *Cor meum contremiscit*; *my heart is disquieted within me, and the feare of death is fallen upon me*; for though the Saints of God do beare all things *patiently*, because they are accompanied with a *good conscience*, and are assured of *Gods assistance*; yet contrary to the opinion of the *Stoicks*, who think these things cannot happen to a *wise* and a just man, they are not ἀναθεῖς, so stony without *affections*, and so destitute of all *passions*, as to be touched with no sense, or moved with no griefe, but when danger is neare at hand, they will give place to feare and trembling.

Musculus in h. loc. Mollerus in h. loc.

And therefore the Prophet breaketh forth into these *fearefull* words, he breatheth out this *fervent* prayer, *Quis dabit mihi pennas sicut columbæ? O that I had wings like a Dove!*

The words shew two things. 1. The greatnesse of his danger. Psal. 46.1.

Which speech, at first sight, doth shew these two things.

1. That his *dangers* were so *great*, and his perils so *dangerous*, that he could no wayes be *delivered*, unlesse he were *divinely* helped, and, as it were, *miraculously* snatched out of their hands, by him, *who is a present helpe in trouble.*

2. The lamentable state of the wicked. How miserable a thing it is to live among wicked men. *Vide Moller. in h. loc.*

2. That the *state* of this people was so *wretched*, and their condition so miserable, as that it was safer for him to live among the wild *beasts*, than among such treacherous and perfidious *men*; and no wonder; for *Sophocles* saith, *nullum est atrocius vulnus, quam defectio amici*; there cannot be a more cruell wound, than the failing and falling away of friends; and *Antisthenes* was wont to say, χρεῖττον εἰς κόρακας ἢ εἰς κόλακας; it is better to fall among *ravens*, that pick out our eyes, than among *flatterers*, that destroy our soules; and therefore, what can we think of *these* men, that *spake friendly unto their neighbours, but imagined mischiefe in their hearts?* Or in what case was *David*, whose hard hap it was to fall into the hands of these men, *whose mouthes were full of fraud, and their right hand the right hand of blood?* The wise man saith, *It is better to be with a lion, or a dragon*, (and that is not very good) *than to dwell with a contentious woman:* And S. *Basil*, who fled into the wildernes, to shun the *vanities* of this world, saith, he was safer among the *wild beasts*, than he could be among *wicked men*; because they onely sought to teare his *body*, these to destroy his *soule*; they onely with their teeth and pawes; these, with their hearts, with their hands, with their tongues, and with all kind of machinations: therefore king *Boco*, in his oration to the people of *Rome*, saith, that where the *good* are timerous and fearefull, and the evill bold and impudent; the *innocent* despised, and the *seditious* commended; the *poore*, proud; and the *rich*, tyrants; the *young* dissolute, and the old

Psal. 55.22.

Dial. of Princes, p. 393.

old lascivious, and so forth; let every one beware that he be no inhabitant there; because either the *ire* of the gods, or the *fury* of these wicked men will soone fall upon him; and *Gregory Nazianzene*, in his Oration to those trembling Cittizens, that so much feared the iniquities of those times, wherein they lived, saith, to like purpose, εἴτε ὡς κυφωτέρας ἢ ταχυτέρας, εἴτε ὡς τὸ πνεῦμα σκιαγραφοῦσά ὡμὸν τὸ δεινὰ φεύγουσιν; *ut ita quam longissime abesset*: and so our Kingly Prophet, considering how *dangerous* it was for him, both in respect of body and soule, to live among such godlesse desperate men, he saith, *quis dabit mihi pennas sicut columbæ*; ô that I had wings like a Dove.

And as *Hugo Cardinalis* and others doe observe, these words may be interpreted three speciall waies.

The words of the Text three waies interpreted.

1. *Literally* of King *David*.
2. *Prophetically* of our Saviour Christ.
3. *Mystically* of every Christian soule.

1. Literally of the Prophet *David*.

1. I say these words, *hystorically* considered, are the words of *David*, persecuted by his enemies and praying to God to be delivered from them: And therefore

Two things observed.

1. It is lawfull for the Saints to *flie* and shunne the furie of their persecuting foes.
2. The *onely* way to be *freed* from them, and especially to *overcome* our enemies is by earnest and hearty *prayers* unto God: For

1. That it is lawfull for us to flie from our enemies

1. It is *proper* to every creature, when great dangers are most imminent to thinke and meditate upon their *flight*, thereby to save and preserve themselves; because the *horror* of insupportable dangers, and the inbred *love* of their own happinesse, do most naturally induce both men and beasts, to shun the one, and to provide for the safety of the other, *& si non datur copia fugiendi, votis tamen exequitur, quod corpori denegatur*; and if they have not a *power* to flie, yet they have a *desire* to wish it, saith *Musculus*.

Musculus super hunc Psal. Heb. 3. 5.

And therefore *Moses* the man of God, that was *faithfull in all his house*, did flie from the face of *Pharaoh*; *David*, that was *a man according to Gods owne heart*, and a man stout and valiant inough, not fearing the strength of death, as appeareth by that bold adventure, for a little *kid*, to wrastle a fall both with a savage *Beare* and a roaring *Lion*; though he saith not, *laboro ut ulciscar*, I would faine be *avenged* of mine enemies; yet he wisheth, that he had wings, that he might *flie* from them; and so he fled many times; as, into the desart of *Ziph*, into the wilderneſse of *Maon*, of *Engeddi*, of *Paran*, and from *Absolon*, into the plaines of the wilderneſse. So *Elias*, that *desired* death at the hands of God, did *flie* from the rage of *Iesabell*; 1 *Reg.* 19. 3, 4. So Saint *Paul*, that desired to be *dissolved*, that he might be with Christ, did often *flie* from his persecutors; so Christ himselfe, which longed for death, *as the hart longeth for the water brookes*, did sometimes *shunne* and decline the fury of his foes; and so he advised his Disciples, when they were persecuted in one Citie *to flie into another*, *Mat.* 10. 23. and therefore that cannot be *justly* condemned in Gods servants, which was *unblameably* used by such holy Saints. Indeed some praise those souldiers, that when the field is *wonne*, and their day is lost, will rather *despaire* of health and dispatch their owne lives, then *yeeld* themselves into their enemies hands, and, as *Cato Vticensis* said of *Cæsar*, *sustinere vultum tyranni*, to abide the *lookes* of a tyrant, or to endure the *reproach* of a runne-away, or the best terme you please to give him, that will forsake the field, untill he be either caried into his grave, or doth carry away the crowne of victory.

1 Sam. 23. 14, 15. v. 24. c. 24. 2. c. 25. 1 2 Sam. 15. 14, 28. 1 Reg. 19. 3, 4. Act. 2. 2 Cor. 12. Mat. 14. 13. Luk. 5. 16. Ioh. 11. 54. Mar. 1. 35.

Whether in a battell we were alwaies best to fight it out or to flie.

But I like better of *Demosthenes* answer, when he was accused by the *Athenians* for his cowardly *flight*, that *vir fugiens denuo pugnabit*, he that flies away, upon *good* cause, may afterwards fight upon *better* termes: and he may winne the field to *morrow*, that hath lost the same to *day*; neither is *flight* alwaies an argument of cowardize, when as *Alexander*, *Hannibal*, *Mithridates*, *Iulius Cæsar*, *Pompey* and many more, whom all the world knew to want no *courage*,

The answer of *Demosthenes*.

The best souldiers have sometimes fled.

Fortis ire retrò non iuſſus in ſeram periculum: Cauto meâ, procedere: ſi quid obſtet acre.
Iul. Scaliger Epidorp. 4. 1. p. 110.

and to feare no *death*, have, in great dangers, thought upon *retrait*, and then betaken themſelves to *flight*; and not amiſſe; for, as he that ſayles in a *tempeſt*, and thinkes it more glorious, to *ſtrugle* and *ſtrive* with the *windes* and waves, to the loſſe of his life, then with a little trouble to *retire* ſafely into ſome ſhore, may well be thought to be a *mad* man; ſo he that will *raſhly* expoſe himſelfe to death, rather then by a *faire* flight to ſave his life, may juſtly be adjudged *drunke* with the deſire of vaine-glory. Therefore *David* in his dangers ſaid, *ô that I had wings like a Dove, that I might flie away and bee at reſt:* and it is reported of *John Hus*, that he attempted to *flie* from the Councell of *Conſtance*, and the like is recorded of *Hierom* of *Prage*; but they were intercepted by their enemies; yet was their endeavour *juſt*, to *flie* from them, which, as Saint *Hierom* ſaith, in the like caſe, *ad occidendum inſtructi erant, non ad docendum*, knew how to *kill*, not to *teach*, and to uſe their power, as wicked witches, or as *Saluſt* ſaith, of ſome powerfull *Romanes*, to deſtroy not to ſave, to *oppreſſe* the good, whom they hated, and not to *advance* the vertuous, whom they never loved: *Nolo enim ille mihi imperet, qui me opprimere poteſt, docere non poteſt*; for no wiſe man would *willingly* obey him, that will *afflict* him, but cannot *inſtruct* him, as S. *Auguſtine* ſaith.

In Eccleſia Primitivâ fugiebant ſancti, ſed à gemibus incredulis & impijs, quod aliquod ſolatij adferebat fugientibus, hic a populo Dei, quod multi erat miſerium. Maſenius in hunc Pſalm.

2. When we ſee, that we have *enemies*, either too *many* for us in number, or too *mighty* for us in power, and we ſee no way for us to *eſcape* them, or eſpecially to *overcome* them, then muſt we, with *David*, betake our ſelves unto our *prayers*; for this is *ultimum refugium*, the *laſt* refuge, the *beſt* meanes, and the *onely* way to ſhunne them and to ſubdue them; and we may truſt to it; for this *ſtopped* the mouthes of the Lions, when *Daniel* was ſhut among them; this *quenched* the flames of fire, when the three children were caſt into the fiery fornace; this *unlocked* the doores of the priſon, when *Ioſeph*, Saint *Peter*, Saint *Paul*, and many others of Gods Saints were faſt bound in miſery and iron; and this is the *victory* that overcomes all our adverſaries, even our *prayers*; and therefore, as the Prophet *David*, being invironed with the bulls of *Baſan*, that came about him like bees on every ſide, had no better *ſword* nor ſhield, to defend himſelf and offend them, then, *I will pray yet againſt their wickedneſſe*; ſo, if we have any *ſecret* foes, that under their white *robes*, doe harbour *bloody* hearts, and by an *unrighteous tongue, to accuſe us falſly unto the King, to draw our ſoules neere unto death, and our life unto the hell beneath*, and to lay to our charge the things, that we ſhall never know; or any *open* enemies, that malitiouſly labour to *trample* us under feet, to *ruine* our ſtate, to *poyſon* our reputation, and to make us *odious* in the thoughts of all good men, which is three times worſe then death it ſelfe; we can have no *better* way, nor *ſurer* helpe to preſerve our ſoules from ſinne, and our bodies from deſtruction, then to *pray* unto the Lord to *deliver* us from them: and this prayer is like the *red-ſea*, a wall of *defence* unto the godly, and a grievous *gulfe* to devoure the wicked, or like that *fiery furnace*, that did *miraculouſly* ſave the three children, and moſt *fearefully* devoured the malicious officers. And this ſhould be both a *comfort* unto the juſt, and a *terrour* unto the ſpitefull, to thinke that, when they have the eares of Kings and Princes open, to their *unjuſt* and envious accuſations, the faithfull ſervants of Chriſt have the eares of *God* open, to heare their *humble* and their zealous prayers, that doe perhaps even *then*, like faithfull Orators, plead for their authors in the higheſt heavens, and lay to their enemies ſuch objections, as they can never anſwer, when their wicked adverſaries doe feareleſly wound their good name here on earth.

2. Thus prayer is the chiefeſt meanes to helpe us to eſcape and to overcome all our enemies.

Dan. 6. 22. Chap. 3. 27. Gen. 41. 14. Act. 12. 10. & c. 16. 25, 26.

Eccleſ. 51. 6.

Exod. 14. 22. & v. 28. Dan. 3. 22.

2. *Lorinus* citeth *Ruffin*, Saint *Hillarie*, Saint *Hierom*, Saint *Ambroſe*, *Haymo*, *Dionyſius*, *Valentia*, and others that do underſtand theſe words *prophetically* to be applyed to Chriſt, the Sonne of *David*, perſecuted and purſued to an accurſed death, by moſt ſinfull wicked men; and therefore moſt heartily wiſhing to make an end of our redemption, and to ſuffer death for our ſinnes; and the more *ſpeedily* to die, to riſe againe, and to aſcend unto his Father, to make continuall interceſſion for us, that we, with him, might be at reſt; for Chriſt ſpeaking

2. The words prophetically expounded of Chriſt.

Lorinus in hunc Pſalm. Ambroſ. de fuga ſeculi. c. 5. & ſer. 6.

of

of his Paſſion, ſaith, *I have a baptiſme to be baptized with, and how am I ſtraitned till that be ended* and accompliſhed? and a little before his death, he ſaith, *deſiderio deſideravi*, with a longing deſire have I deſired to come to this; therefore he deſireth wings to *flie* for haſt unto it, yea the wings of a *Dove*, that he might moſt *ſpeedily* finiſh it, that ſo we might the ſooner enter into his reſt; ſo *ſtrong* was his affection, ſo *great* was his love, and ſo *violent* were his wiſhes to doe us good, not like thoſe curriſh natures, from whoſe hearts you may aſſoone wring the *drops* of blood, as wreſt the leaſt *crummes* of curteſie from their hands, but as a moſt tender-hearted father, he is more ready to *give*, then we to *take*, and more deſirous to *undergo* the moſt cruell death for us ſinners, then we are to *accept* of eternall life for our owne ſelves.

Luk. 12.50.

Luk. 22.15.

The unſpeakable love and affection of Chriſt to do us good.

But I am here fallen into an *Ocean*, where I may wade *deepe* and ſayle *farre*; and truly if my time were not ſo *ſhort*, I would not ſo ſoone part with this point; becauſe it ſheweth ſuch abundance of *love* from Chriſt, and yeeldeth ſuch a deale of *comfort* to all Chriſtians; but, as the painter that drew the mourners for *Iphigenia*, drew a vaile over *Agamemnons* face, becauſe the greatneſſe of her fathers griefe could not fully be expreſſed by the beſt artiſt; and therefore hee thought it better to leave it, to the higheſt conſiderations of the beholders, then to expreſſe it by the too meane conceptions of the craſts-man; ſo this being ſo *great* a worke, I will rather *leave* it to your holieſt meditations, then in ſo *ſhort* a ſpace, attempt to expreſſe it in *few* words.

Better to ſay nothing, then to ſay too too little where we ſhould ſay much.

3. The words morally applied unto our ſelves.

3. Theſe words *myſtically* underſtood, may be ſaid to be the voice of *every* Chriſtian man or woman, *groaning* under the miſeries of this wretched wicked world, and *longing* to be delivered out of their loathſome priſons, that they may raigne with Chriſt in everlaſting happineſſe; ſo I brought home my Text unto our *ſelves*; it is *my* voice, and *thy* voice, and the voice of *every* man, that is wearied under the burden of his ſinnes, and ſo *vexed* with the vanities of this life, that he ſaith, *ô that I had wings like a Dove, that I might flie away and be at reſt*; for our Saviour ſpeaking of our *entertainement* in this world, what welcome it would make us, ſaith, *preſſuram ſuſtinebitis*, you ſhall have tribulation, *you ſhall paſſe through fire and waters*, and *you ſhall be hated of all men*, little or much, for my names ſake; *Quia non rete accipitri tenditur neq; milvo, qui malè faciunt nobis; illis qui nil faciunt tenditur*; for as the net is not laid for the *hawkes* and *kites*, that doe hurt us and are called birds of *prey*, becauſe they *devoure* other fowles; but for the poore *Partridges* and the harmeles *Doves*, that do no hurt unto us, we do alwaies lie in waite, and ſeeke to take them by all meanes; ſo the *rich* and mighty men, that doe *moſt* of the miſchiefe, are never looked after, they may doe *what they liſt*, as the Pſalmiſt ſaith; but the *poore* and needy, the juſt and innocent, they ſhall be ſhifted, and *ſifted like wheat*: and therefore the *godly*, when they are *troubled*, and the floods of *Beliall* doe make them afraid, *tanquam avis e cavea liberari cupiunt*, they deſire as a bird, to be *looſened* out of their cage; and to that end they ſay, *quis dabit mihi pennas, ô that we had wings like a Dove, that wee might fly away and be at reſt.*

Iohn 16.33.

Pſal 66.11.

Mat. 10.22.

Terentius in Phormione.

Pſal 73.7.

Luk. 22.31.

Auguſt. de operibus monachorum.

So you ſee, theſe words are the *fervent deſire* of a godly man, or the *bemoaning ſong* of a mourneſull ſoule, left here on earth, both deſolate and diſconſolate; and therefore longing and praying, that either Chriſt would *deſcend* by his ſpirit, to *releeve* and comfort her, or els give her *wings* like a Dove, that ſhe might *aſcend*, and flee to him to be at reſt; and they doe principally containe theſe three parts.

The parts of the Text eſpecially three.

For
1. The *perſon*, of whom he wiſheth theſe wings, *quis dabit?*
2. The *matter*, that he wiſheth, *wings like a dove*,
3. The *end*, why he wiſheth them, *to flee away and be at reſt.*

1. Though in our *vulgar Engliſh* we read it, *ô that I had wings like a Dove*; yet in the *vulgar latine* it is, *quis dabit mihi pennas?* who ſhall give me wings? as noting the *party* that could beſtow them: and this manner of ſpeaking is not unuſuall in the Scriptures, as when the *Iſraelites* murmured againſt *Moſes*, they ſaid,

Of the manner of ſpeech the Prophet uſeth.

Exod. 16.3.

Deut.28.67. said, *quis det mortui eſſemus?* O that we had died in Egypt; *& quis dabit veſperum?* I would to God it were even; and *Gaal* the ſonne of *Ebed* ſaid, *quis det populum hunc in manum meam?* I would to God this people were under my
Iudg.9.29. hand; and *Iob* ſaith, *quis det Deum loqui?* O that God would ſpeake; and a-
Iob 11. & 6.13. gaine, *quis det ut tacendo taceatis?* O that you would hold your peace; and a-
& 6.16. gaine, *quis det ut eveniat poſtulatio mea?* O that I might have my wiſh; and when
2 Sam.18.33. *David* lamented the death of *Abſolon*, he ſaith, *quis det mihi ut pro te moriar?* I would to God I had died for thee; and the Prophet *Ieremy* ſaith, *quis dabit capiti*
Ier.9.1. *meo aquam?* O that my head were full of waters; & ſo in many other places of the Scriptures, this kind of phraſe, after the Hebrew faſhion, is moſt commonly uſed.

Mollerus in h. Pſal. And therefore, *non dubitantis, ſed optantis vox eſt*, ſaith *Mollerus*; it is not the voice of *doubting*, but of *wiſhing*, and hath in it the *aſſurance* of obtaining: yet ſeeing the phraſe and forme of ſpeech is both *interrogative* and *optative*, it ſheweth us theſe two ſpeciall points.

Two things to be obſerved. { 1. The *perſon*, who is the *giver* of theſe wings. 2. The *manner*, how we may *obtaine* theſe wings. } For

1. Who is the giver of theſe wings. 1. If any man would know, *who* is he that can give wings unto a *man*, to inable him to *flie* up into the heavens like a *bird*?

Pſal.136.4. I anſwer, that this being a thing beyond the power of nature, *Ariſtotle* and all the Schoole of *Athens* could never reſolve the queſtion: But the Prophet that made the demaund, can make the reſolution; that none can do this but he, *qui facit mirabilia magna ſolus*, which onely doth great wonders; he alone, and none other, can give us *wings like a dove*, to *flie away and be at reſt*; for as

Chryſ. in Pſal.94. 16. S. *Chryſoſtome*, commenting upon the words of the Pſalmiſt, *Who ſhall riſe with me againſt the wicked?* ſaith, it is all one, as if he had ſaid, I have ſurveyed heaven and earth, and I have looked over all the creatures, and conſidered all their diſpoſitions; and I find them all both *unable* and *unwilling* to take my part againſt the wicked and unrighteous men; and therefore, O my God, either *thou* muſt bee my *helper*, or els I ſhall *periſh* in my troubles; ſo here, the Prophet demaunding, *who* ſhould give him *wings like a Dove*, intimateth, that he, which gave wings unto the *woman*, that is, the Church, to flie into the wilderneſſe, to eſcape the terrour of the Dragon, muſt give wings unto all her children, that is, all true Chriſtians, to *flie away, and to be at reſt*.

Rev.12.4.

What the former doctrine teacheth. That we can eſcape no danger but by the helpe of God. Eccl.9.11. 1 Sam.19.49. Acts 12.4. Pſal.46.9. Pſal.124.3. Pſal.104.29. A conſequent to confute Pelagius. Iam.1.19. Gregorius.

And therefore this ſhould teach us *true humility*, and humility in the *trueſt ſenſe*; when we conſider, *theſe* wings to eſcape *temporall* dangers, are, *non innatæ, ſed datæ deſuper*, not our owne naturall ſtrength, but the ſupernaturall aid and aſſiſtance of almighty God; for *the race is not to the ſwift, nor the battell to the ſtrong, nor bread to the wiſe, nor yet riches to men of underſtanding*; but God delivereth *Goliah*, the giant, into the hands of *David* the ſhepheard; he delivereth S. *Peter* from foure quaternions of ſouldiers, and S. *Paul* out of the mouth of the Lion; *He breaketh the bow, and knappeth the ſpeare in ſunder, and burneth the chariots in the fire*; and he *onely* muſt deliver us, or we ſhall *never* be able to eſcape the leaſt danger; for *if the Lord himſelfe had not beene on our ſide, when men roſe up againſt us, they had ſwallowed us up quicke, when they were ſo wrathfully diſpleaſed at us*: and if we cannot withſtand the hands of our *enemies*, that are without us, and are but men as we are, whoſe breath is in their noſtrils, and *when that goeth forth, they are turned againe to their duſt*; then how ſhall we reſiſt the *temptations* of Satan, that is ſo ſtrong and ſo ſubtill an enemy? Or how ſhall we ſubdue the ſtrength and power of *ſinne*, that is within us, and doth continually reſide in every *faculty* of our ſoule, unleſſe our God doth give us *wings* to eſcape them, and the helpe of his *grace* to ſuppreſſe them? Let *Pelagius*, and others of his ſchollers, magnifie the abilities of *nature* as they pleaſe, I will diſclaime what is mine; and ſeeing, as the *Apoſtle* ſaith, *Every good giving, and every perfect gift is from above*, I will ſay with S. *Gregory*; *incaſſum laborat, qui alibunde virtutes acquirendas putat, quam a Domino virtutum*; he laboureth in vaine to get *vertues*, that thinks he may find them any where, but from the God of all vertues;

vertues; and much more vainely doth he labour to get *graces*, which hopes to obtaine them any *where*, or to procure them by any *meanes*, than by the favour of the God of all graces; and I will pray with S. *Augustine*, that when the tempter shall be *present*, God would give me *sufficient* and *effectuall* grace to preserve me from assenting, and when the tempter shall be *absent*, I may want *time* and *place* to commit any sinne; that so, when I have a *will* to offend, I may want *ability*, and when I have *ability*, I may want *opportunity*; which is either the *withholding* of mine enemies from assaulting me, or the giving of *wings* unto me to flie away from them; without one of which I am sure to be a prey unto their teeth?

A good prayer of S. *Augustine*.

So you see God is the *sole Authour*, and the onely giver of all graces, and not onely so, but also the *inlarger* and the *disposer* of all good; blessings, if duly considered, no lesse good, nor lesse worthy to be commended, than the former; for as good to have *no* wings, as to have our wings *tyed*; so, as good *no* vertue, as good no grace, as to have Gods graces like that talent, which the slothfull servant *tyed up in a napkin*, or to have our vertues buried in our hearts, like the fire in the flint, without any shew thereof in our lives and conversations; for

That the grace, rightly to use Gods graces, is a most speciall grace.

Luke 19.20.

As water standing, turnes to putrefaction,
So vertue is no vertue, but in action, saith divine *Du Bartas*;

Sylvester in translatione Du Bartas de operibus sex dierum.

And therefore our good God doth mercifully, not onely bestow his *graces* upon his servants, but he doth also bestow that grace, (without which all other graces are to no purpose) whereby they shall *rightly* imploy all Gods blessings, and *direct* them all to those *ends*, for which they are bestowed; which grace indeed is the most necessary of all graces.

2. The means how we may obtaine these graces, is prayer.

2. As this phrase is *interrogative*, to shew from *whence* we may have these wings, so it is likewise *optative*; to teach us *how* we may obtaine them, that is, by *seeking*, *praying*, or *wishing* for them, saying, *O that I had wings like a dove*; and I say, wishing for them, *quia semper petitur quod semper optatur*, because a Christian *wish* is no lesse than a pious *prayer*; *& desiderium vehemens clamor magnus*, and the more *vehement* our desires be, the more *earnest* are our prayers: and therefore, a godly man, when he walks alone, or is, perhaps, in the midst of company, doth, by his *silent wishes*, send up many *fervent prayers* to God; and God will say to him, as he said to *Moses*, *Quid clamas ad me?* Why dost thou thus cry to me? (When his tongue spake never a word) and he will answer, *I have heard the voice of thy desires*, not of thy *mouth*, which was silent, but of thy *heart*, that sent forth so many sighes and groanes into my presence; *quia voces apud aures Dei non faciunt verba oris, sed desideria cordis*; because the *lowd words* of a lifted-up voice do not make so shrill a sound in the eares of God, as the *fervent desires* of an humble heart; as S. *Gregory* saith.

August. in l. de vita innocentia. Of internall prayers.

Exod. 14.15.

Greg. in Moral.

And yet *mentall* prayer is not sufficient, when we have time, and place, and liberty to use the *vocall*; for as God made heart and tongue, body and soule, so he will be served and prayed unto alwell by the *gesture* of the body, as by the *affections* of the soule; that is, as well by our *outward* words, as by our *inward* thoughts; and therefore the Prophet *David* in this place, doth not onely *wish* with his heart, but also *prayeth* with his mouth, saying, *O that I had wings like a dove*; and so all the Saints of God use to do, continually pray unto their God; this is their *daily* exercise; this is their *chiefest* practice; especially if any *trouble* lieth upon them; and no marvell; because there can be no *better* way in the world, and I know none *other* way, to obtaine any good from God, than a *zealous*, *faithfull*, and a *constant* prayer; and if *this* be denied, I know not what other *advocate* will be heard, or what *other* meanes we can use, to perswade our God to send us helpe: but O Lord our God, wilt thou give leave to dust and ashes to *plead* this case with thee, and to aske thee how thou canst be *just* and *true*, if thou wilt deny the *faithfull* prayers of thy *penitent* servants? For thou thy selfe hast commanded them, to *call upon thee in the time of their trouble*, and thou hast promised, that *thou wilt heare them*; thou hast said, *aske, and you shall have, seeke, and*

Mentall prayers not alwaies sufficient.

Nothing so powerfull to obtaine any thing, as prayer.

Psal. 50.15. Mat. 7.7.

John 16. 23. *and you ſhall find, knocke, and it ſhall be opened unto you,* and *whatſoever you ſhall aske the Father in my name, it ſhall be given you*; and therefore, when the Saints do *pray* unto thee, and call upon thee according to thy *precept*, for thoſe things that they want, and have great need of, and thou wilt not hear them according to thy *promiſe*; then, I pray thee, where is thy *truth*, where is thy *juſtice*? May not they ſay, thou haſt *deceived* us; becauſe we *prayed* unto thee, and are *denied*; we *truſted* in thee, and are *confounded*; but, as the Apoſtle ſaith, *Let God be true, and every man a lyar*; becauſe we may *faile* in our *prayers*, but he never failes of his *promiſe*; and therefore *Salomon* ſaith, *deſiderium ſuum juſtis dabitur*, the deſire of the righteous ſhall be granted; and I could never remember any one, that *continued* in his prayers for any thing, that was not an open *diſhonour* to God, or did not imply a *contradiction* to the truth of God, and was denied; and therefore, as *David* being in troubles, prayed to God for wings, to flie away for his ſafety, ſo let this incourage all men to do as God commandeth them, *to call upon God* in the dayes of their trouble; and as none of our forefathers, that *hoped* in God, were at any time *confounded*, ſo all they that do now *truſt* in him, ſhall never be *aſhamed*; becauſe *yeſterday and to day, he is the ſame for ever*, and *his mercy endureth from generation to generation, upon them that feare him and keepe his commandements.*

Rom. 3. 4.

Pro. 10. 24.

Heb. 13. 8. Pſal. 86. 5, 15. Pſal. 103. 17, 18.

And ſo much for the *perſon*, of whom the Prophet wiſheth theſe wings.

2. The matter that the Prophet wiſheth two things to be conſidered.

2. Touching the *matter* that hee wiſheth, wee muſt conſider theſe two things.

1. The *ſubſtance* of his wiſh, that is, *wings.* } And
2. The *quality* of theſe wings, *like a Dove.* }

1. The ſubſtance of the Prophets wiſh, wings.

1. For the *ſubſtance* of mens wiſhes, the Poet ſaith,

——————*Non omnibus idem eſt*
Quod placet——————

But, as *Ovid* ſaith,

——*hic ſpinas colligit, ille roſas,*

This man gathereth *thornes*, when the other lookes after *roſes*, and that which is one mans *meat*, is another mans *poyſon*; for the *deſires* of mens hearts are almoſt, if not altogether, as various as their *voices*, or their *faces*, whereof you ſhall heare not many, and ſee as few, without ſome ſpeciall difference; and if all men had their *wiſhes*, I think, but few would wiſh for *wings*: But

How diverſe men wiſh for diverſe things, as

Some would wiſh for *wealth*, and, as the Poet ſaith, *quærenda pecunia primum*, they would ſeeke it in the firſt place, and in the firſt time, and with their beſt endeavours: and when they had wearied themſelves *in riſing early, & going late to bed, and eating the bread of carefulneſſe*, to gather wealth, we may well ſay of them with *Naſo*,

Some wiſh wealth

μακάριος ὃς τὸ δοῦναι μᾶλλον ἢ λαβεῖν ἔχει χρῆναι δ' ὅτος ἐστὶ καὶ τῶν κτήσει. *Menand.*

Et cum poſſideant plurima, plura petunt;

Ovid Faſt. l. 1.

The more riches the worldlings have, the more they ſtill thirſt after it.

Others would wiſh for *honour*, as Court-like *Saul* ſaid unto *Samuel*, *honour me, I pray thee, before this people*; whereas *honour* ought not ſo much to be *ſought* for by any one, as *given* by the beholders to them that deſerve it; *quia Cato petere non debuit, ſed ob ejus virtutem, cives non petenti dare debuerunt*; becauſe *Cato* ought not to be vertuous, thereby to hunt after praiſe, but the Citizens and people, among whom he lived, ought, for his vertues ſake, to *give* him all the praiſe they could, though he ſought it not; even as *Iuſtin* ſaith of the ancient Kings, *quos ad faſtigium honoris non ambitio popularis, ſed ſpectata inter bonos moderatio provehebat*, whom not their owne *ambition* or popular applauſe, but their *approved life* and unblameable vertues, commended of all good men, brought them unto the height of honour, which will *follow* good men at the heeles, though they ſhould *kicke* it from them.

Some wiſh honour.

1 Sam. 15. 30.

Aug. de civit. Dei. l. 5.

Juſtin. hiſt. l. 1. in init. p. 1. Licet & ut decet honorem ſ. expetere & minimum & parum. Ariſt. Ethic. l. 4. c. 7.

Others wiſh for *wiſdome*, to be as wiſe as *Salomon*, as ſubtill as *Scotus*, and as knowing as *Berengarius*, of whom it was ſaid, *quod intellexit omnia intelligibilia*, he knew all knowable things; that they might excell their fellowes ſo farre

Some wiſh wiſdome.

as

as the wiſeſt men exceed fooles, or rationall men the bruit beaſts; and *this* wiſh can no waies be reproved, if they meane the *divine*, and not the worldly wiſedome; *Quia hac nihil eſt optabilius, nihil præſtantius, nihil homine dignius*; becauſe nothing in the world can be more excellent for man then this wiſedome, which wil bring him unto God; but the *humane* worldly wiſdom, which the crafty politicians doe ſearch after, is the onely ſnare to catch them, and the chiefeſt impediment that will hinder them unto heaven; and therefore Chriſt thanketh his Father, that *he hideth his myſteries* of true wiſedome from theſe wiſe and prudent men, *qui non veram & laudabilem ſapientiam intelligunt, ſed iſtam, quæ ſecularis doctrina præſtatur*; which underſtand not that true praiſe-able and moſt profitable wiſedome of God, but that ſubtle and tortuous underſtanding, which is only gotten by ſecular learning & our carnall craft, as *Chryſoſtome* ſaith; and which the Gloſſe deſcribes to be, *cor machinationibus tegere; ſenſum verbis velare; quæ falſa ſunt, vera oſtendere; quæ vera ſunt, falſa demonſtrare; obſequentibus præcipere, honorum culmina quærere, adepta temporalis gloriæ vanitate gaudere, irrogata ab alijs mala multiplicius reddere; quum vires ſuppeditant nullis reſiſtentibus cedere; quum virtutis poſſibilitas deeſt, quicquid per malitiam explere non valent, hoc in pacifica bonitate ſimulare*; which I am loth to engliſh, to teach men to become worldly wiſe, which have their hearts and thoughts ſo propenſe unto it.

Cicero offic. l. 1. & de natura deorum. l. 2.

Two ſorts of wiſdome.

Mat. 11. 25.

Chryſoſt. in Mat. 10. 3. hom. 39. p. 240. c.

Gloſſa in 1. Chronicor. Juſtorum ſapientia eſt, nil præoſtentationem fingere, ſenſum verbu aperire, vera ut ſunt diligere, falſa devitare, bona gratis exhibere, mala libentius tolerare quam facere, nullam iniuriæ ultionẽ quærere, pro veritate communiam luctum putare, &c. Gregor. moral. l. 10 c. 29.

And ſo of others, *quot homines tot ſententiæ*, how many *fancies* ſo many *wiſhes*; and as the Poet ſaith, *velle ſuum cuiq; eſt*, every man hath his wiſh; and if it were granted, that every man ſhould obtaine his *wiſh*, I feare few men would wiſh for *wings*; ſaying, *ô that I had wings!* but they would thinke a thouſand things might be better named, that might be of better uſe unto them.

The Saints wiſh for wings.

But if your patience will goe with me a little further, I hope I ſhall make it plaine unto you, that there is neither *gold* nor ſilver, *honour* nor preferment, nor *any* other thing under heaven, that ought ſo much to be deſired and longed after, as theſe wings, which the Prophet *David* prayed for; for albeit *Plato* defined man to be *animal bipes implume*, a two footed creature wanting feathers, whereat *Diogenes* laughed, and ſcorned his definition, with his *ecce hominem platonicum*, behold *Plato's* man, when he threw downe his implumed cock, whoſe feathers he had plucked for that purpoſe; yet we find that every *devout* man is *animal bipes bipenne*; as well two winged as two footted; that is, two winged in regard of his ſoule, and two footed in reſpect of his body; for *mons Dei mons excelſus*, the hill of God is a high hill, ſaith *Tremelius*; and therefore, *vel ſcalis vel alis opus eſt*, either the body muſt have a *ladder*, to climbe up with *Acetius*, that would not walke the ordinary way, or the ſoule muſt have *wings*, like a bird, to flie away, and to be at reſt.

Laertius in vita Diogenis. l. 6.

Mons Dei mons pinguis vulgata editione Pſal. 35.

The neceſſity of our wings.

Yea the learned doe obſerve not onely *animam eſſe alatam*, that the ſoule is winged, as *Philo* ſaith, but alſo to be *alis plenam*, full of wings, as Saint *Auguſtine* ſaith; for though among other winged creatures, the more *imperfect* have the *more* wings (as we ſee certaine inſect flies to have ſome foure and ſome ſixe wings, and the *nobler* fowles but onely two, as *Plinie* well obſerveth) yet with the *ſoule* of man it is farre otherwiſe, and the *more* wings it hath, the more *excellent* it is, and the more able to flie away and to be at reſt.

Aug. in hunc Pſal.

D. Rawlins ſuper hunc v.

But then, ſeeing the *ſoule* muſt have *wings*, or the body can never aſcend up to heaven, we muſt inquire, *what are theſe wings*, which are able to carrie us hence from earth to heaven, from labour and miſery to reſt and happineſſe; and Saint *Auguſtine* will tell us, that *penna ſunt virtutes*, theſe wings are our *vertues*; or rather, leaſt we ſhould underſtand them of *morall* vertues, which at the beſt were found too weake to carry any man to heaven, as the beſt Moraliſts among the Heathen can beare me witneſſe; πτέρυγες περιστερᾶς χαρίσματα ἁγίου πνεύματος; theſe wings are the *graces* of Gods bleſſed ſpirit, as *Suidas* ſaith; theſe are the wings that the Prophet wiſheth; rare wings, and an unvaluable wiſh without queſtion; and although the originall reads *alam* a wing, yet the ſingular number is put for the plurall, ſaith *Mollerus*; becauſe *one* wing will not availe any thing

What bee the wings of the ſoule.

Aug. in Pſal.

Mollerus in hunc Pſalm.

Esay 6.2. Revel 4.8.

without *another*; therefore he desireth *wings*, and not a wing; and he desireth not onely *one* paire of wings, as birds have, nor *three* paire of wings as the *Seraphims* have; but he wisheth for wings *indefinitely*, the more the better, all wings, all vertues, and all the graces of Gods spirit, if it were possible for him to obtaine them, that he might the *swifter* flie away and the sooner be at rest.

And, least your ignorance to know the *best*, or your slothfullnesse to seeke *all* those wings, that are able to carrie you throughout all difficulties, should prejudice your journey towards heaven; I hope it will not be amisse to let you understand some of the *surest* wings, that can best support us in our flight to that kingdome: and, as *Iacob* said to *Isaac* of his venison, *the Lord thy God brought it to me*, so I find most of these gathered to my hands, and preferred before all other wings, by some of our best Divines.

Gen. 27.20.

D. *Rawlins* in his Sermon on this Text.

1. *Vega* saith, one paire of wings is {1. *Præteritorum dolor*, 2. *Futurorum cautio*,} that is, a godly *sorrow* for sinnes past, and a carefull *prevention* of sinnes to come; two excellent wings to flie to God; because, as the *Seraphims* covered their feet with two of their wings, so may we cover all the nakednesse of our soules with these two parts of true repentance.

Vega in Apoc. 6.12
1. Paire.
1. Sorrow.
2. Care.
Esay 6.2.

Parisiensis serm. in ascens. Domini.
2. Paire.
1. Contempt of the world.
2. Love of heaven.

2. *Gulielmus Parisiensis* saith, another paire of wings is {1. *Contemptus mundi*, 2. *Amor cœli*,} that is, the *contempt* of all worldly vanities, and the *love* of heavenly felicities: two wings not much inferiour to the best; because the *contempt* of earthly things is the *first* step to the joyes of heaven; and the *love* to any thing is, in some sort, a kind of *enjoying* of the thing loved; *quia animus est ubi amat, non ubi animat*; for that the *heart* and soule are rather where they *love*, if their love be love indeed, then where they *live*; nothing in the world being so transporting and so metamorphosing a thing, as is true vehement love.

Gerson. serm 38.
3. Paire.
1. Hope.
2. Feare.

3. *Iohannes Gerson*, that best Chancelor of *Paris* saith, another paire of wings is, {1. *Spes favoris*, 2. *Timor judicis*,} that is, *hope* of Gods mercy and favour, and *feare* of Gods wrath and justice; two other wings of most excellent use; because as wings do keepe the birds from falling to the ground; so the *hope* of Gods favour preserveth the true *penitent* man from falling into despaire for sinnes past, and the *feare* of punishment keepeth the true *carefull* man from falling into sins to come; and as the Wiseman saith, *timor Domini expellit peccatum*, the *feare* of the Lords displeasure is the best *governour* of the cittie of our soule, to *drive out* all seditious and rebellious affections, and to *keepe out* all those deadly sinnes, that like implacable enemies doe seeke to enter in, to destroy both body and soule.

Ficinus in l. de Christiana religione in præfat. sub init.
4. Paire.
1. The understanding.
2. The will: that is,
1. Knowledge.
2. Zeale.

4. *Marsilius Ficinus* saith, another paire of wings is {1. *Intellectus voluntatem dirigens*, 2. *Voluntas intellectum provocans*,} that is, *knowledge* to direct the will, and *devotion* to provoke the soule to good, which is the *zeale* of the Saints to godlinesse; two very necessary wings, and necessary to goe together; because *knowledge* without *devotion*, or unsanctified understanding, not seasoned with the graces of Gods spirit, is but learned impiety, inabling us, with *Iulian*, *Porphorie*, *Lucian*, *Aretine* and the like, that had *great* wits and *little* grace, to be the *better* instruments of iniquity, and more apt to doe those greater villanies, which ignorant idiots and dull heads, either could never *invent*, or durst never *effect*; *quia non nisi ex magnis ingenijs magni errores*, for great heresies never *sprang* but from great Clerks, and were never *defended*, but by such, as were in favour with great Potentates; on the other side, *devotion* without *knowledge* is but blind zeale, that runs furiously and falls dangerously; and therefore rather to be *pitied* by wise men then *followed* by any man; because *the blind leading the blind will bring both to fall into the ditch.*

What a miserable thing is an unsanctified knowledge.

Ignorant zeale to be pitied.

Lorinus in hunc loc.
5. Paire.

5. *Cæsarius Arelatensis*, as *Lorinus* cites him, saith another paire of wings is

1. *Eleemosynarum*

{1. *Eleemosynarum largitio,* 2. *Injuriarum condonatio,*} that is, *almes-deeds* unto the poore, and *remission* of all trespasses to offendors; two able wings indeed to mount up very high; *quia nihil plus valet curationi, quam eleemozinarum largitio*, because there is nothing more availeable to heale our soules from sinne, then the large and plentifull store of almes-deeds, unto the poore distressed members of Christ, saith *Rabanus*: and therefore, *si vis esse fœnerator optimus, da quod non potes retinere, & recipies quod non poteris amittere*, if thou wilt be an excellent *usurer* and the greatest gainer, give that, which thou canst not keepe, and thou shalt have that which thou canst not loose, give a little temporall goods unto the poore, and thou shalt have eternall happinesse in heaven, which is the *best exchange* in the world, as Saint *Augustine* saith; and of the other wing our Saviour saith; *forgive, and it shall be forgiven unto you*, but *if you doe not forgive, neither will your Father, which is in heaven, forgive your trespasses.*

1. Almes deeds, 2. Forgiving offences.

Rabanus in Mat. c. 12.

Who is the best Usurer.

Mat. 6. 14. Mark. 11. 26.

6. *Elias Cretensis*, and so likewise *Petrus Blesensis*, that had the *little* Archdeaconrie of *great* London, doe say, that another paire of wings is

{1. *Action.* 2. *Contemplation*} which two things must needs be two wings of great use; because as *Seneca* saith, *natura nos ad utrumq; genuit, & contemplationi rerum & actioni*; nature hath begotten us to this end, to *doe* what we ought and to *contemplate* what we doe; or rather *first* to meditate and thinke upon what we should doe, and *then* to performe and put in practice, whatsoever our contemplation tells us is our duty to do; *ut honestas magis ornemus, turpes vero abscondamus*, that so, by this meanes of divine contemplation, we may *approve* the good and *reject* all bad actions, as *Bias* saith; and by the *performance* of those actions, which are approved good, we may escape the censure of *slothfull* and unprofitable servants.

Elias Cretensis in orat. 18. Nazianz. seu Pet. Blesensis serm. 51. Seneca de vita beata. c. 31.

6. Paire. 1. Action. 2 Contemplation.

Bias apud Stobæ. ser. 22.

7. *Climacus* by the *Dove* understands the *active* life; *quia omnis virtus in actione consistit*; because every vertue doth consist in action, as *Cicero* saith, and by the *wings* of this Dove, he understands {1. *Contemplation,* 2. *Humility,*} *Contemplation*, as a looking-glasse to behold our deeds, and *Humility*, when we have beheld them, to say as our Saviour teacheth us, that we *are but unprofitable servants*; without which humility it is unpossible for us to ascend to heaven; because the penitent *Publican* is the onely man that shall be justified, when the proud *Pharisee* shall be condemned.

Climacus grad. 4. Cicero offic. l. 1.

7. Paire. 1. Contemplation. 2. Humility.

Luk. 17. 10.

Chap. 18. 14.

8. *Hugo de S. Victore* saith, another paire of wings is *gemina charitas*, the twofold charity, *viz.* {1. *In Deum,* 2. *In proximum*} that is, our love to God, and our love towards our neighbour: and surely it is no question, but these two wings are able inough to carry us up to heaven; because *God is love, and he that dwelleth in love dwelleth in God, and God in him*; and this is the summe of all the *old* Commandements of the law, *to love God with all our hearts, and our neighbours as our selves*; and the *new* Commandement of the Gospell is, *to love one another as Christ hath commanded us*; and if we doe this, then, as the bird is covered with her wings, so this love will cover all the *nakednesse* of our soules, and as the Apostle saith, *it will cover the multitude of our sins.*

Hugo de S. Victore instit. Monachor. serm. 97.

8. Paire. 1. Love to God. 2. Love to man.

1 Joh. 4. 16. Mat. 22. 37. Joh. 13. 34.

James 5. 20.

But yet you must note, that *hæc charitas non qualiscunq; est*, *every* charity will not serve your turne, as Saint *Augustine* saith; for otherwise the wicked may be said to have these wings; because they *love* God, *cum benefecerit illis*, when he hedgeth them about with blessings; though notwithstanding, that love is but a kind of *remisse* generall love, as I have shewed els where more at large; and they love one another with a *politique* and a worldly love, which by reflection redounds onely unto themselves, when they love *others* but for their *owne* sakes, and not for the merit of their vertues; as when a master loves his servant, not for the *good* of his servant, but for the good *service* he receiveth from him; which sad

Aug. præfat. in Psal. 140.

That there is a twofold love both to God and man.

The usuall love of masters to their servants.

succeſſe, if it falls to any mans lot, to come to his maſter with a *ſmooth* face, and to part from him with *gray* haires, and yet with as little wooll on his backe as a new ſhorne ſheepe, let *patience* bee his purge; and though it be *bitter* for a while, yet when theſe wings be *growen*, that he can *flie* away, it will then *cleanſe* all the dreggs of diſcontent, that he received from the *fruitleſſe* love of his ſelfe-loving maſter, that hath a *love* indeed, but like Saint *Iames* his *faith*, without life; and therefore, *amor iſte tartareus eſt*, this love is *wicked*, this charity is *vile*, and theſe wings are like *Iccarus* his wings, artificiall not naturall, melting and mouldring away when they come to the *fiery* triall, and ſuffering us to fall into hell when we thinke our ſelves neereſt unto heaven; *quia viſcum habet iſte amor, quo deijciat in profundum, non pennas quibus levet in altum*; becauſe this *baſe* and baſtard kind of love, either to God or men, is mingled with *birdlime*, whereby we are intangled and catched, and then plucked down to the bottomeleſſe pit, and they are not the true wings that are able to carry us up to heaven.

1 Pet. 4. 12.

Iddem quo ſup.

1. Our love to God how it ought to be. Mat. 22 37.

But our love to God, if it be right, muſt be { 1. *Toto corde.* 2. *Tota anima.* 3. *Toto intellectu.* }

1. With all our heart, that is, *ſtrongly*. 2. With all our ſoule, that is, *ſweetly*. And 3. With all our underſtanding, that is, *wiſely*; ſtrongly without *reſiſtance*, ſweetly without *loathing*, and wiſely without *errour*; that ſo nothing might *hinder* us, nothing *moleſt* us, nothing might make us *wander* out of our way to honour God.

2. Our love to our neighbour how it ought to be.

And our love to our neighbours, which is as the left wing, muſt be

{ 1. *Sincere* without hypocriſie. 2. *Permanent* without wavering. 3. *Religious* without impiety. } And our loves *thus* qualified, both towards God and man, are no doubt moſt excellent wings, to tranſport us over all the miſeries of this world, and to inable us to flie away and be at reſt.

Others, by theſe wings do underſtand, { 1. *Meditation*, 2. *Prayer*, } that is, meditation, to *conſider* what we want, and prayer to *obtaine* what we need.

Others expound theſe wings to ſignifie { 1. The *Old Teſtament*. 2. The *New Teſtament*. } that is,

Aug. de civit. Dei, l. 8. c. 8. in fine.

The Law and the Goſpell, faith and workes; *& ſic alij atq; alij aliud atq; aliud opinati ſunt*; and ſo I might run over all the *vertues* and the *graces* of a Chriſtian; becauſe all are wings and all are good; and as I ſaid before, we are not onely to labour for *one* paire of wings, for ſome *few* vertues, or ſome *ſpeciall* graces; but for *many*, the more the better, for *all* if we can, when we have reſpect *unto all Gods lawes* and to performe every precept; that ſo, being filled with *all grace*, and fullfilling *all righteouſneſſe*, we may the ſooner flie away and be at reſt. And ſo much for the *ſubſtance* of the Prophets wiſh, that he had *wings*.

2. For the quality of theſe wings:

2. For the *quality* of theſe things; becauſe all feathered fowles cannot reach ſo high as heaven; and all wings cannot preſerve us from the violence of the winds; therefore the Prophet wiſheth not *ſimply* for wings, but *ſpecially* for wings like a *Dove*; ſaying, *ô that I had wings like a Dove*; for there be divers ſorts of wings; as

That there be divers ſorts of wings

Gerſon meditat. 10. de aſcen. Domini.

1. Of the luke-warme profeſſors.

1. Some have wings, *ſicut cicadæ, quæ erigit ſe per ſaltum non per volatum*, like the *graſhopper*, that hath wings indeed to *hop* from flower to flower, but not to *flie* to the top of any tree; and theſe men that have ſuch wings, are like the *Laodiceans*, ſoone hot and ſoone cold, and ſo neither hot nor cold, neither right worldlings, nor true Chriſtians; but ſuch as could willingly goe from the Sermon into heaven, ſo they might doe it at one *jumpe*, as the *Iſraelites* were very ready to paſſe from *Egypt* into *Canan*, ſo they might have *leaped* over the wilderneſſe, as they *walked* through the red ſea, in an inſtant, without any further temptations; but, as theſe fell away at *Maſſa*, and could not endure the tedious journeys of the deſarts; ſo the other, in the time of *temptations*, ſtart aſide *like a broken bow*, and cannot abide to goe to heaven by *flying*, that is, with the

Exod. 14. 22. & c. 17. 2, 7.

Pſal. 78. 57.

Church

Church of *Smyrna*, by a *conſtant courſe* of well-doing, and being like King *Therons* courſers, that were never weary of running, as *Pyndarus* ſaith.

2. Some have wings, *ſicut Struthionis, qui eſt animal amphibolicum*, like the *Oſtridge*, that is halfe a beaſt, and halfe a bird; and therefore, by reaſon of the *weightineſſe* of his body, he cannot *flie* aloft; yet by reaſon of his *wings* he flickereth ſo faſt, that he can eaſily outgoe any other beaſt; and therefore *Iob* ſaith, *ſhee ſcorneth the horſe and his rider*; and they that have ſuch wings are thoſe men, that will *Deo militare & ſeculo*; ſerve God and Mammon, follow the *world*, and yet hope for *heaven*; and ſo play the *Saints* in the Church, the *divels* in the Commonwealth, and the *hypocrites* in all places: and though theſe wings can never inable them to flie up to heaven, yet herein they have the advantage of all downe-right worldlings, that they *deceive* moſt men under this *vizard* of piety.

2. Of hypocritical Chriſtians.

Lorinus in hunc Pſalm. Thom. 1. 2. q. 102. ar. 6.

Iob 39. 18.

2 Tim. 2. 4.

Mat. 6. 24.

3. Some have wings *ſicut aquilæ, quæ ponit inter ſydera nidum*, like the *Eagle*, that layeth her neſt in the clouds, as the Prophet ſpeaketh; or, *ſicut Pavonis, qui dum plumas jactanter oſtentat, poſteriora turpiter nudat*; like the proud *Peacock*, that whiles he diſpreads his gaudy *plumes*, he diſplaiſe the *ouglineſſe* of his hinder parts, ſaith *Fulgentius*; and they that have ſuch wings, are the ſonnes of pride, eſpecially thoſe that are *ſpiritually* proud of their own *righteouſneſſe*, and of the *gifts* that God hath given them; which ſwelling pride doth make theſe *Lucifers*, to diſdaine their *inferiors*, know no *equals*, and envie their *betters* in any grace; and it makes their wings juſt like the *Peacocks* pleaſant to others, but unprofitable to themſelves; becauſe *God reſiſteth the proud*: and as the divell, for diſplaying theſe wings, and ſaying, *ego ſimilis ero altiſſimo*, I will be like unto the moſt higheſt, was *degraded* from his dignity and *caſt downe* to hell, which is the pit moſt loweſt, and there *chained* in everlaſting darkneſſe for ever; ſo ſhall all the children of *pride* be caſt downe with *Lucifer* into the bottomeleſſe pit; and therefore, though theſe wings of pride, and confidence in our owne righteouſneſſe be farre more *glorious* in ſhew, then the faire wings of the *graſhoppers*, or the ougly wings of the *dung-flies*; that is, then the *civill carriage* and morall vertues of the heathens and meere naturall men, or the *leand* behaviour of drunkards, adulterers and the like; yet they are more *odious* in the ſight of God, and more *dangerous* for themſelves, then any of the other; for our Saviour tells us plainely, that *the Publicans and Harlots ſhould enter into the kingdome of heaven before theſe prond Phariſees.*

Abdias verſe 4.

Fulgentius in mythol.

3 Of proud Phariſees.

1 Pet. 5. 5.

The fearefull ſtate of phariſaicall Chriſtians.

Mat. 21. 31.

4. Some have wings, *ſicut Corvi, qui deglutit animal um cadavera*, like the *Crowes* or Ravens, that feed upon the carcates of dead beaſts; and they that have ſuch wings are the *gluttonous* and luxurious men, *whoſe god is their bellie, whoſe glory is their ſhame, and whoſe end is fearefull damnation*, when with *Dives*, after they have fared *daintily* every day, they ſhall be puniſhed moſt *lamentably* for ever and ever.

Lorinus in hunc Pſalm.
Gen. 8 7.
Phil 3. 19.
4 Of glutonous, drunken, and luxurious men.

5. Some have wings, *ſicut Milvi, qui ſurſum volat, ut prædam in terra commodius deſpiciat*, like the *Kite*, which flies aloft unto the heavens, that he may the more eaſily catch his prey here on earth; and they that have ſuch wings are thoſe *covetous* wretches and moſt greedie cormorants, that with the Scribes and Phariſees, do make great *ſhewe* of holineſſe to *deceive* the ſimple, and as our Saviour ſaith, *to devoure widdowes houſes* under this mantle of piety; and it is ſtrange to ſee how ſome of them will *lift* up their eyes to heaven, as if with Saint *Paul*, they were wrapt up into the *third heaven*; and yet, if we ſhould ask them with the Prophet, *are your hearts ſet upon righteouſneſſe*, we might anſwer with the Apoſtle, *repleti omni injuſtitia*, they are filled with all wickedneſſe, and there is no feare of God before their eyes.

5. Of covetous wretches.

Mat. 23. 14.

2 Cor. 12. 2.

Pſal. 58 1.

Rom. 1. 29. & 3. 18.

6. Some have wings, *ſicut Veſpertilionis, qui crepuſculum deſiderat, ut in ambitu volet*, like the *Bat*, which looketh for the twilight, that he may flie about his round; and they that have ſuch wings are thoſe *adulterous* and laſcivious men, whereof *Salomon* ſpeaketh *Pro. Chap. 7. ver. 9, 10, 11, 12, 13.* and thoſe faint-hearted *Nicodemuſſes*, that came to Chriſt by night for feare of the Iewes; thoſe

6. Of adulterous and laſcivious men.

Prov. 7. 9, 10, 11, 12, 13.

The practice of neutralists.

Micropsukes, pusillanimous spirits, that dare not speake the truth in publique, for feare of those Iewes and Iewish priests, that seeke to *crucifie* Christ and all Christian Religion; and such are those *Luke-warme* professors and *neutralists*, that are neither hot nor cold, neither true *Protestants* nor professed *Catholiques*; but as

Plinius lib.35.c.9. *Erasmus* is painted with one halfe in *heaven*, the other in *hell*; or, as the picture, which was so ambiguously drawne by *Polygnotus Thasius*, that the beholders knew not, whether he had painted him *climing* upward or *descending* downward; so they behave themselves after such a fashion, that we know not what to make of them, whether they walke in *light* or in *darkenesse*, whether they be *with* us or *against* us; but I thinke this *coldnesse* of their zeale to be an *Index* of their wit, and a *betrayer* of their heart, to stand in such a posture, as may with the weather-cocke turne, when the wind turneth.

I could reckon *many* other such wings, that be all too weake to preserve us from the winds, and to carry us up to heaven; and therefore the Prophet wisheth no such wings, though they should be never so *glorious* in shew, never so *usefull* in the world; but of *all* wings, he wisheth for the wings of a *Dove*, saying, *ô that I had the wings of a Dove!* and reason good; for the Dove was the most *acceptable* of all fowles, among all nations.

The Dove most acceptable among all nations.

1. Among the *Gentiles*.
2. Among the *Iewes*.

For

1. Among the Gentiles. *Diodor. Sicul. hist. 43.* *Comentator in metamor pag.70 ut citatur.ibid.* *Diodorus Siculus* saith, that *Semiramis* the daughter of *Dirce*, to whom the *Syrians* erected a Temple, neere the cittie of *Ascalon*, being cast out by her mother into the desart, where abundance of *Doves* were, she was *miraculously* fed and preserved by them; and therefore she was called *Semiramis*, which in the *Syrian* tongue signifieth *Columba*, a Dove; and for this cause, saith he, these birds are sacred among that nation, and they worship them as their goddesses; and *Herodotus* writes, that *Iupiter Dodonæus*; which was the most antient Oracle in all Greece, did give his answers unto the people, under the forme and shape of a Dove.

Plinius lib.10.c.37 Neither is it unknowne to the meanely learned in the writings of the Gentiles, how many *benefits* they ascribed to the *Dove*, and how excellent were her *properties* above all other fowles; for *Hirtius* and *Brutus* in the siege of *Mutina*, tied epistles and letters about the necks of certaine *Doves*, that very faithfully carried them to and fro betwixt the towne and the campe, to give notice to each party, what they ought to do; and so *Doves* were sent out of the towne of *Leyden*, when it was besieged, for the bringing backe of intelligence, by the advice and direction of *Dousa*, whereof *Heinsius* saith,

D. Hakewill in apolog. pro provident. Dei l.3.c.8. p.258.

——*Qui falleret hostem*
Dousa virum nequit mittere, misit avem:

and when *Æneas* was to passe into the *Elisian* fields,

Virgilius Eritbræi. l.6 p.350.

——*Geminæ tum forte columbæ*
Ipsa sub ora viri cœlo venere volantes,
& viridi sedere solo;

two Doves appeared unto him, and they were his guides to direct him to that grove; *ubi pinguem dives opacat ramus humum*, where the golden bough doth overshadow the most rich and fertill soyle. And it would be too long for me, to speake of *all* the benefits and properties, that Poets, Historians, and Naturalists have ascribed and set downe of this fowle.

2. Among the Iewes. *Gen.8.11.* 2. The *Iewes* had the *Dove* likewise in great esteeme, and not without good cause; for *Moses* saith, that when the whole world was drowned with the deluge, the *Dove* brought the *olive branch* in her bill, as the Herauld that proclaimed the conditions of peace: and God himselfe sheweth how well he likes this bird, when he accepteth it for his *sacrifice* of every woman, that was to bring, at her purification, *a paire of turtle Doves or two young pigeons*; and when our Saviour was baptized, the Holy Ghost descended and lighted upon him *like a Dove*; and therefore, as the *Lambe* signifieth the *Sonne* of God, which is the *true Lambe*, that was slaine from the beginning of the world; so the *Dove* is the Embleme of the

Levit.12.2,8. *Luk.2.24.* *Mat.3.16.* *Ioh.1.29.& 36.*

the *Spirit* of God, which is the *true Dove* without any gall or bitterneſſe: and *Ephreem* ſaith, that when the veile of the Temple was rent, at the paſſion of Chriſt, a *Dove* was ſeene to flie out of the Temple; to ſhew, that now the *Spirit* of God was pleaſed, to *include* his graces no longer among this onely nation of the Iewes, and perhaps would *ſtay* no longer among that curſed people, which had ſo *cruelly* murdered the Sonne of God, but would now *flie* unto the Gentiles, which ſhould ever after be partakers of the *Holy Ghoſt*, as well as they.

Vide Levin. in Pſal. 67 Ephreem, in Serm. de paſſ.

And therefore, the *Dove*, being ſo acceptable a bird both to *Iewes* and *Gentiles*, both to God and man, the Prophet *David*, lacking wings, wiſheth that *he had the wings of a Dove*; and that, as I find, for three ſpeciall reſpects.

The Saints like doves in three reſpects.

1. Of *aſſimilation*, that he might be *qualified* like a Dove.
2. Of *manifeſtation*, that he might *appeare* like a Dove.
3. Of *properation*, that he might be as *ready* to do his duty, as the Dove is ſwift in her flight.

1 Like qualified. Sap. 1 4. Mat. 10. 16.

1. The wiſe man ſaith, *in malevolam animam non introibit ſapientia*, wiſdome entreth not into a wicked ſoule; and our Saviour biddeth us *to be, as wiſe as ſerpents, Ut antiquo ſerpenti reſiſtamus*, that we might be the better able to reſiſt the ſubtilty of that old ſerpent the Divell; and therefore, if we would be as *wiſe as ſerpents*, we ſhould be as *innocent as Doves*; and we muſt not onely reſemble the *Dove*, in this *one* grace and vertue of *innocency*; but we muſt be like Doves, in reſpect of *all* or *moſt* of the Dove-like properties: *Aquinas* nameth ſeven things, wherein we ſhould imitate the Dove: For, ſaith he,

Thom. Aquin. de proprietatibus columbæ.

The properties of the Dove.

1. *Felle caret*, ſhe hath no gall, ſhe wants all bitterneſſe.
2. *Roſtro non lædit*, ſhe bites not, ſhe hurts not with her bill.
3. *Optimum granum eligit*, ſhe chuſeth the beſt corne, the wheat ſhe loveth beſt.
4. *Gemitum pro cantu habet*, her ſong conſiſteth of ſighing and mourning.
5. *Iuxta flumina aquarum ſedet*, ſhe maketh her reſidence by the flouds of waters, by the rivers ſide.
6. *Innocentia valet*, ſhe excels in innocency, ſhe is moſt harmleſſe of all fowles.
7. *Volatu præſtat*, ſhe exceeds all in ſwiftneſſe of flight.

And *Ulyſſes Androvandus* doth in theſe three verſes ſet downe the ſame, and the like properties, more at large, ſaying.

Ulyſſes Androvandus in Ornithologia.

Grex, viſus, pulli, fel, oſcula, pugna, lapilli,
Grana, latex, nidus, turris, gemitus, color & pes,
Nuncia, ſimplicitas, fimus, ova, venus, fuga, cervix.

Which are thus expounded by *Lorinus*, that they flie by flocks, they ſharpen their ſight with blood, they nouriſh other brood than their owne, they are without gall, they uſe to kiſſe each other, their fight ſeemes to be with their wings ſpread, or as if they were without wings, they eat and ſwallow downe little ſtones, and in their livers certaine precious ſtones are purged, they feed upon graine not fleſh, they will remaine by the fulleſt flouds of water, that they may behold the ſhadow of the kite comming towards them, they build in a rocke, they ſigh when they ſeeme to meditate, they are of a white and leaden colour, they have feathered feet, they are the meſſengers of peace, and the very embleme of all quietneſſe and concord, they ſignifie the Holy Ghoſt, they excell in ſimplicity, their dung is hot, and maketh hot the ſoyle where it is, their egges are of the ſame quality, they bring forth a fruitfull brood, they are moſt ſwift in their flight, and their necks appeare golden-like; all which properties, how they are *applied* to us, and how we ſhould be like the Doves in all theſe things, they are moſt fully expreſſed and ſet downe by *Hugo Cardinalis in Pſal. 67.*

Gregatim volant, ſanguine viſum acuunt, pullos alienos nutriunt, oſcula inter ſe figunt, felle eſt, oſculo uitur, pugnat ſublatis alis, lapillos comedit, & in ejus jecore lapides quidam pretioſi expurgantur, veſcitur granis non carne, reſidet ſuper fluenta pleniſſima, & ibi præſcit accipitris umbram, nidificat in petra, gemitu meditari videtur, colore plumbeo & candido eſt, pedes habet pennigeros, pacem annuntiat, deſignat Spiritum Sanctum, ſimplicitate pollet, ſtercus calidum, & fimus excalefactivum, ejuſdem qualitatis emittit ova, prolem fœcundam generat, velocem init fugam, & cervix aurea apparet. Lorinus in Pſal. 67.

But the time will not give me leave to run them over, neither need I, when it is ſo eaſie for any ſcholler to make application.

And yet, as we ought to be like *children*, and to *walke like children*, yet not in

The Saints ſhould be wiſe.

all things like children; as, not like children *in underſtanding*; ſo, though in theſe reſpects we ſhould imitate the *Dove*, yet in *all* things we may not be like the *Dove*, as we may not be like *Ephraim*, that was *velut columba ſine corde*, as a Dove *deceived* without a heart, *Hoſea* 7.11. ſo ſimple, as to be inſnared by every ſubtill enemy; and therefore, to the *innocency* of a Dove, our Saviour adviſeth us, and we have reaſon to follow his counſell, to joyne the *wiſdome* of a ſerpent; becauſe *innocency* without wiſdome is but a *ſweet* prey, ſoone caught, and as eaſily devoured, by iniquity; and therefore, S. *Paul* was not behind in this point, when, by claiming the *priviledge* of a *Romane*, he eſcaped to be *ſcourged* by his enemies; and the next day, being brought before the councell, and perceiving the quality and diſpoſition of the company, that the one part were *Saddu-*

Acts 22.25. & c.23 6.

ces, and the other *Phariſes*, he did moſt *wiſely* ſave his owne life, by dividing the multitude; and ſo they do rather deſerve commendation, than reproofe, that being *innocent*, and retaining ſtill their candor, can *wiſely* ſave themſelves from this froward generation.

2. Beautifull to others, by their good examples.

2. Though the *wings* of a Dove, that is, the *graces* of Gods Spirit be not given for *oſtentation*, yet the *good workes* of the faithfull, and the *holineſſe* of the Saints do make ſuch a faire ſhew in this wicked world, that the Prophet *David*, ſpeaking of them, ſaith, *though ye have lien among the pots*, that is, ſeeme black, like ſcullions, by reaſon of your ſinnes or afflictions, that have filled your hearts with *griefe*, your eyes with *teares*, and your faces with *confuſion*; yet *ye ſhall be*

Pſal 68.13.

like the wings of a Dove, that is covered with ſilver wings, and her feathers like gold; that is, you ſhall ſeeme moſt *glorious* and beautifull in the ſight of God and all good men; and, as *John Baptiſt*, even while he lived on earth, and did ſeeme contemptible in the ſight of *Herod*, was notwithſtanding, *Magnus coram Do-*

Luke 1.15. Phil.2.15.

mino, great in the ſight of the Lord; ſo ſhall all the *true* ſervants of God, *ſhine in the midſt of a crooked and a froward generation.*

3. Swift in their flight, and their haſt to ſerve God here, and to be with God in heaven. Pſal.139.8.

3. *Quia properanti etiam celeritas mora eſt*, becauſe all *haſt* ſeemes but *ſlackneſſe* to him, that would go in *poſt haſt*; therefore the good man, that longeth to be with God, contents not himſelfe with *feet* to walk, or with *legs* to run, but he muſt have *wings* to flie unto him; and yet all kind of wings will not ſerve the turne; but he muſt have either the *wings of the morning*, which in an inſtant flieth from Eaſt to Weſt, and filleth all the whole Hemiſphere of heaven with her brightneſſe; or the *wings of the wind*, that *bloweth where it liſteth*, and flieth throughout the vaſt region of the ayre in a moment; or the *wings of an Eagle*, which is ſaid to be powerfull in flight; or, as here, he muſt have *the wings of a*

Pſal.18.10. Ioh.3.8.

Dove, which is ſo admirably ſwift, *ut eam accipiter aſſequi non poteſt*, that ſhe can infinitely out-flie the hawke, as *Pelican* ſaith; and therefore they ſay, that,

Pellicanus & Emanuel Sa. de permiſcuate Columbæ.

Niſi in aere plaudat alis, at q. ita curſus rectitudinem & feſtinantiam ipſa impediat, tuta ſit a rapina accipitris; if ſhe did not hinder the *ſwiftneſſe* of her flight, by the *clapping* of her wings, through too much feare, ſhe might be ſafe from all the danger of the hawke, ſaith *Plinie*; and ſo moſt Writers doe conclude, that, al-

Plin. l.10.cap.37. Clemens Alexandrinus ſtrom.l 2. Martial l 13 & Porphyr. de abſtinentia animal. l. 3.

though the Dove hath *many* excellent properties; for *Clemens Alexandrinus* writes that the Doves are very *chaſt*, and *Martiall* affirmeth their fleſh maketh chaſt, and *Porphirie*, of the abſtinence of living creatures, ſpeaketh much in the commendation of the Doves, and ſo many others ſet downe many things in the praiſe of theſe fowles, as I ſhewed to you before; yet the *chiefeſt* qualities of theſe birds ſeeme to be their native *innocency*, and the *ſwiftneſſe* of their flight; For,

Mat 10.16.

Of the firſt, our Saviour ſaith, *be as innocent as doves*, as knowing the *Doves* to be the *beſt* patterne for innocency: And

Of the ſwiftneſſe of the Dove.

Of the ſecond, not onely *Plinie* the Naturaliſt, that *knew* beſt the properties of things, but alſo the *Poets*, that laboured moſt to expreſſe, with all elegancy, the nature of things, do moſt *highly* commend the *ſwiftneſſe* of the Dove; for *Ovid*, willing to ſhew the ſwift courſe of *Arethuſe* and *Alpheus*, ſaith,

Ovid. Metam. l. 5. p.103. in folio.

Sic ego currebam, ſic me feruis ille premebat,

Ut

Vt fugere accipitrem, penna trepidante, columbæ;
Vt ſolet accipiter trepidas urgere columbas;
As trembling Doves the eager Hawkes eſchue,
As eager Hawkes the trembling Doves purſue,
I fled, he followed——

And *Virgil*, ſhewing the great haſt and ſpeed of *Mneſteus* to get into the ſea, ſaith, *Virgilius Eneidor. l. 5. p. 220.*

Qualis ſpelunca ſubitò commota columba
Fertur in arva volans——

Hee fled as faſt as a pigeon; and how faſt that is, he ſheweth, when hee ſaith, *Idem eod. lib.*

Radit iter liquidum, celeres neq; commovet alas.
Not ſeene to move her nimble wings,
Her waies to end ſhe quickly brings.

And therefore the Prophet, willing to make ſuch *haſt* to goe to God, wiſheth that he had *wings* like a *Dove*; and ſo all the godly are of the ſame mind and filled with the ſame deſires; for as before the comming of Chriſt, they cried unto him, *ô utinam diſrumperes cœlos & deſcenderes*; ô that thou wouldſt break through the heavens and deſcend unto us, to be *incarnate* for us; ſo now after his Aſcention and his going up to heaven, they wiſh *they had wings like a Dove*, to flie to him; and they cry continually, *how long tarieſt thou holy and true*, before thou come to fetch us? *ô God make ſpeed to ſave us, ô Lord make haſt to helpe us*, that we may, with all *ſpeed* come to thee. And ſo much for the *matter* that the Prophet wiſheth, *wings like a Dove*. The deſires of the Saints to bee with God. Eſay 64.1. Revel. 6.10.

3. Touching the *end*, why he wiſheth theſe wings, it is here expreſſed to be twofold, { 1. To *flie* away. 2. To be at *reſt*. } For 3. The end why the prophet wiſheth for wings, twofold.

1. Though the Prophet was in a *wonderfull* ſtrait, *encompaſſed* with many enemies, and *endangered* by malicious adverſaries; yet ſuch is the *ſweetneſſe* of his diſpoſition and the *greatneſſe* of his piety, that he ſeekes not a *ſword*, in impatiency, to diſpatch himſelfe, nor the *teeth* of a Tyger to deſtroy his enemies; but he deſires the *wings* of a Dove, to *flie* away and to be at reſt; *Nam fugere cupit, non nocere*; for he ſeekes not *vengeance* on them, but *deliverance* from them, to *defend* himſelfe, and no waies to *offend* them, ſaith Saint *Baſil*; and this is plainely ſhewed from the *nature* of wings; becauſe their *uſe* and office is, not to fight or to deſtroy, but eſpecially 1. To flie away. Baſilius in Pſal. 33 & Nyſſen de virgin & pudic. conſtug.

{ 1. To *protect* us from harme. 2. To *flie* away with us whether we would be. } For A twofold uſe of wings.

Of the 1 our Saviour ſaith, he would have gathered the *Iſraelites, as the hen gathereth her chickens under her wings*; and the Prophet *David* prayeth to God, that *he would keepe him under the ſhadow of his wings*; therefore wings being a ſpeciall meanes of *protection*, the Prophet prayeth not for *fire* out of heaven, to conſume his enemies, as the *furious* Diſciples would have don, though therein *they knew not what they did*; neither doth he preſently *curſe* theſe accurſed people, as many of us uſe to doe to the Saints of God, though we have no *juſt* cauſe for the ſame; but he prayeth for *wings*, to be delivered and protected from them, that they might never *prevaile* againſt him; and this, any one may doe, without any *offence* to God, or any *injury* unto man. 1 Vſe of wings. Luk. 12. 34. Pſal. 36. 7. Luk. 9. 54. Ver. 55.

Of the 2. I told you before, it is many times lawfull to *flie*, when we cannot otherwiſe, either *preſerve* our owne lives, or *eſcape* the malice of our foes. 2. Vſe of wings.

And yet, we muſt not ſolely underſtand this of *materiall* wings; and therefore our flight muſt not alwaies be underſtood to be *corporall*, but we muſt flie, not onely from *temporall* but alſo from *ſpirituall* dangers, not onely from the *world* into heaven, but alſo from all *worldly* things to ſpirituall things; from all *ſinnes*, from all *luſts* and concupiſcences, from vices unto vertues, and from the deſire of That our flight muſt be ſpirituall.

vengeance, to desire *repentance* to be given unto our enemies: and then, *ut Deus in cœlo dicitur, & tamen est in terris, ita nos in terra versantes, conversationem habemus in cœlis*, as God is said to be in heaven, and yet is here on earth, so we living on earth, have notwithstanding our *conversations* in heaven, as Saint *Chrysostome* saith, *quia super pennas virtutum ascendimus usq; ad cœlum*; because the wings of vertue, and especially of the graces of Gods spirit, Faith, Hope, Charity, Patience, Humility, and the like, will soone and easily carry us up to heaven.

Chrysost. hom. 16. in epist. ad Hebr.

That our thoughts should be alwaies on heavenly things.

The difference betwixt the good and the bad.

Hieron. in Esay c. 14. v. 15. Vide Exod. 15. 5. & Zach. 5. 7. Boetius de consol. l. 4. met. 4.

And therefore this should teach us to *despise* this world, and to be alwaies mounting up to God, as Saint *Ambrose* saith; for this is found to be the *difference* betwixt all good men and bad, *impius ad infernum detrahitur, & demergitur in profundum quasi lapis*; the wicked falls into the bottome like a stone; *& sedet iniquitas super talentum plumbi*; and iniquity sitteth upon a talent of lead, which is able to presse downe any thing to the most bottomelesse pit, as Saint *Hierom* saith, but the godly doe mount up to heaven like a bird; and therefore *Boetius* saith,

Sunt pennæ volucres mihi,
Quæ celsa conscendant poli;
Quas sibi cum velox mens induit
Terras perosa despicit.

I can ascend by my swift wings unto the highest pole that is,
My mind indued with these, doth highly hate all earthly blisse;

The divell a cunning and malicious fowler.

But if we do set our hearts and affections to love *this world* and the vanities therof and will lye wallowing in the *pleasures* of it; then, as the bird that sitteth upon the perch may *soone* be catcht, so the divell, being a cunning fowler, that hath many snares to intrap us, and many baits to allure us unto his snares, will *easily* take us, if he find us sitting upon our lees, or glued unto the vanities of this world; and therefore, *cum aves sumus, dejici in terras non debemus*; seeing we are birds, and must have *wings* like birds, we should not *cast* downe our selves upon the earth, but rather *flie* unto the heavens, that we may escape all those nets, that are laid in every corner of the earth, as Saint *Antonie* saw it in his vision, to insnare all those silly soules, that doe settle their affections here on these earthly vanities; or if we doe not this, we may be sure, if Satan can but once catch us, then he will *clip* our wings, and as the Romanes painted νίκην ἀπτερον, victory without *wings*, a prettie conceipt, that she might never flie away from them unto their enemies; so the divell will make our soule to become ψυχην ἀπτερον, a soule destitute of all *graces*, a most malicious part, that she may never be able to flie from hence, from him to God: and therefore, my deere brethren, let us ever exercise our selves in well-doing; and then, *ut avis volans non timet retia*, as the bird that is alwaies flying, needeth not at any time to be *affraid* of the fowler, so that man, which is alwaies praying, hearing, reading, meditating, or doing any other good worke of piety, charity and religion, needs not much *feare* the very divels; because, as Saint *Hierom* saith, *quandocunq; venit, semper inveniet te occupatum*; whensoever he doth come to thee, he shall find thee alwaies busied in Gods service.

Pighius in Themide.

That we should alwaies exercise our selves in well-doing.

2. To be at rest.

2. The *finis ultimus*, that is, the *maine* end, why the Prophet desireth these wings, is to be at *rest*; for that were but a small comfort to any one to be *alwaies* flying, and yet *never* to come to the end of his journey; this were with *Sisyphus* to rowle a restlesse stone, and as the Poets faine, with *Danaus* daughters, to fill the *fatall* tunne, whereout the waters still as fast did runne; a perpetuall punishment and no comfort: therefore the *end* of all is, that he might end in *rest*; this is his *last* desire, and this is the *chiefest* desire of every one, of every thing; for why doth any man labour and take paines in his *youth*, but that he may have rest in *age*? why doth the *prentice* binde himselfe to serve, but that at last he may be *free*? why doth the *Souldier* hazard his life in *warre*, but that he may end his life in *peace*? *quia finis belli pax*, because the end of warre is peace; or why doth any man doe any thing, but for the hope of the content and rest that he expects thereby? and

Rest is the desire of all things.

Saint

Saint *Paul* tells us, that *the earneſt expectation of the creature waiteth for the manifeſtation of the ſonnes of God*, that *they may be delivered from the bondage of corruption, into the glorious liberty of the children of God*: becauſe now the *whole* creature travelleth in paine, and is made ſubject unto vanity, by reaſon of our ſinnes; and therefore not onely *we*, which are more ſenſible of our labours, but alſo *they* with us, by the inſtinct of nature, do expect and long for an *end* of their travels, and at laſt to come to be at *reſt*. Rom. 8. 19. 21.

And therefore, no wonder that the *laſt* period of the Prophets wiſh is to *be at reſt*; eſpecially if you conſider what an *excellent* thing is reſt. Let the wearied *traveller*, or the painefull *labourer*, or the diſeaſed *ſicke man* tell me what a *ſweet* and a pleaſant thing is a *little* reſt: and what ſhall we ſay then of *everlaſting* reſt, whereof the *beſt* in this life is but the *meaneſt* ſhadow? What an excellent thing is reſt.

But here in the Prophets wiſh, we muſt obſerve both { 1. The *Method*, and 2. The *Matter*. } Two things to be obſerved.

1. In the method here is { 1. I will *flie*. 2. I would *reſt*. } For the *worke* or labour muſt be done firſt, and then the *reſt* or reward is to follow after; ſo God himſelfe did make the world in ſix dayes, *& tum requievit die ſeptimo*, and then he reſted the ſeventh day; and Chriſt the Sonne of God, following the example of his Father, did firſt *finiſh* the worke of our redemption, and then *he entred into his reſt*; and ſo all that will be the ſonnes of God muſt walk in the ſame ſteps; firſt to *labour* in his vineyard, and to take paines in our vocations, every man in that calling, whereto God hath called him; and then we ſhall have our *penny*, we ſhall enter into our *reſt*; or if we take our reſt *here*, when we ſhould labour, and ſpend our dayes in *eaſe* and pleaſures, when we ſhould *worke the workes of him that ſent us while it is day*, we may well feare we ſhall labour in *ſorrow* and paine in hell, when we ſhould look for *peace* and reſt in heaven; *quia fruſtra ſperas requiem, niſi poſt laborem*; becauſe they deceive themſelves that looke for *reſt* with God, before they have finiſhed their *taske*, and ended their work here in this world; and therefore S. *Paul* never durſt ſay, he looked for *the crowne of righteouſneſſe*, untill he had ſaid, *he had fought a good fight, he had finiſhed his courſe, he had kept the faith*; and I would to God that all of us would do ſo, to do our *duties* here, and we ſhall be ſure of our *reſt* hereafter. 1. The method of the Prophets wiſh. Gen. 2. 2. Heb. 4. 10. Mat. 20. 1, 2. Verſ. 10. Ieh. 9. 4. 2 Tim. 4. 7.

2. For the *matter* the Prophet wiſheth, it is *reſt*, and that is *meta motus*, the end of motion; or, *privatio motus in illo, de cujus aptitudine eſt, ut moveatur, non tamen eſt motus*, as *Avicen* ſaith; reſt is a ceſſation or privation of all moving, and a moſt ſetled quietneſſe in a contented being, without any manner of motion or diſturbance: a moſt excellent thing; to be deſired of all, above all the treaſures of this world. 2. The matter or ſubſtance of the Prophets chiefeſt wiſh, reſt. What reſt is.

But we find that *a primo mobili ad ultimum punctum terræ*, from the *higheſt* ſphere, to the *loweſt* bottome of hell, there is no *true* reſt to be found by any thing in any place; for though there may be ſome intermiſſion of labour, as *Ariſtotle* ſaith, becauſe that, according to the old Verſe, *Ariſt. Ethic. l. 4. c. 8*

Quod caret alterna requie, durabile non eſt; *Ovid. in Epiſt.*

It is impoſſible for that naturall thing to *laſt*, which is not ſometimes *refreſhed* with ſome kind of reſt; yet if we looke upon all theſe *glorious* creatures, we ſhall find that they neither have true reſt in *themſelves*, nor can they bring the ſame to *us*; and therefore, *Salomon*, when he had viewed and ſurveyed all the *pleaſures*, and all the *places* under the Sun, and had well conſidered them all, he doth poſitively and peremptorily conclude, that *all was but vanity and vexation of ſpirit*; that is, vanity in *themſelves*, and bringing vexation unto *us*; and what *peace* or *reſt* can a *vexed* mind and a diſturbed heart enjoy? *The ſpirit of a man can beare his infirmities*, but *a wounded ſpirit*, or a diſcontented ſoule, *who can beare?* Or where ſhall a man find *helpe* to be eaſed from the ſame? *Fugiat a domo in civitatem, a civitate in agrum, & ab agro revertat in domum, in lectum; tamen ibi hoſtem inveniet in ſinu, a quo fugiebat in urbem*; he may flie from his houſe No true reſt to be found in this world. Eccleſ. 2. 11, 12. Prov. 18. 14. The miſerable ſtate of a diſcontented man.

houſe into the *city*, and from the city into the *field*, and thence returne into his *houſe* againe, and get him cloſe into his *bed*; yet there he ſhall find his enemy in his *boſome*, whom he ſought to ſhun from place to place; ſuch is the ſtate of a *diſcontented* man; he may change his *place*, and forſake his *countrey*, but never eaſe his wretched mind; and although all men are not *alike* troubled in the height of griefe and diſcontent, but ſome, with *Ionas*, can ſleepe in a *ſtorme*, and ſeeme to be at *reſt*, notwithſtanding all the *troubles* of this world; yet there are none ſo ſecure, but at ſome times or other they ſhall be awaked, and find their ſhip toſſed with a tempeſt, and themſelves vexed about ſome vanities; becauſe God hath not made *this* world to be the *place* of our reſt, but of our labour, where we muſt work unto wearineſſe, and be contented with all the *diſcontents* that can befall us: and therefore, they are fooles that think to find *reſt* there, where all things are in *continuall* motion, or to enjoy *peace* and content in thoſe things, which can bring nothing els but *griefe* and vexation of ſpirit.

Ionas 1.5.

That we ought to be contented with all the diſcontents of the world.

And this not onely *Salomon* teſtifieth unto us, but alſo *every* man that liveth, doth moſt plainely ſee and find it by his owne *experience*, it may be to his coſt, that it is impoſſible for him to attaine unto any *reſt* or *content*, in *any* thing, or in *all* the things of this world; becauſe, as the Poet ſaith,

Mille parit luctus mortalibus una voluptas;

Every *pleaſure* and *delight*, that we have or can have in this *world*, is ſeaſoned, and powdered, and environed about with a thouſand woes, and with a thouſand ſad and bitter diſcontents: and if you aske of the dayes that are paſt, and inquire of all the *wiſeſt* and of the *greateſt* men of this *world*, that ſeemed to have the world at will, and enjoy all that either their *eyes* have *ſeene*, or their *hearts* could *deſire*; they will all juſtifie this truth, and teſtifie unto you, that there is no *reſt* under the cope of *heaven*.

That the Saints ſhall have true reſt.

Senec. in Herc. fur. act. 4.

And yet, as *Seneca* ſaith, *Detur aliquando otium,*

Quieſq; feſſis.——

Heb. 4.9.

Or, as the Apoſtle ſaith, *There remaineth a reſt for the people of God*; and, without all queſtion, they ſhall be happy, when they ſhall be filled with the *fulneſſe* of peace, and *God ſhall wipe away all teares from their eyes*, and root out all ſorrow and diſcontent from their hearts; But ſeeing, as the Poet ſaith,

Antholog. ſacr. Iac. Billij.

Inſtant terrenis infeſta pericula rebus;

All terrene things are full of dangers; the Divell having poyſoned all things under heaven through our ſinnes; therefore

——*In ſolo eſt mens tuta Deo,*

That true reſt is onely to be found in God.

The ſoule of man can have no true reſt in *any* place, but onely in God; and not ſtrange; for ſeeing all things do *naturally* deſire their own *proper* places, as, *omnia levia ſurſum, & omnia gravia deorſum*, all light things to *aſcend* upward, and all heavy things to *deſcend* downward; and they can never reſt, but are ſtill ſtrugling in motion and continuall agitation, untill they come, each one of them, εἰς τὸν τοπον τὸν ἴδιον, *into his owne proper place*, as the Holy Ghoſt ſpeakes of *Iudas* in another caſe; and ſeeing that the *ſeat* and proper place of man is in the *boſome* of God, we being *the off-ſpring of God*, as the very Heathen could teſtifie, and ſo θείας κοινωνοὶ φυσεως, *partakers of the divine nature*, as S. *Peter* ſaith; it is impoſſible that man ſhould have any true reſt or tranquillity, untill he returne to God: and therefore S. *Auguſtine* conſidering how we do *labour*, and worke, and wearie our ſelves in the *wayes* of this world, *Riſing up early, and going late to bed, and eating the bread of carefulneſſe*; and yet never attaining to any *true reſt* or content, but as *Thriuerus* ſaith, *ſicuti natura nuſquam patitur vacuum, ita neq; animus quietem*; as nature doth no where admit of vacuity, ſo can the mind of man receive no true *reſt* and *felicity*, but is ever hammering, forging, inventing ſome plots and practices, and diſturbed about ſome one thing or other, while it breathes; he breaketh out into this patheticall ſpeech to God; ſaying, *feciſti nos Domine propter te, & irrequietum eſt cor noſtrum, donec revertatur ad te*; thou haſt made us O God for thy ſelfe, and we are ſprung from thee, when

Acts 1.25. God the reſting place of man.

2 Pet. 1.4.

Pſal. 127.3.

Aug. Confeſſ. lib. 1.

when thou didst breath into our nostrils *the breath of life*; therefore our hearts, like the *prodigall child*, can never be satisfied with any true food of happinesse and content, untill we returne againe to thee; and our Saviour, observing how the Iewes *wearied* themselves in the pursuit of worldly vanities, and were exceedingly *laden* under the burden of the *Mosaicall* ceremonies, which they endeavoured to observe, and observed not the *end* for which they were ordained, he bids them *come to him*, which was the *substance* of all those shadowes; and they *should find rest unto their soules*; which out of him could find no more rest, than *Noahs* Dove could find place for the sole of her foot, untill she had returned into the ark againe, from whence she had departed.

Luke 15.16, 17.

Mat.11.28. Ver. 29.

Gen.8,9.

And therefore, to conclude all in a word, I must say with the Poet,

Est nihil hic inter carnalia vota quietum;

There is no true rest in all this world; it is onely to be found with God; and if, with *David*, we do wish for *rest*, then must we long to be with *God*; and we shall never go to heaven *hereafter*, unlesse we come to Christ *here* in this life, and learn of him *to be meeke and lowly in heart*; because *he is the way, the truth, and the life*; he is the gate of heaven, he is our *peace*, and hath purchased rest and peace for us; and they that will not come to him, may be assured, that the Lord will sweare in his wrath, *they shall never enter into his rest*, they shall never come into that kingdome, which the Lord hath prepared for them that love him.

Christ the onely way to bring us to God, and so to rest.

Heb.3.18. & 4.3.

And therefore, this doth greatly blame, both the *proud Pharisees*, and the *Pharisaicall* justiciaries, that, with the foolish Israelites, will commit two evils, to *forsake the fountaine of living waters, and to digge unto themselves pitts and filthy puddles, that will hold no water*; that is, to *relie* upon their owne *righteousnesse*, the fruitlesse workes of their owne hands, and *neglect* the invaluable righteousnesse of *Iesus Christ*; and likewise those wicked *worldlings*, (the children of this *generation*) that had rather follow after the *lusts* of their owne flesh, and hunt after the *vanities* of this life, riches, honours, and the like, which doe, and can doe nothing else, but *continually* vexe their soules in this world, and *perpetually* binde them to all endlesse torments in the world to come; than to come unto their Saviour *Christ*, that doth so *mercifully* call them, so *freely* offer his grace unto them, and so *bountifully* promise *rest* and *peace* unto their *consciences* here, and *everlasting* rest and happinesse unto their *soules* and *bodies* in *heaven* for evermore.

Ier.2.13.

But because it is not in the power of any *naturall man* to do any *divine* good, without the *speciall grace* of God; therefore let us all in all humility *pray* unto him, for the *helpe* and *assistance* of his blessed Spirit, that, as he hath given us his *onely Sonne*, which is *the Sonne of his love*, to be our *Mediatour* and Redeemer, to save us from our *sinnes*, and to clothe us with his *righteousnesse*, to deliver us from the power of Satan, and to bring us into his glorious kingdome; so he would illuminate our *understandings*, that we may see and know the riches of his grace, he would rectifie our *wils*, that we may leave and loath all those *pleasures* that are displeasing unto him, and love to follow after grace and goodnesse, and all vertuous actions, that tend to his glory, the discharging of our owne duties, and the good of all our neighbours, and he would kindle in us the *zeale* of his glory, and inflame all our *affections* towards himselfe, that we might *love* him with all our *hearts*, and with all our *soules*, and with all our *strength*; and that we might both testifie and justifie this our *love* to him, and our *desire* of his honour, by our *lives* and conversations, unto the whole world, even *before all the sonnes of men*.

O good God, graunt all this unto us, and whatsoever else thou, in thy wisdome, knowest to bee best for us, better than wee can either deserve them,

them, or desire them, for the love of thy deareſt Sonne *Ieſus Chriſt, in whom* thou art *well pleaſed*, and to whom, with thee, O bleſſed Father, and thy holy Spirit, our bleſſed Comforter, three perſons, and one immortall, inviſible, indiviſible, and onely wiſe God, be aſcribed and given, as is moſt due, for all thy mercies, and favours, and loving kindneſſes, that thou haſt cantinually, and moſt graciouſly ſhewed unto us, all poſſible thanks, and praiſe, and power, and glory, and dominion, and all that is worthy to be aſcribed unto thee, both now and for ever. *Amen.* And let every thing that can, ſay, *Amen.*

***

IEHOVÆ LIBERATORI.

THE RESOLVTION OF PILATE.

A SERMON PREACHED at PAULES *Crosse*, the XIII. of *June*, MDCXIV.

By GR. WILLIAMS, Master of Arts, and *Parson of* S. *Bennet Sherbogge*

LONDON

ECCLES. 27. 12.

A wise man continueth in his wisedome like the Sunne, but a foole is changed as the Moone.

IAMES 1.6.

He that wavereth is like a wave of the sea, driven with the winde and tossed.

LONDON,
Printed by *George Miller*, for *Philemon Stephens* and *Christopher Meredith*, at the golden Lyon in PAULES Church-yard. 1635.

TO THE RIGHT HONOVRABLE, RIGHT *vertuous, and most truly Religious*, PHILIP, Lord HERBERT of *Sherland*, Earle of *Montgomery*, Knight *of the Noble Order of the Garter, and the Lady* SVSAN, *his* most loving, and Right Noble wife, all true happineſſe *in this life, and eternall glory in the life to come, through Ieſus Chriſt.*

Right Honourable,

I Have preſumed to preſent theſe my undigeſted labours, (which I confeſſe are but an *Embryo*, an imperfect and a formeleſſe iſſue; I having not time *Lambere fœtum*, ſo much as to cloath this, though my firſt borne child) unto your Honours view, as the ſignes of my unfained love, and that humble duty and ſervice, which I owe, and am ready at all times to performe unto your Honours. I confeſſe that *to dedicate a Sermon* unto you, is but with *Chærilus*, to preſent a few harſh verſes unto *Alexander*; Yet ſeeing this ſmall offering proceedeth from a dutifull, willing, and free affectionate heart; I

moſt humbly beſeech you, not to diſdain to accept this litle mite; but that the ſame mind may be in you, which was in *Chriſt Ieſus, who was well pleaſed with the widdowes mite*, (though the gift was but very ſmall) *becauſe ſhe caſt in all that ſhee had*: And although there is no proportion betweene ſuch a *mite*, ſuch a nothing as this, and the *great* love and duty, which I owe unto your Honours; yet ſeeing the *Moraliſt* tells me, that where onely the quality of the affection, and not the quantity of the preſent, is to bee attended, *Modicum non differt à magno*, it skils not whether the preſent be great or ſmall: therefore I hope, that theſe teſtimonies of my love ſhall be accepted through your vertues, and that my *boldneſſe*, in offering ſo *ſmall* a mite to ſo *great* perſonages, ſhall be excuſed by the true love and unfained affection which I doe, and ever ſhall, beare unto your Honours. And ſo I will ever reſt at your ſervice, and continue my prayers to God for you, that he, which bleſſed you hitherto, would bleſſe you ever hereafter, with all the bleſsings of this life, and in the end with everlaſting life, *which the Lord hath promiſed to them that love him.*

Your Honours moſt humble

Chaplain and ſervant, in all

duty to be commanded,

GR. WILLIAMS.

To the Reader.

GEntle, and Christian Reader, I must say with the Poet, that Scribimus indocti doctiq; and the common Apologie of both sorts is, the earnest desire of friends to be the cause thereof: but I must say, that, not the desire of friends, (for that they should not have prevailed, to thrust me to all mens mouthes to be censured) but the malice of foes (being busie, like bees about mine eares, and buzzing lies, and hard speeches in other mens eares) have caused me to thrust my selfe a little further into the midst of the flame; that so I might, either quit my selfe, and passe untouched, like the Salamander, through the midst of the fire, or else, by their having of better advantage, I might be wholy devoured, and most justly blamed for what I preached: for this Sermon was no sooner preached, but it was much traduced by the prejudicate and malitious hearers, to many of my friends and others, which heard it not; herein these men doing, but as they use, though not as they ought, when as charities precept is, to speake well of all, and civilities rule, not to backbite the absent; and therefore I thought it fit, that what I preached, might be printed, that they, which heard it not, might reade it, and thereby be satisfied of what I spake: I confesse that I have added a litle more then I spake, the shortnes of the time causing me then, to overpasse more then half the matter that I had collected; but I will assure you that I omitted not, in my printing, the least sentence that there I delivered: so that now, you may know both what I spake, and what I purposed to speake. But herein I would not willingly submit my selfe to all mens judgements: for some are ignorant & cannot judge; & ideo grave judicium est ignorantis, and the ignoranter man, the severer judge: others are too rash, and are ready to censure it before they reade it, or at least doe reade by starts, and judge by parcels, and so must needs be partiall in their judgement: and others are malicious, maligning other mens credits and depraving other mens labours: and I know many about this citie,

that can heare all, but ſpeake well of none: and therefore to ſtand to ſuch judges were but to condemne my ſelfe; yet ſeeing herein I ſaid nothing but the truth, and that the truth is alwaies great and will prevaile, *the curteous Reader will accept it as it is; for, to borrow the words of* Lyrinenſis, I have delivered what I received, and not that which I deviſed, which hath been publiquely taught, and not privately maintained, & cum dixerim novè non dixi nova. *And if any will ſpeake againſt me, it may be ſome other harpie will light upon his booke, if he hath any; and if none, I will ſay with the Poet of Bilbilis,* carpere vel noli noſtra vel ede tua, *either blame not this, or doe a better; if not, then as in ſpeaking, ſo in printing, I deſire not ſo much to pleaſe idle curious men, as to ſpeake the truth for the glory of God, and the good of his Church: and ſeeing this is my deſire, I hope, that although it ſhould happen otherwiſe with men, yet God will eſteeme of this my widdowes mite,* non ex eventu rerum ſed ex affectu, *according to the deſire of my heart, which is, that all of us may joyne together with one heart, and one mouth, to glorifie God even the Father of our Lord Ieſus Chriſt:*

Thine in the Lord

GR. VVILLIAMS.

THE RESOLVTION OF PILATE.

IOHN 19. 22.

Ο γέγραφα, γέγραφα.

Quod ſcripſi, ſcripſi:

What I have written, I have written.

Ententia brevis, materia uberrima: My Text is ſhort and ſweet, and full of matter, ſo that plenty it ſelfe doth make me poore, and cauſe me rather to want time, or voice to ſpeake, then abundance of matter to be ſpoken: but ſeeing the time confines me, ſo that I cannot ſpeake all of a little in my Text, as I would; I will therefore doe what I can to ſpeake a little of all therein contained, as I may.

The coherence and occaſion of the words is plaine inough: When *Pilate* had written upon the Croſſe αἰτίαν, ſaith S. *Matthew*, the cauſe of Chriſts death, *quia Ieſus Nazarenus Rex Iudæorum*, becauſe he was Ieſus of Nazareth King of the Iewes; the Iewes would have him to alter the ſame, and not to write King of the Iewes, but that *he ſaid he was King of the Iewes*; To whom *Pilate* anſwered with the words of my Text, *Quod ſcripſi, ſcripſi, What I have written, I have written.* Wherein, as the words are but three, ſo the parts are but three that I have chiefly obſerved; The coherence.

The 1. Word implieth ſomewhat that was written, which I find to be a Title, compoſed by *Pilate*, and impoſed on Chriſt above his head, and upon his Croſſe. The parts of the Text.

2. Word ſheweth the quality of that Title, that it was *ſcriptus*, written; and I find it to be written in Hebrew, Greeke and Latine, and that to ſhew the cauſe of Chriſt his death.

3. Word ſheweth the irrevocability of this Title, which I find to remaine the ſame for ever immutable, like the lawes of the Medes and Perſians; for *Quod ſcripſi, ſcripſi; what I have written, I have written, and will not alter it.*

1. Part.

The 1. part, which is ἐπιγραφὴ τῆς αἰτίας, *inscriptio criminis*, the inscription of his cause, as Saint *Luke* and Saint *Marke* calleth it, or τίτλον, his Title, as Saint *Iohn* calleth it, is included in the first word ὃ, *That, which I have written*; and what is that? somewhat it must needs be, or *scripsi, scripsi*, will needs prove imperfect; and therefore it behooveth us to know, what it is that was written; and if we doe but looke backe, we shall presently find the antecedent to this relative, to be *Iesus Nazarenus Rex Iudæorum*; *Iesus of Nazareth, King of the Iewes*; wherein ye may observe, how *Pilate* deciphereth the cause, and describeth the person of this crucified man.

Christ deciphered two waies.

1. From his names
2. From his office, *King of the Iewes.*

1. His names are two. 1. *Iesus.* 2. *Nazarenus.*

1. Name Iesus.

The 1. is his proper name, that was given him at his circumcision.

The 2. is his surname, given him from the place of his habitation, as *Scipio Africanus*, because he overcame *Africke*, so Iesus was called *Nazarenus*, because he dwelt at *Nazareth.*

Gods name ineffable. *Dionys. de divinis nominibus.*

De 1. *Deus Optimus Max. nomine infinitam Majestatem exæquante nominari nequit*, saith *Dionysius*: *Almighty God cannot be named with any name, that doth fully expresse the infinite Majesty of God*; For as the little mouth of man (saith *Gregory Nazianzene*) cannot comprehend the whole ayre all at once; so the little mouth of man cannot define the whole essence of God by any word; and therefore, as God is *ineffable*, so the Iewes, being taught by *Moses* and the Prophets, (saith *Eusebius*) did give him an *ineffable name*, which was *nomen Tetragrãmaton, quod quomodo proferendum sit nondum constat*; that name composed of foure letters, which no man could tell how to pronounce it rightly; and therefore it was not lawfull for the vulgar people, nor for any, save the Priests only, to pronounce the same, saith *Paulus Burgensis.*

Nazian. orat. 36.

Euseb. lib. 11. c. 8. de præparat. Evangel.

Paulus Burgensis in 3. Exod.

But now, the love of God hath appeared greater towards us, then ever it did unto the Iewes; for *being incarnate, and made in all things like unto his brethren, sinne onely excepted, he was contented to take also Nomen effabile & cantabile, an effable, and a prayseable name*, a name that every one might name and say, Iesus: *& ut oleum effusum nomen suum*; and this most excellent name of *Iesus*, is like oyle powred out, the more a man powreth, the more fragrant it smelleth; For before he was called Iesus, *In Iudæa notus est Deus, in Iewry was God knowne, his name was great in Israel*; *but now*, we may say with the same Prophet, *quam admirabile est nomen tuum in universa terra*; *how wonderfull is thy name in all the world?* Seeing therefore, that the more this oyle is powred, and the more often it is stirred, the more sweetly it smelleth; *Nec vidisse satis est, juvat usq; morari*; *quia bonum est esse hic*: it is a sweet dwelling place: let us consider, before wee passe any further, that Saint *Bernard* saith, *nullum nomen reperietis, quod non aut pietatis gratiam, aut potentiam sonet majestatis*; the names of Christ are all names, that shew, either the grace of his *piety*, or the power of his *majesty*; and this name *Iesus* is the greatest name of *mercy*, pittie, and piety, that ever was given by God, or heard by men: *nam cum nomino Iesum, hominem mihi propono mitem & humilem corde*, &c. for when I name *Iesus*, saith Saint *Bernard*, I propose to my selfe a man, that is humble and meeke in heart, bountifull, sober, chast, mercifull, and one eminent in all kind of *purity* and integrity, and the very *same* man also to be God Almighty, who both *healeth* me by his examples, and *strengtheneth* me by his helpe; all these offer themselves unto me, when I doe but heare this name *Iesus* sound in mine eares.

Barn. in cant. ser. 15

Idem quo supra.

Two things observed.

But to descend a little more particularly, let us observe

1. The signification
2. The Excellencie

of this name *Iesus.*

1. The signification of the name Iesus. *Le Gionensis l. de nominibus Dei.*

1. For the understanding of the first; it is questioned, whether *Iesus* be the same as *Iehovah*, as *Iacobus Valentinus* and others affirme, or the same as *Iosuah*, as *Ludovicus Legionensis* affirmeth.

The

The 1. we denie; not onely becauſe they are not written with the ſame letters, as thoſe that are moſt skillfull in the Hebrew have obſerved, *Iehovah* being written with Iod, he, vau, he; and *Ieſua*, written with jod, ſin, vau, ain; but alſo becauſe they doe not ſignifie the ſame thing; for *Iehovah*, though indeed it cannot properly be expounded by any other word, as *Burgenſis* ſheweth; yet from the letters, whereof it is compoſed, and from *hajah*, whereof it is derived, it is gathered, that it ſignifieth *eſſe, ſive eſſentia, an eternall being, I am that I am*; but *Ieſua* derived of *Iaſa*, ſignifieth *ſalus ſeu ſalvator, ſalvation or a Saviour.*

Ieſus not the ſame as Iehovah.

Paulus Burgenſis in 3. Exod.

And to the ſecond, *Galatinus* anſwereth, that *Ieſua* and *Iehoſuah* is not the ſame; for that *Iehoſuah* ſignifieth, *Deus ſalvabit*, God will ſave vs; but *Ieſuah* ſignifieth, *Deus ſalvator, God our Saviour, or ſalvation*, in the abſtract; as all other names, *Magis Deo conveniunt in abſtracto, quàm concreto*, as *Dionyſius* noteth, are more agreeable unto God in the *abſtract*, then the *concrete*; as it is a more proper ſpeech to ſay, that God is *wiſedome*, rather then to ſay God is *wiſe*; for theſe names are communicable unto men in the *concrete*, but they are only proper unto God in the *abſtract*.

Ieſus not the ſame with Ioſuah. *Galatinus l. 3. c. 12.*

Dionyſ. de divin. nominibus.

Abſtract names moſt proper to God. *Daneus Pſagog. part. 1. de attrib. Dei c. 6. Zanch. l. 1. c. 9, 10. de natura Dei. Act. 4. 12. Cicero orat. 4. in Verrem.*

And hereby you ſee that *Ieſua* ſignifieth the ſame as σωτὴρ doth, that is, *ſalvator, a Saviour*; and *Cicero* ſaith, σωτὴρ, *hoc quantum eſt? ita magnum eſt, ut uno latino verbo exprimi non poſſet*; this word σωτὴρ, that is, a Saviour, what a great word is it? ſo great, that no one latine word is able to expreſſe the *force* of it; and I am ſure the tongue of men and Angels are not able to expreſſe the *greatneſſe* of thoſe benefits and bleſſings that are procured for us by this *Ieſus* our Saviour: The reaſon is, becauſe there is no σωτηρία, no ſalvation in any other, *no name under heaven, whereby men may be ſaved, but by the name of Ieſus.*

Act. 4. 12.

Euſeb. de demonſtrat. evangelica. c. 2. Aug. contra Iuſt. l. 12. c. 36.

Ob. I, but you will ſay, others were called *Ieſus*, and ſo were Saviours, before this *Ieſus* came; as *Ieſus* the Sonne of *Nave*, *Ieſus* the Sonne of *Syrach*, and *Ieſus* the Sonne of *Ioſodech*; therefore he onely is not the alone Saviour.

Sol. I anſw. 1. Theſe were but *pettie* Saviours of ſome few *bodies*, from a *temporal* death; but *this Ieſus* ſaveth *all*, both bodies and ſoules, from *eternall* deſtruction.

2. I ſay thoſe were but *types* of this, the *ſhadowes* of this ſubſtance, and ſo farre Saviours, as they repreſented the ſalvation purchaſed by this Saviour; ſo *Ieſus* the Sonne of *Nave* ſignified his power, *Ieſus Syrach* his wiſedome, *Ieſus Ioſodech* his goodneſſe: but he onely is the true Saviour. And therefore the Angel ſaid, he ſhould be called Ieſus, *becauſe he ſhould ſave his people from their ſins*; and ſo we ſee, that both his *name* and his *nature* do well agree, to ſhew him to be the onely true Saviour of men: which he did 1. By *ſuffering* all that ſhould be impoſed upon him. 2. By *performing* all that could be required of man; that by the firſt, there might be a *remiſſion of ſins*; and by the ſecond, there might be an *imputation of righteouſneſſe*, whereby, as by two ſpeciall wings, we might flie from the ſnare of the fowler, and ſo eſcape *hell*, which we had deſerved, and attaine unto *heaven*, from whence we were excluded.

Mat. 1. 21.

How Ieſus ſaved us.

And therefore, though others have invented many other fountaines to waſh away their ſinnes, and many other meanes to cloath them with righteouſneſſe, as the ſacrament of *pennance*, the Prieſts *abſolution*, workes of *ſatisfaction*, and ſuch others, to be as a ſecond plank after ſhipwrack; yet ſeeing *he hath troden the Winepreſſe alone*, and of all other there was none with him, *and that he will not give his glory unto another*, and that this is the *greateſt* glory, the ſalvation of our ſoules, that his *office* is to ſave us, that his very *name* doth ſignifie the ſame, and that there is none *other* name, either of works or merits, or any ſuch, but onely this name of *Ieſus*, proper onely to himſelfe, whereby we may be ſaved; I will aſcribe no part of my Salvation, either to my *ſelfe*, or to any *elſe*, but will reſt wholy upon *Chriſt*, as upon a ſole and perfect *Ieſus*, a Saviour, both of body and ſoule: and if this *Ieſus* be not my *ſufficient* Saviour, or if he hath not wholy and ſoly, fully, and freely, ſaved and delivered me from all my ſinnes, and paid all the full price of my redemption; then let my body be damned, and my ſoule never be glorified; for this is the faith, which I doe profeſſe, and this is the hope, whereon I doe

Invented fountaines that hold no living waters.

Eſay 63. 3.

Eſay 42. 8.

The Authors reſolution.

Ioh.3.15.

Rom.5.5.

2. The excellency of the name Ieſus.

do wholly rely; and therefore, if this vaniſheth, my ſoule periſheth; but ſeeing our Saviour ſaith ſo plainely, *he that believeth in me ſhall never periſh, but ſhall have life everlaſting*; we may *all* and every *one* of us believe in him without feare, and hope in him without doubting, and *that hope maketh not aſhamed*, ſaith the Apoſtle.

De 2. which is, touching the *excellency* of this name of *Ieſus*; *Barradius* ſetteth downe twenty ſeverall reaſons, that do ſhew the *excellency* hereof; he that will, let him looke in his 1. *Tom. lib. 9. cap. 7.* he ſhall find them there at large. *Venerable Bede* doth obſerve many great myſteries from the ſix letters, whereof the name Iesvs is compoſed; among the reſt, he ſaith, that it maketh the number of 888. whereas the name of *Antichriſt* is 666 being *numerus rerum caducarum*, the number of fading vanities, that in ſix dayes were all created; to ſhow that *Antichriſt* ſhould hunt after earthly dignities, and this worlds vanities; but the name of Chriſt containeth 888. eight being the number of the circumciſion of the Iewes, of the reſurrection of Chriſt, of them that were ſaved in the Arke, and of thoſe, that ſhall be ſaved eternally in heaven: to ſhew that although *Antichriſt* cannot attaine to 7. which is the Sabbath of reſt; yet all they that believe in *Ieſus*, which exceeding 7. doth amount unto 8. ſhall keep their everlaſting Sabbath in heaven without ending. And

Rev.13.18. The myſtery of the numerall letters of the name Ieſus.

Aug. de civit. Dei. l.16.c 26. Hierom. in Ezek 40

Lucas Tudenſis l.2 c.16.

Lucas Tudenſis collecteth many other *myſteries* from the very letters of this *name*; For he ſaith, that this word *Ieſus* comprehends in it the very name *Iehovah*, which is the chiefeſt name of God; becauſe out of theſe three terminations of the word *Ieſus*, when we decline it, *Ieſus, Ieſum, Ieſu*, (for it hath no more,) if you take the three laſt letters of the accuſative caſe, it will make up the word *ſum, I am*, which is the expoſition of that great name *Iehovah*; and if you take *Ie* from *ſum*, the ſame is a name of God; and *ſum* ſignifieth *I am*; to ſhew, that *Ieſum* is as much, as *Deus ſum*, I am God.

The myſtery of the Trinity comprehended in the name Ieſus,

And againe he ſaith, that this word *Ieſus* hath in it three vowels, *i. e. u.* and one conſonant *s.* the three vowels note to us, the *Trinity* of perſons, and the conſonant decyphereth the *humanity* of Chriſt, which conſiſteth both of body and ſoule, and therefore is expreſſed by the doubling of this letter *s.* the one to ſhew his ſoul, and the other to denotate his body: and beſides he ſaith, that if you take the two firſt letters of *Ieſus, Ie*, that is one name of God; and if you take away *I*, from before the *e*, and the *ſ.* that followeth the *e*, then *e. u.* will make *eu*, which is another name of God; and the ſame *e. u.* read backward, maketh *ue*, which is a third name of God; to ſhew, that in the *one* God, there is God the *Father*, and God the *Son*, and God the *Holy Ghoſt*; *and yet not three Gods, but one God*; and, becauſe this great name of God might be pronounced of us to our *comfort*, without *danger*, the wiſdome of God added a double *s* unto this name, to ſignifie a *Saviour*; the firſt *ſ* that ſtandeth betwixt the two ſyllables, ſheweth *Chriſt* to be the *Mediatour betwixt God and man*, and the latter *s* ſheweth the *humanity* of Chriſt, that this *Mediatour* is *the Man Chriſt Ieſus*.

So the whole *Summe* of our *faith*, and the *myſtery* of our *redemption* is cloſely couched in this word *Ieſus*.

But theſe are *ſpeculations* too nice and ſubtill for me to commend to thoſe, that may be *good*, and yet are *ſimple* Chriſtians.

Abulenſis in Exod. 20. Catharinus in Phil. 2. Bern Ser 1. de circumciſ. Bernardin tom. 4. Ser. 1. Ber. Ser 10. par. ver. Serm. Damaſ. l. 3. c. 12. de fide orthod. Nazian. orat. 63. & Thom parte 1. q. 31. art. 11.

And *Abulenſis, Ambroſius Catharinus*, S. *Bernard, Bernardinus*, S. *Gregory*, and diverſe others do affirme, that this name *Ieſus* is *nomen ſupra omne nomen, a name above all names*. Yea above all the names of God, as *Cornelius a Lapide* goeth about to prove; and that not onely becauſe it comprehendeth in it all the other names of the *Meſſias*, as S. *Bernard* obſerveth, but alſo becauſe it ſignifieth *Deum Redemptorem*, God our Redeemer; for that our redemption is the greateſt benefit that we have from God; and therefore, though (to ſpeake *abſolutely*) the name *Iehovah* be the greateſt name in the world, and the moſt agreeable unto God, as diverſe do obſerve; and therefore, when the Apoſtle ſaith, that *God gave him a name abou every name*; the meaning is, that he gave him a name

ſuper

ſuper omne nomen datum, above every name that is given, either to men or Angels, as the Apoſtle intimateth in the firſt to the *Hebrewes*, and explaneth by the like ſpeech, in 1 *Cor.* 15. 25. where he ſaith, the *Father hath put all things under his feet*, and yet he ſaith, *hereby it is manifeſt, that he is excepted, that did put all things under him*: ſo when it is ſaid, *God gave him a name above all names*, it is as manifeſt his *owne* name is excepted, which gave him this name, as *Muſculus* well obſerveth, and every man may well believe. Yet the name of Ieſus is more excellent, and moſt comfortable, *quoad nos*, in reſpect of us and our ſtate now: for the firſt is *nomen Majeſtatis & timoris*, a name of feare and Majeſty; but the ſecond is *nomen humilitatis & amoris*, a name of love and humility; the firſt ſheweth him to be an eternall *being*, and a giver of being unto all his creatures; but the ſecond ſaveth us, that had made our ſelves in a *miſerable* being, ſo that it had been farre better for us, never to be, than to be in ſuch a miſerable eſtate, as either we were all in by nature, or they all ſhall be, that ſhall not be ſaved. Hereupon S. *Bernard* dilateth his meditations upon this name *Ieſus*, ſaying; this name *Ieſus* is unto us, both light, food and phyſick.

The precious effects of the meditation upon this name Ieſus.

1. *Light*; becauſe God, in the *light* of this *name*, did call us into the fellowſhip of his moſt admirable light; which made S. *Paul* ſay, that we, *which were once darkneſſe, were now light in the Lord*, *Eph.* 5. 8.

2. *Food*; becauſe nothing doth ſo much *refreſh* our wearied ſenſes, ſo much *ſtrengthen* vertues in us, ſo much *quicken* our good behaviour, and ſo much *nouriſh* our chaſt affections, as this bleſſed name *Ieſus*; *nam aridus eſt omnis animæ cibus, ſi non oleo iſto infunditur*; *inſipidus eſt, ſi non hoc ſale conditur*; for all the food of the ſoule is but *drie*, unleſſe it be moyſtened with this oyle, it is but *unſavoury*, unleſſe it be ſeaſoned with this ſalt: and therefore, ſaith he, *ſi ſcribas, non ſapit mihi, niſi legero ibi Ieſum*; *ſi diſputes aut conferas, non ſapit mihi, niſi ſonuerit ibi Ieſus*; *quia Ieſus mel in ore, in aure melos, in corde jubilus.*

Bern ſuper Cant. Serm. 15.

3. *Phyſicke*, becauſe if any one be ſorrowfull and heavy hearted, let him but think of *Ieſus* in his *heart*, and ſpeake unto him with his *mouth*, and behold, at the very riſing of this glorious light, all the clouds of care will be removed, *quoniam hoc electuarium habet anima reconditum in vaſculo hujus vocabuli Ieſus*; for that the ſoule of man hath this *electuary* laid up ſafe in the caſket of this one word *Ieſus*, which certainly is ſo ſoveraigne, that it will cure thee of any plague whatſoever.

And therefore it is apparent, that in reſpect of us now, poore miſerable wretches, this ſweet name of *Ieſus* is the moſt excellent, the moſt comfortable, and the ſweeteſt name that ever we heard; and is that *nomen ſuper omne nomen*, whereof the Apoſtle ſpeaketh, *the name which is* * *above all names, that at the name of Ieſus every knee ſhould bow, both of things in heaven, and things in earth, and things under the earth.* And in the Primitive Church, ſo it was, that all Chriſtians did ſhew ſome ſpeciall outward reverence, at the name of *Ieſus*; as *Abulenſis* and S. *Gregory*, and others do affirme: and (I am ſure) the Canons of the Church of England doth command the ſame to be obſerved by every man: And yet now beloved, ſuch is the miſery of our time, that not onely this *reverent* reſpect of his name is not regarded, and they held ſuperſtitious that uſe it, but this ſweet and bleſſed name is moſt fearefully prophaned, and daily *blaſphemed* by the wicked brood and curſed crew of damned men; and therefore I would to God, that they would remember, *that he will not hold him guiltleſſe that taketh his name in vaine*; which we do, either by *unreverent* hearing of it through our eares, or *idly* ſwearing by it with our tongues; in both which reſpects, we are to uſe all reverence unto all the names of God; and therefore likewiſe unto this ſweeteſt name *Ieſus*. To whom I will ever ſay with S. *Bernard*, *O bone Ieſu, eſto mihi Ieſus, & dic animæ meæ, Ieſus tuus ego ſum*: O thou ſweet Saviour, be to me a Saviour; and ſay unto my ſoule, I am thy Ieſus.

Phil. 2. 9, 10.
* *Hoc eſt, ſicut antè dixi, ſuper omne nomen datum; non ſuper omnia nomina Dei.*
Abulenſis in Exod. 20
Greg. 6. decretal. de immunitate Eccleſiarum.
See M. Page his anſwer to M. PRYNNE, p. 58. & 81.
Can. 18.
Exod. 20. 7. Gods name abuſed two wayes.

De 2. He is deſcribed *a cognomine. Nazarenus*; touching which, we find no ſmall queſtion, *quomodo Ieſus Nazarenus*, how he was a Nazarite; for we find

finde that there were two ſorts of Nazarites.

{1. *Reſpectu loci*, in reſpect of the place.
{2. *Reſpectu morum*, in reſpect of their manners.

2. Of his firname. Two things to be conſidered.

1. Thing. *Beda de nominibus locorum in Actis.*

1. In reſpect of the place, they were called *Nazarites*, that dwelt in *Nazareth*, which was *Viculus in Galilæa juxta montem Thabor*, a village in *Galile*, neare mount *Tabor*; and

2. Thing. Num. 6.

2. In reſpect of their manners, they were called *Nazarites*, that vowed to obſerve thoſe rites and orders, which wee read in the Law of the *Nazarites*.

1. Chriſt was not born in Nazareth. Mica. 5.2. Mat. 2.6. Ioh. 7.42.

But the *Meſſias* was not to be borne in *Nazareth*; for *thou Bethleem in the land of Iuda, art not the leaſt among the Princes of Iuda; for out of thee ſhall come the Captaine, that ſhall governe my people Iſrael:* And ſo the Iewes reaſon in the ſeventh of *Iohn*, that the *Meſſias* ſhould come from the city of *David*, and not from *Nazareth*; and ſo S. *Luke* ſheweth plainely the performance of this truth, *that while Ioſeph and Mary were in Bethleem, the daies were accompliſhed, that ſhe ſhould be delivered; and* there *ſhe brought forth her firſt begotten ſonne:* and therefore it ſeemeth he cannot be called a *Nazarite* in reſpect of the place.

Luke 2. 6, 7.

2. Chriſt did not obſerve the rules of the Nazarites. Numb 6.

2. It is apparent, that he did not obſerve thoſe rules and rites, which *Moſes* ſetteth downe in the law of the Nazarites; for he drank wine, and went unto the dead, &c. which the Nazarites could not do; and therefore it ſeemeth doubtfull how, or in what reſpect, he was called a Nazarite.

That Chriſt was a true Nazarite.

To which I ſay, that in very deed, he was a *Nazarite* in both reſpects, if we truly underſtand the manner how he was ſo. For,

1. Reſpect, Luke 2.

1. In reſpect of the place; he was conceived in *Nazareth* a city of *Galile*, though he was borne in *Bethleem* a city of *Iuda*; and after his returne from *Ægypt*, he dwelt in *Nazareth*, untill he was thirty yeares old, and was baptized of *Iohn Baptiſt* in *Iordan*; and therefore in reſpect of his dwelling at *Nazareth*, S. *Matthew* ſaith *that he was called a Nazarite:* and ſo the high Prieſts underſtand it alſo in the ſeventh of *Iohn*; and therefore, as the city of *Nazareth*, is written with *Tſade*, ſo *Pilate*, to ſhew in what reſpect he calleth him a *Nazarite*, writ *Nazarenus* with *Tſade* in the title upon the croſſe, as *Pagninus* affirmeth.

Luke 2.51.

Mat. 2. Ioh. 7.42.

2. Reſpect.

2. In reſpect of his life and behaviour, he was a true *Nazarite*, though not according to the outward rites, yet according to the true inward and ſpirituall ſignification of thoſe rites; for thoſe *Moſaicall Nazarites* were called *Nazarei*, with *Zain*, from the word *Naſar*, which ſignifieth *ſeparare & abſtinere*, (as S. *Hierom* affirmeth) to be ſeparated and abſtemious; becauſe thoſe *Nazarites* vowed abſtinency and ſanctity unto God: but our Saviour Chriſt was *ſingulariter ſanctus*, (as *Beda* ſaith) *vel perfectiſſimè ſanctus* (as S. *Auguſtine* ſpeaketh) he is ſingularly and moſt perfectly holy; *he abſtained from all ſin, and in his mouth was found no guile; quia talis decebat ut nobis eſſet Pontifex, ſanctus, ſegregatus a peccatoribus*, ſaith the Apoſtle; *for ſuch a high Prieſt it behoved us to have, that was holy, ſeparate from ſinners*; and therefore S. *Hierom* ſaith, that, *intelligi poteſt, Chriſtum dictum Nazaræum ſenſu myſtico; quia Scriptura docent Meſſiam Sanctum eſſe*; and ſo ſaith *Paulus Burgenſis*, it may be underſtood, that Chriſt was called a Nazarite, in a myſticall and ſpirituall ſenſe; becauſe the Scriptures teach, that the *Meſſias* ſhould be holy and pure.

To be Nazarites, what in ſignified.

Beda l. 1. c. 2. f. 63 in Luc. Aug. to. 8. Heb. 7.

Hierom. in c. 1. Mat. Burgenſis in addit. Pſal. 132.

And ſo Chriſt in very deed was a *Nazarite*; becauſe he was *holy and ſeparate from ſinners:* and, becauſe it behoved him to be ſo called of men by this name, he obtained the ſame from the City of *Nazareth*, ſaith *Euſebius Ceſarienſis:* and becauſe *Nazareth* written with *Tſade*, ſignifieth *florem*, a flower, as S. *Hierom* witneſſeth; and *Nazarenus* written with *Zain*, ſignifieth *Sanctitatem*, holineſſe, as both S. *Hierom* and *Euſebius* affirm; then is it moſt certaine, that, ſeeing our Saviour is a true *Nazarite* in both reſpects; he is that *Flos de radice Ieſſe, that flower of the root of Ieſſe*; that *Roſe of the field*, and that *Lillie of the vallie*, and

Euſeb. de præparat. Evang. c. 1. Hieron. in c. 11. Eſa. Hieron. in Ep. ad Pomach. Cant. 2. 1.

and that *holy one of Iſrael,* a true *Nazarite* ; not onely in reſpect of the outward rites, but in reſpect of his inward holineſſe, and righteouſneſſe, which made him a *Nazarite*, not of the law but of the Goſpell, not of the letter but of the ſpirit; as Saint *Auguſtine* ſheweth. *Aug.to.8.in Pſal.*

And therefore it behoveth us all to be true Nazarites, that is, holy and upright, and godly Chriſtians ; *Nam quid prodeſt nomen uſurpare alienum, & vocari quod non es?* What availeth it thee to borrow a ſtrange name, and to be called what thou art not ? *Quia ille fruſtra Chriſtiani nomen ſortitur, qui minimè Chriſtum imitatur,* ſaith Saint *Auguſtine* ; He beares the name of a Chriſtian in vaine, that doth not imitate Chriſt in his life and converſation ; and therefore Saint *Chryſoſtome* ſaith of ſuch men, that they ſhould *aut eſſe quod apparent, aut apparere quod ſunt,* either to be what they ſeeme, or to ſeeme as they are. That we ought all to be true Nazarites, holy and upright.

And yet ſuch are the moſt of us ; that, although we be Chriſtians in *name,* and according to the outward rites, yet are we little better then Divels in *nature,* Divels in the ſhape of men, or men in the nature of Divels : for as *Adonizedek* King of Ieruſalem had a name, that ſignified the Lord of juſtice ; yet was he a cruell tyrant, and a moſt grievous idolater ; and *Bethel,* in *Ieroboams* time, had a name that ſignified the houſe of God ; and yet indeed it was *Bethaven,* the houſe of vanity ; and the *Laodiceans,* of λαος and δικαιος, had a name, that ſignified a juſt people, but they were luke warme in their profeſſion, neither hot nor cold in the zeale of God ; and *Theotecnus* had a name ſignifying a child of God ; and yet did he perſecute all the true children of God : even ſo in theſe our daies we have too too many, that will borrow the outward *names* of Chriſtians, but inwardly they have the *hearts* of infidels ; and in their converſations they live farre worſe then Pagans ; *they ſay they are Iewes and are not,* being *Nazarites* in the rites, and not in the right ſenſe, as they ſhould be ; Chriſtians in name, but reprobates in deed, profeſſing Chriſt, but ſerving *Beliall,* Saints in ſhew, with the Bible in their hands, and the Word of God in their mouth ; and yet Divels in deed, with cruelty in their practiſe, and the workes of darkeneſſe in all their waies ; and as Saint *Bernard* ſaith, they are *oves habitu, vulpes actu, & crudelitate Lupi* ; Sheep in ſhew, foxes in deed, and Wolves in cruelty : and howſoever they ſeeme to be, and would have you beleeve that they are the members of Chriſts body, and the lovers of Chriſts members ; yet *decipimur ſpecie recti,* we are deceived in them. That we are not what we are called. *Euſeb.l.9.c.9. Eccleſ.hiſtor.* Iosh.10.1. 1 King.13. Rev.3.14. Rev.3.9.

Fallit enim vitium ſpecie virtutis & umbra ;

For if ever you ſhould fall into their hands, you ſhould find them to be a *generation of vipers* ; ſuch as are ready to ſucke out the very bloud of the Saints of God, and to teare them in peeces like ravening Wolves : and all this their wickedneſſe, muſt *latitare ſub ſpecie virtutis,* lie hid, under the mantle of vertue : and ſo with the Hyænaes voice, and the Syrenes note of melody, they will ſucke the bloud of innocents ; and yet all muſt go masked under the cloake of Religion. Mat.3.7.

But, as the fall of *Lucifer* was the more unpardonable ; becauſe it was from heaven ; and the ſinne of *Adam* was the more intollerable ; becauſe it was committed in Paradiſe ; and the idolatry of the foure and twenty men the more hainous ; becauſe it was done at the dore of the Temple of the Lord ; ſo is the ſinne of theſe men the more abominable ; becauſe that *ſub nomine Chriſti, Chriſtum crucifigunt,* under the name of Chriſt, they doe crucifie Chriſt againe by their wicked deeds, and under the names of Chriſtians, they doe commit the ſins both of Iewes and Gentiles ; *for what haſt thou to doe, to take my lawes in thy mouth, whereas thou hateſt to be reformed?* Surely, this will be ſo farre from profiting you any thing, as that it will be a witneſſe againſt you in the latter day ; when you ſhall roare and crie at the gates of heaven, and ſay, *Lord open unto us, for we have propheſied in thy name,* we have profeſſed thy Goſpell, we have received thy Sacraments, and were eſteemed as Chriſtians ; & Chriſt will anſwer with a *neſcio vos,* I know you not ; and therefore, *ite maledicti, depart from me, yee workers of iniquity ; and goe yee curſed into everlaſting fire* ; for, *ex ore tuo, ſerve* Rev.12.7. Gen.3.6. Circumſtances aggravate ſins. Pſal.50.16. Mat.13.33.

nequam, O wicked ſervant, out of thine owne mouth will I condemne thee; for did you profeſſe my name, and not performe my will? then *O generation of vipers, how ſhould yee eſcape the judgement of Hell?* ſeeing you have ſo often heard, that, *Non auditores, ſed factores legis juſtificabuntur, nec eandem profitentes, ſed eidem obedientes glorificabuntur*; *not the hearers of the law, but the doers of the law ſhall be juſtified*, neither yet the profeſſors, but the performers of the ſame ſhall be glorified? For they are not *Iewes*, that are Iewes *outward* in the letter; they are not *Nazarites*, that are ſo outward in the *ceremony*; but they are *Iewes*, which are ſo *within*, in the ſpirit, not in the letter; and they are *true Nazarites* and faithfull Chriſtians, that are ſo, not in *oſtentation* onely, but in their *life* and converſation, *whoſe praiſe is of God, and not of man.*

Mat.3.7.

Rom.2.13.

Rom.2.29.

Outward profeſſion makes not true Chriſtians.

And thus much of his names.

2. Chriſt deſcribed from his office.

2. He is deſcribed *ab officio*, from his office, *King of the Iewes*, wherin is noted:

1. His *regality*, he is a King;
2. His *Subjects*, he is King of the Iewes.

1. Chriſt is King.

De 1. He is a King, and that from his birth, *ſimul filius, ſimul Cæſar*; *where is he that is borne King of the Iewes?* ſay the Wiſemen; and they offered him gold; *ad oſtendendam regiam dignitatem*; *to ſhew that he was a King*, ſaith Saint *Chryſoſtome*; and ſo he was at his death, maugre all his enemies, *Ieſus of Nazareth the King of the Iewes*; to ſhew, that *per mortem non perdidit, ſed confirmavit potius imperium*, ſaith *Beda*, he did rather ſtrengthen, then weaken his title by his death; and therefore, though *Rex fieri noluit*, he refuſed to be made a King, when the Iewes would have elected him; becauſe his Kingdome was not of this world; yet, to ſhew that this man which was *Dominus Angelorum*, the Lord of Angels, was alſo *Rex Iudæorum*, King of the Iewes (as *Beda* ſpeaketh) when he rid to *Ieruſalem*, he willingly ſuffered himſelfe to be intituled *King of the Iewes*; to ſhew (ſaith Saint *Bernard*) that *licet Regnum ejus non ſit de hoc mundo, tamen Rex eſt in hoc mundo*, though his Kingdome was not of this world; yet was he a King, while he was in this world: and therefore *David*, ſpeaking of this King, ſaith, *Thy throne O God is for ever and ever, the Scepter of thy kingdome is a Scepter of righteouſneſſe, thou haſt loved righteouſneſſe and hated iniquitie, wherefore God, even thy God, hath annointed thee with the oyle of gladneſſe above thy fellowes*: Wherein the Prophet proveth him to be a *King*, and ſheweth alſo the *difference* betweene him and all other Kings whatſoever.

Chryſoſt. in c.2. Mat.

Beda l.5. in c.19. Luc.

Bernard. ſer.2. in Epiphan.

Pſal.44.8.

The difference betwixt the Kingly office of Chriſt & all other kings whatſoever, threefold

1. In reſpect of the Eternity.
2. In reſpect of the Quality.
3. In reſpect of the Preheminency.

For

1. In reſpect of eternity.

1. As for *other* Kings, they that were are gone, and they that are, within ſo many daies, they ſhall not be; for death ſpareth none, *ſceptra ligonibus æquat*; *Conſtantinus Imperator, & famulus meus* ſaith *Nazianzene*, *Oſſa Agamemnonis & Therſitis*; high and low, rich and poore, mingled together without difference; *ſtatutum eſt omnibus*, they muſt all die: but Chriſt hath a *prerogative* above them all; for he was *Rex a Seculo*, King from the beginning, yea before all beginnings; and hee ſhall be *in ſecula ſeculorum*, a King without ending; *nam tu idem es*, for he is the ſame for ever, *& glorioſum imperium ſine fine manet*; and his kingdome remaineth glorious without ending; for *thy Throne O God is for ever and ever*; and therefore he is called *Rex æternus*, an everlaſting King.

Heb.9.29.

Ioh.1.1.

Pſal.45.7.

The madneſſe of men to leeſe an everlaſting kingdome for a little momentany pleaſure.

O then what madneſſe is it in us, *aut quæ major eſt inſania*, or what greater madneſſe can there be, *quam pro momentanea delectatione perdere æterna gaudia ſempiterni regni, & noſmetipſos obligare ad æterna ſupplicia*, as Saint *Auguſtine* ſpeaketh, then for a momentary pleaſure, to leeſe the joyes of an everlaſting kingdome, and to binde our ſelves unto eternall puniſhment? who would be ſo mad, for an earthly and temporall kingdome, yea though it were the whole world, to leeſe an everlaſting kingdome in heaven, and to oblige his owne ſoule

to

to be tormented in hell for ever? And if we ſhould not doe it to gaine a *Kingdome*, nay to gaine the whole world; Oh then, why ſhould we doe it for things of *nothing*? why ſhould we leeſe our ſoules, and leeſe an everlaſting kingdome for the momentary pleaſure of a little ſcurvy ſin?

Mat.16.16.

2. As for other Kings, many times they are very *unrighteous*, both in themſelves, and in their governement; *Quicquid delirant reges, plectuntur Achivi*; the Commons ſmart for the Kings offence; and when the *Fathers* eate the grapes, the *childrens* teeth are ſet on edge; or if it be that they prove, *& boni viri, & boni Reges*, both honeſt men, and righteous Kings, both *wiſe* as Serpents, that they might be able to governe well, and *innocent* as Doves, that they might doe it with all uprightneſſe; yet can they goe no further then policy, civility, and an outward ſhew of piety; but this King loveth righteouſneſſe and hateth iniquity in himſelfe, *iniquity being not found in his mouth*, and he doth, *Parcere ſubjectis, & debellare ſuperbos*, ſpare the dutifull, and ſubdue the proud; and as the Scripture ſaith, in all ſubjects, he lifteth up the *poore* out of the duſt, and puniſheth the *wrong* doer, he exalteth the *humble* and meeke, and the *proud* he ſends empty away. And this he doth not onely in reſpect of the *outward* ſhew, but he *requireth truth in the inward parts*; and therefore the Prophet rightly ſaith, *the ſcepter of thy kingdome is a ſcepter of righteouſneſſe*; hereby alſo noting that he is a ſpirituall King, and that his kingdome is not of this world; *non quod hoc etiam non poſſideat, ſed quod in cœlo habet imperium*, ſaith Saint *Chryſoſtome*; not becauſe he is not alſo King of this world, but becauſe he beareth rule in heaven, and governeth the ſame after a ſpirituall manner.

2. In reſpect of the quality.

Exek.18.2.

Mat.10.16.

1 Pet.2.22.

Pſal.50.6.

Pſal.45.8.

Chryſo.82 in 18. Joh.

3. As for other Kings, they have ſome power to governe; but it is *data deſuper*; he gives it them from above; *nullam enim habuiſſent niſi ab illo rege accepiſſent*, ſaith *Fulgentius*; *at ſibi data eſt omnis potestas*, but all power is given to this King; and Saint *Ambroſe* ſaith, *his Will is his power*, he being able to doe what he will doe: They have ſome wiſedome to governe, but they have it given from his ſpirit; but *he is the wiſedome of God*, and *in him is hid all the treaſures of Wiſedome and knowledge*: his enemies confeſſe it; *Never man ſpake as this man doth: Chriſtus ergo factus eſt ſapientia*; and therefore he is their wiſedome and their underſtanding, and if they have not this, they have none at all: They have ſome *particular* kingdomes, but it is by his aſſignement; for *by him Kings doe raigne*, and he ſetteth up one, and hurleth downe another, taking *David* from the ſheepefold, to feed his people Iſrael, and numbering the daies of *Baltazar*, that he ſhould raigne no longer in his kingdome; but he is, *Rex univerſæ terræ, & ſuper omnes nationes mundi*, King of the whole earth, and over all the nations of the world; *omnibus eſt Rex, omnibus eſt judex, omnibus Deus & Dominus*, ſaith *Tertullian*; He is King over all, he is judge of all, and he is the God and Lord of all; therefore though others be *reges gentium*, kings of the nations; yet he is *Rex regum, & dominus dominantium*, King of Kings, and Lord of Lords: this is his name for ever; for of him alone, and of none other, ſaith *Tertullian*, may be ſaid the ſaying of the Pſalmiſt, *dominabitur a mari uſq; ad mare, & a flumine uſq; ad terminos terræ*, he ſhall raigne from ſea to ſea, and from the floud unto the worlds end: and *Euſebius* doth excellently handle this point. *l.1. Eccleſiaſt. hiſtor.* And therefore well ſaith the Prophet, that he was *unctus præ conſortibus*, annointed above his fellowes.

3. In reſpect of preheminencie.

Fulgen. ſer. de Epiphan. Amb. in 5. Lu.

Col.2.3. Luk 11.49. Col.2.3. Ioh.7.46. 1 Cor.1.30.

Pro.8.16.

Tertul. l. contra Iudæos.

Revel.19.16.

Idem l.5. contra Marcionem. Pſal.72.8. *Euſeb. l.1. c.1. Eccleſ. hiſtor.* Pſal.45.8.

You ſee then that Chriſt is a King, a ſpirituall King, and a King of Kings, that ruleth all his creatures, *univerſaliter per potentiam*, univerſally by his power, *ſedit enim ſuper ſcalam*, for he ſitteth upon the top of *Iacobs* ladder, and beholding all things that are done on the earth, he diſpoſeth all things wiſely; and this is *regnum naturæ vel regnum potentiæ*, the kingdome of nature, which he ruleth by his power, and which he governeth by his providence, feeding the ravens that call upon him; and he ruleth his elect only, *ſpecialiter, per gratiam*, ſpecially by grace, & by his ſpeciall grace, *Luctantes ventos tempeſtateſq; ſonoras Imperio premit, ac vinclis & carcere frenat*; ſubduing the rage and untamed *affections* of our

How Chriſt ruleth all things in his kingdome.

Virgil. lib.1. Æneid.

How Christ ruleth his Church,

our flesh, and cooling the *concupiscence* of our nature by his holy Spirit, and making us to *obey* his precepts, and to walk in the waies of all godlinesse; and this he doth, *leni spiritu, non dura manu*, rather by an inward sweet influence, than any outward extreme violence; and this is *regnum Ecclesiæ, vel regnum gratiæ*, the kingdome of his Church, which he guideth by his grace, and preserveth by his Spirit, untill he brings them to everlasting life in their owne countrey, which is *regnum cœlorum; ubi nullus timor, quia nulla pericula; non dolor ullus, quia non malum ullum; sed ubiq; alta quies, ubiq; alma pax, ubiq; sancta gaudia, ubiq; bona omnia, quia ubiq; Deus omnia*, saith S. *Augustine*; The kingdome of heaven, where there shall be no feare, because there is no danger; no griefe, because there is no evill; but every where there shall be sweet rest, and pleasant peace, all holy joyes, and all good things; because every where, God shall be all in all: and all we shall also be made *Kings* and *Priests* unto God in this kingdome for evermore: and therefore, O sweet God, *adveniat regnum*, let this kingdome come; and, *we beseech thee to heare us good Lord.*

The happinesse of heaven,

What the former doctrine teacheth

Well therefore, *dicite gentibus*, tell it out among the nations, *quod Christus Rex*, that Christ is King: and seeing Christ is King,

1. Lesson. 1. *Exultent justi*, let the righteous rejoyce; for he will *defend them as with a shield*; and

2. Lesson. 2. Seeing Christ is King, *contremiscat populus*, let the people tremble; for he will rule them with a *rod of iron*, and those that are stubborne, he *will breake in pieces like a potters vessell.*

2. Of Christ his subjects. *Aug. de civit. l. 16. c. 3.* *De* 2. His subjects are said to be the Iewes; for he is *Rex Iudæorum*, King of the Iewes: A people that were the posterity of *Abraham*, of whom they were called Hebrewes, *quasi Abrahæi*, and by corruption *Hebræi*; or els of *Heber*, they were called *Heberæi, & una detracta litera, Hebræi*, by taking one letter away, they were called Hebrewes, as S. *Augustine* sheweth; and they were called *Israelites*, of *Israel*, the sonne of *Isaac*, the father of the twelve Patriarchs, that (before his wrastling with the Angell) was called *Iacob*; and afterwards S. *Ambrose* thinketh they were called *Iewes*, of *Iudas Macchabeus*; but I find they were called Iewes long before, as you may see, 2 *King.* 16. 6. and therefore I think rather, with S. *Augustine*, that they were called *Iewes*, of *Iudah*, the sonne of *Iacob*: *Quia ex ea tribu semper reges habuerunt usq; ad Herodem*; because they had their Kings alwaies out of that Tribe, untill the time of *Herod*; according to the Prophecy of *Iacob*, that *the Scepter should not depart from Iuda, untill Shilo came*, and these were the people, of whom our Saviour Christ is said to be King.

Whence the Israelites had their names.

Aug. to. 8. p. 337.

Gen. 49. 10.

At quid magnum erat esse Regem Iudæorum? What great matter was it to be King of the Iewes, saith S. *Augustine*: for what were the people of the Iewes, but (as we find) the

Three things observable in the Iewes.

1. Smallest in number,
2. The worst in condition, } of all other.
3. And then in slavery and subjection unto the Romans.

Prov. 14. 28. 1 Smallest in number.

1. *The glory of a King* (saith *King Salomon*) *consisteth in the multitude of his subjects*; *at tota terra Iudæorum a Dan usq; ad Beersabe vix centum sexaginta milium in longum spatio tenditur*; the whole countrey of Iewrie, where the Iewes dwelt, lying between *Dan* and *Beersabe*, was scarce an hundred and threescore mile long, as S. *Hierome* writeth. The Iewes therefore were but a handfull in comparison of other nations.

Hieron. Ep. ad Dard.

2 Worst in condition.

2. Yet if they had beene *good*, that might have made amends for all; for that, as a little *gold* is better than a great deale of *drosse*; so better to be a King of a City of *Christians*, than of a world of *infidels*; therefore I may say as true as *Salomon*, that the *glory and the happinesse of a King, consisteth in the goodnesse of his subjects*: But the Iewes, of all other, were most *unconstant* in their religion, most *wicked* in their conversation, and most *rebellious* in their subjection; for though they had the *oracles* of God, yet ever and anon they would fall away to *Baalim* and *Asteroth*,

The goodnesse of subjects the greatest glory of a king

Rom. 3. 2. Iudg. 2. 13.

Aſteroth, the gods of the Gentiles; though they had a *law* more holy than any nation, yet the Prophet will tell you, that *bloud touched bloud*, and all cruelty was committed in their lives and converſations; and though they were never well untill they had a King; yet when they had a King, they would quite caſt him off, before the third generation; and therefore *Moſes* ſaith, *that they provoked God with their vanities, and offered unto Divels, and not unto God*, and that *their wine was the wine of Dragons, and the cruell gall of Aſpes:* and *Aaron* tels you the ſame too; for he had occaſion to try them, and he ſaith, *that this people were even ſet on miſchiefe*, and if you will, briefly take a view of them.

Deut. 6. 8. Hoſ. 4. 2.

Deut. 32.

Exod. 32. 22. The waywardnes of the Iewes.

In the 19 of the *Acts* you may ſee the *folly* and blindneſſe of this people; for there they be at the towne-houſe, ſome crying one thing, and ſome another, and the major part of them knew not why they came together; and therefore *Moſes* ſaid truly, that it was a *fond* and a gyddy-headed people, *a people void of wiſdome*, and a people *deſtitute of all underſtanding*.

Acts 19. 1. Their blindnes.

Deut. 32. 28.

In the 22 of the *Acts*, you may ſee their *brutiſhneſſe*; for there, upon a word ſpoken by S. *Paul*, you ſhall ſee them cry, and caſting off their clothes, and throwing duſt into the ayre, as if they were mad men.

2. Their brutiſhneſſe. Acts 22.

In the 16 of Numbers, you may ſee the *ſpite*, the madneſſe, and the malice of this people; for there they challenge *Moſes* and *Aaron* for *Corah* his death, and ſay, *you have perſecuted and killed the people of God*; yet never did *Moſes* once touch them, but God himſelfe from heaven, by *viſible* judgements ſhewed them to be as they were, not the people of God, but the ſonnes of *Belial*; and yet in deſpite of *Moſes*, if for ought they like him not, they will preſently canonize *Corah* and his complices to be the Saints of God.

3. Their ſpight. Num. 16.

And, to be briefe, you may read in every booke almoſt, of the *murmuring* and rebellion of this people againſt *Moſes* and *Aaron*, *Samuel*, *David*, *Rehoboam*, and all the reſt.

4. Their murmuring and rebellion againſt their governours.

And beſides all this, that which is *worſe* than all this, it is almoſt impoſſible how any nation could be more *ungratefull* towards God, more *averſe* unto his precepts, and more *apt* to fall into idolatry, than this nation was; for, as our Saviour ſaith of *Corazin* and *Bethſaida*, *if theſe things had beene done in Tyrus and Sydon which have beene done in you, they would have repented long agone in ſackcloth and aſhes*; So I think, if any *other* nation of the world had ſeene the great *wonders* of God in *Egypt*, wonders that the world never ſaw the like, and had heard the *voice* of God himſelfe, as this people did in the wilderneſſe, and ſhould be ſo *miraculouſly* aſſiſted againſt all their enemies, and ſo *graciouſly* planted in ſo *ſweet* and ſo *pleaſant* a land, that flowed with *milke* and *honey*, and had received ſo *many* other exceeding extraordinary favours from God, as the Iewes did, it could not be, that they ſhould ever prove, ſo *ſuddenly*, ſo *extremely*, and ſo *commonly*, ſo ungratefull, and ſo ungracious towards God, as this people was; as you may eaſily ſee, both in the Pſalmes of *David*, and in all the writings of the Prophets; who did continually ſet downe, to their perpetuall ſhame, both the great *benefits* and bleſſings of God to them, and their great *rebellion* and wickedneſſe towards God. And therefore, what great matter was it to be *Rex Iudæorum*, King of the Iewes? And

5. Their diſobedience to God, and proneneſſe to fall away to all kind of Idolatry. Mat. 11. 21.

3. If to all this you add, that they were then ſubject unto the Romans; for *they had no king but Cæſar*; and therefore now to be king of the Iewes, were but to be an underling unto *Cæſar*.

Ioh. 19.

This therefore is not all the glory of Chriſt, that is here underſtood by *Rex Iudæorum*, King of the Iewes, that he ſhould be the temporall King of theſe Iewes; for he had told *Pilate* plainely, that his *kingdome was not of this world*; *& multi antea reges nati erant Iudæorum*; and there were many before him, that were borne Kings of the Iewes; and yet the wiſe men of the Eaſt never came to enquire for any of them; but when this King was borne, then preſently we ſee how earneſtly they deſired to know, *Where is he that is borne King of the Iewes?* but men of other nations, yea wiſe men, as the Scripture cals them, yea Kings of

Chriſt not an ordinary, but a ſpeciall King of the Iewes. Ioh. 19. *Aug. to. 8. in Pſal.*

Mat. 2.

Cypr ser. de baptis. Chrys. Hom. 6. in Mat. 2.

other countreyes, as S. *Cyprian* delivereth it, from the tradition of the Church; or *reguli*, petty kings at least, as S. *Chrysostome* thinketh; and the Prophet noteth no lesse, *The Kings of Tharsish and of the Isles shall bring presents, the Kings of Sheba, and Saba shall bring gifts*; these (I say) would never have done this with such devotion and diligence, *Nisi eum, quem dixerunt Regem Iudæorum, agnoscerent etiam Regem seculorum*; Vnlesse they had known and believed him, whom they called King of the Iewes, to be also King of all ages; or him, whom they called *Rex Iudæorum*, to be *Creator & Dominus Angelorum*, the Creatour and Lord of Angels, as *Fulgentius* speaketh: And therefore *Pilate*, to shew that he meant he was some extraordinary King, writes, οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων: *Hic est* ille *Rex Iudæorum, this is* that *King of the Iewes*, as all the Evangelists note: THAT KING, κατ' ἐξοχήν, which was prophesied and expected long before.

Aug. to. 10. ser. 3. in Epiph.

Ioh. 19.

That Christ is the King of all nations.

Is he therefore King of the Iewes onely, and not of the Gentiles also? Yes: he is King of the Gentiles also; for he is King of the Iewes, *non carne, sed spiritu; non sensu literali, sed mystico*, saith S. *Augustine*: Not onely that come of *Abraham*, according to the flesh, but of those also, and most especially of those, that are of the faith of *Abraham*.

Why Christ is called King of the Iewes

1 Reason. Rom. 1. 3.

Yet is hee specially said to bee King of the *Iewes*, and not of the Gentiles.

First, Becausse he came of them, κατὰ σάρκα, as concerning the flesh, saith the Apostle.

2 Reason. Mat. 15. 24.

Secondly, Becausse he came chiefly to save the lost sheep of the house of *Israel*, as himselfe doth testifie.

3. Reason. Esa 69. 20.

Thirdly, Becausse *salvation* was to come unto the Gentiles out of *Sion*, as it was prophesied long before.

4. Reason. Rom. 11. 17.

Fourthly, Becausse the wild Olive was to come to the Olive, and not the Olive to the wild Olive tree; that so we, which were the wild Olive, might be made partakers of the Olive tree, and injoy the inheritance of the sonnes of *Abraham*, though we were not *propagati per carnem, sed inserti per fidem*, as S. *Augustine* speaketh, sprung out of the loynes of *Abraham*, but ingrafted by faith unto the root of *Abraham*.

Aug. to. 8 in Psal.

And therefore, though the *Magi* were Gentiles, and *Pilate* a Gentile; yet *cum illi stellam viderunt in cœlo, & ille titulum fixit in ligno*, when they saw his *starre* in heaven, and he fixt his *Title* upon the Crosse, the former did seek for him, and the latter did acknowledge him by the name of *Rex Iudæorum*, King of the Iewes, and not of the Gentiles, saith S. *Augustine*.

Idem Ibid quo supra.

And thus you see the particulars of the Title of this crucified man, *Iesus of Nazareth King of the Iewes*: From whence we may observe three especiall things worth the noting.

Three things observable from the title of Christ.

1. One, in respect of the *Writer* of this Title.
2. Another, in respect of the *title* it selfe, that was written.
3. And a third, in respect of the *person*, for whom this title was written.

1. In respect of the writer.

1. In respect of the *Writer* of this Title, which was *Pilate*, (for it was done either by himselfe, or by his command and direction) you may note two especiall things.

Two things to be considered.

1. His *Vertues*.
2. His *Vices*.

1. *Pilates* vertues seen in three things.

1. His *Vertues* do appeare three waves.

1. In searching the truth.

1. In the diligent *searching* out of the truth, in out Saviours cause.
2. In the great *desire* he had, to save our Saviours life.
3. In setting down the *cause* of our Saviours death.

Caietan. in 5. Ioh.

De 1. A Iudge faileth to doe justice in judgement, (saith *Cajetan*) *Vel ex ignorantia intellectus, vel ex pravitate voluntatis*, either, through *ignorance* of understanding,

understanding, or *corruption* of the will; and Saint *Augustine* saith, that *ignorantia Iudicis*, the ignorance of the *Iudge* is many times *calamitas innocentis*, the calamity of the *innocent*; and therefore *Pilate* doth most carefully search out the truth of his accusations, saying; *What accusation bring you against this man?* And when they had answered, *if he were not an evill doer, we would not have delivered him unto thee*; then he said, *take ye him, and judge him after your owne law*; as if he should have said, if you will not tell me the faults, that ye lay against him, that I may know, whether they be true or not, I will never condemne him; for I will not beleeve you, that are his accusers; and therefore either *take him away* from me, or tell me *what accusation* yee bring against him; so carefull was he to know, and to heare his accusation; and when he heard it, he was also as carefull in the examining of it, that he found him thereby altogether unworthy of death: And this may serve;

Aug. in. 3. f. 246.

Ioh 18.29.

Ver. 30.
Ver. 31.

How Iudges should be carefull to examine the truth of things.

To shew how carefully should all Iudges examine all poore mens causes, that thereby they might know the truth of every matter; *quia ad prudentiam judicis pertinet, bene & subtiliter examinare actorem, reum, & testem, ut inveniatur veritas*, saith the *Canonist*; It pertaineth unto the office and wisedome of every Iudge, to examine carefully and wisely, both the accuser, the accused, and the witnesses, that the truth may be found out in every matter; *quia grave & satis indecens est, ut in re dubia certa detur sententia*, saith Saint *Gregory*; It is a most hainous and a very unfit thing, that a judge should give a certaine sentence in an uncertaine matter.

Greg. c. grave. 11. q. 3.

How God prescribeth us an example herein.

And therefore we read of God himselfe, that although *Sodome* was a sinke of the filthiest sinnes, a cage of the uncleanest birds, and a den of the wickeddest theeves, that ever the world could breed; yet he will not rashly come upon her, he will not presently bend his bow, nor presently pronounce his sentence against her; but first he will goe downe and see, whether they had done according to the crie that was come unto him, and if not, that he might know.

Gen. 18.19.

He might indeed, (and who could stop him) use *martiall lawes* against them, so soone as they had offended him; he might (and who might once controll him) like *Draco, write his lawes in bloud*, upon these sinfull wretches, so soone as they had offended him; he might (and then who could avoid him) *send his judgements among them, whiles the sinne was in their hearts*, as he did to *Nebuchadnezzar, while the words were in his mouth*; but herein you may see, not onely the *tender mercy* of the God of mercy, that never spoyleth before he spareth, but also the *sweet* and good proceeding of the God of all just proceedings; he never condemneth before he citeth, heareth, and examineth the cause.

Dan. 4.31.

God doth things for our example.

And this he doth, not because he knoweth not, who knoweth all our workes, which *are laid in store with him, and sealed up among his treasures*; but he doth it for our example, that we should not *rashly* judge of any man, nor be too credulous in beleeving every flying and lying speeches, that come unto our eares: For *Moses* saith, that before *Idolaters* should be put to death, they *should seeke, and make search, and inquire diligently*; and all this was, that the truth might be found out; and the example of *David*, being too credulous to beleeve wicked *Ziba* against the good *Mephibosheth*, may sufficiently shew, how prejudiciall it is unto judgement, to condemne a man before his cause be heard; and therefore *Seneca* saith, that *qui parte statuit inaudita altera, aequum licet statuerit, ipse haud aequus est*; He that giveth sentence, in any thing, or against any man, when he heareth one mans tale, before he heareth the other mans answer; though he should decree the matter justly; yet is he unjust; because he decreed it rashly; *for that the law judgeth no man before he be heard*: And therefore this is an apparent vertue in *Pilate*, that he is so diligent in the *seeking* and searching, in hearing and examining the *cause* of our Saviours accusation; and I would to God all our Iudges would be as good as *Pilate*, in examining the *cause of all poore men, when they are falsly accused by great men.*

Deut. 32.34.

Deut. 13.14.

How prejudiciall it is, to condemne a man before his cause be heard.

2 Sam. 16.4.

Iob. 7.51.

His ſecond vertue was, in the great *deſire* he had to ſave our Saviours life, as S. *Peter* ſheweth, which may be proved divers waies:

a. In his deſire to ſave Chriſt. Act. 3. 13. Which deſire appeareth.

1. Way.

Janſ. in 27. Matt. & 18. Ioh. Barrad. to. 4. l. 7. c. 5.

1. In propoſing, whether they would *have Chriſt or Barabas*, thinking ſaith *Ianſen:* that they would not chooſe this wicked murderer of life, before this innocent man, that was the ſaver of life; *at non caret myſterio*; but herein lyeth a myſtery; becauſe we ſee hereby, how *Peccator homo liberatur, Deus homo innocens, crucifigitur*, ſinnefull man is delivered, and the innocent man, God and man, is condemned: *Iſaack is eſcaped, and the Ramme held in a buſh, is ſacrificed*; to ſhew this ſame thing; how *wicked man ſhould be ſaved*, and be let freely goe, *and Chriſt held by the head in a buſh, whileſt the buſh was on his head, when he was crowned with a crowne of thornes, ſhould be nayled unto the Croſſe*, and ſo held in the buſh: *Quid eſt enim hærere cornibus, niſi crucifigi?* for what is it, to be held by the hornes, but to be faſtned upon the Croſſe, and there bee offered as a ſacrifice for the ſinnes of wicked men? ſaith Saint *Auguſtine.*

Orig. hom. 8. in Gen

Aug. in Pſal. 30.

2. Way.

Luke 23. 15.

2. His deſire to ſave him appeared, in the ſending of him to *Herod*, that his *innocency* might be approved by *Herod* alſo; and therefore he ſaith, *I find no cauſe of death in him, nor yet Herod*; as if hee ſhould ſay, *Herod* could find no cauſe to condemne him, and therefore why ſhould I doe it?

3. Way.

Aug. in Pſal. 63.

3. His deſire to ſave him appeared, *in the whipping of Chriſt*, as if that might ſuffice them, and be a ſufficient puniſhment for none offence; *Flagellavit enim* (ſaith Saint *Auguſtine*) *non ad Chriſtum perſequendum, ſed ad eorum animos emolliendum, ut ſe occidere velle deſinerent*; He whipt our Saviour, not with any deſire to perſecute him, but in hope, that this would have ſatisfied them, and made them leave their earneſt crie to crucifie him.

4. Way.

Mat. 27. 24.

4. His deſire to ſave him appeared, *in the waſhing of his hands*, that is, to ſhew the innocency of Chriſt, and himſelfe to be free from the bloud of Chriſt, and ſaying, *I am innocent from the bloud of this juſt one*; as if this ſhould make them leave of, to condemne an innocent man; and therefore wee may cry out, *O dimentiam inſanabilem*; O implacable madneſſe, that none of theſe might appeaſe their minds, untill they had imbrued their hands in the bloud of Chriſt, and ſo brought the ſame upon themſelves and their children.

3. In ſetting downe the cauſe of Chriſt his death. Mar 15. 26.

Chryſoſt in Matth. Theophi. in 19. Ioh.

The third vertue of *Pilate* was, *in ſhewing the cauſe of his death*, when hee was condemned; for many times we find, that men are puniſhed and cenſured, and they know not why they are accuſed, they know not by whom they are accuſed; and they are condemned, they know not for what, but *Stat pro ratione voluntas*, the Iudge decreed it ſo, and ſo it muſt be, they muſt ſpeake no longer; but *Pilate ſheweth* himſelfe more juſt, for he ſets downe the *cauſe* of his condemnation, not for any evill doing, as the theeves were; but for being *Ieſus of Nazareth King of the Iewes:* I might add another vertue, of his *conſtancy*, and reſolution, in not altering the cauſe of his death; but I ſhall ſpeake of this hereafter; and ſo I might ſhew you alſo many other things that were exceeding good in *Pilate.*

2. *Pilates* vices fourefold. *Tuſc. q. l. 5.*

But if we looke a little further, and take a better view of all the reſt of his actions and proceedings, then ſhall we ſee, that as *Archimedes* tombe was overgrowne with thornes, when *Cicero* came to viſit it: ſo ſhall we finde theſe vertues, and theſe good things of *Pilate*, to be corrupted and ſpoyled with heapes of vices, and eſpecially of

1. *Injuſtice.*
2. *Timiditie.*
3. *Hypocriſie.*
4. *Infidelity.*

1. *Pilates* injuſtice ſeene five waies.

1. Of *Injuſtice*; for there were five ſpeciall arguments, whereby *Pilate* was perſwaded and aſſured of the innocency of *Chriſt*; for he knew,

1. By the betrayer.

1. That his *betrayer was wicked*, and that for three reaſons.

1. Becauſe

1. Because he betrayed his owne Master; for *Iezabel* could say, *Had Zimri peace that slew his Master?* 1. Reason. 2 Reg. 9. 31.

And therefore he had done well, if he had served him, as *M. Brutus* did with a servant, that did accuse his master, for hiding his owne money from the searchers, at the taking of *Patarea*; and his mother, willing to save her sonne, cried, that she had hid it; the servant, not required to speake, affirmed, she said not true; for it was his master, that did hide it; whereat *Brutus* pittying the young man in silence, and the mother in compassion, sent them away unhurt, with the money which was hid, and hanged the servant, that had betrayed, and would have hanged his master; and thus *Pilate* should have dealt with *Iudas*, or with any servant, that would betray his master, as *Iudas* did. *Appian. Alexand. de bello civili. l. 4. p. 274.*

2. Because *Iudas* himselfe did *confesse* his fault, restored the price, and hanged himselfe; all which did most clearely shew both the malice of the Iewes, and the unjustice of *Pilate*, *Quos nec confessio peccati, nec restitutio pretij, nec operatio proprij suspendij emolliri potuit*, saith *Ludolphus*; whom neither the confession of his sinne, nor the restoring of the price, nor the execution of his owne vengeance, could any waies mollifie and assure them of the iniquity of the fact. 2. Reason. By the confession of *Iudas*. *Ludolph. de vita Christi.*

3. Because the *fruit* of his iniquity was, with the price of Christs blood, to buy a *field of bloud*; to shew us, that *Ager figulorum est merces proditorum*, accursed is the reward of betrayers: *Pharnaces*, that was most *deere* unto his father *Mithridates* of all his sonnes, whom he had many times declared to be his *successor* in his kingdome, laid *waite* for his father, to betray him into the hands of his enemies; and when his father found out the *treason*, and learned the *conspirators*, and was perswaded by *Menophanes* to grant a pardon unto his sonne; yet still he *persisted* in his treacherous minde, corrupted the fugitives and the army, by the promises of many benefits, to forsake the King; which moved him, to become the author of his owne death, rather then he would fall into the hands of his despightfull enemies; but *Pharnaces* scaped not the hands of vengeance, when *Asander*, his private enemie, drove him out of *Asia*, and afterwards killed him, and so lost both himselfe and his kingdome, which *C. Cæsar* gave to *Mithridates* of *Pergamo*, that had holpen him well in *Egypt*; and *Perpenna*, that was so much honoured of *Sertorius*, and so loved, that when the tables of his *testament* were unsealed, he was found to be made his *heire*, when he had most *treacherously* killed him at the banquet, to which he had invited him, was generally *hated* of all men, and presently after, most shamefully *vanquished*, and most justly put to *death* like a base traitor; and so I could cite you *many* more, that were served *themselves* even as they had served *others*. 3. Reason. Mat. 27. 8. Betrayers punished. *Appian de bello Rom. cum Mithr. sub fine.* *Appian de bel. civil. l. 2. p. 6.*

2. He knew that his *accusers were malitious*; for he was accused before *Annas*, *Caiphas*, and *Pilate*; and at each time we find sundry accusations, and sundry accusers; for before *Annas* and *Caiphas* he was accused of two things, *videlicet*, that he was 2. By the accusers. *Ludol. de vita Christi.*

1. *Seductor hominum.*
2. *Doctor falsæ doctrinæ.*

That is,

1. A deceiver of the people, and
2. A teacher of false doctrine: and to prove this, *They sought many false witnesses, but could finde none*, saith the Evangelist: And before *Pilate*, he was accused by the Priests themselves of three other things, to be a man Mat. 26. 59. 60.

1. *Subvertentem Gentem.*
2. *Prohibentem tributum Cæsari.*
3. *Dicentem se regem & Christum esse.*

His accusation fivefold.

1. Perverting the whole Nation.
2. Denying tribute unto *Cæsar*.
3. Saying that he was *Christ* and King:

So *Fama crescit eundo*, Their accusations are like *Skoggens* crow, the further they goe, the more lyes they faine, and the more *malitious* they shew themselves How falsely they accused him.

to

to be; nay let them ease the inhabitants of *Crete*, from that well deserved infamy, which the Apostle, from their owne Poets, layeth upon them, Κρῆτες ἀεὶ ψεῦσται, *the Cretians are alwaies lyers*; yea let ψεύδων ἄνακτες, *the very kings of lies*, give the mastery unto these men; for were they not the children of him, that hath beene a lyer from the beginning, and is the father of all lies, they could never have invented such lies against the truth it selfe; for he came *to seeke the lost sheepe of the house of Israel*; he bad them *give unto Cæsar, what was Cæsars*; yea he gave it himselfe for himselfe and his Disciples; and he told them plainely, *that his kingdome was not of this world*; and yet they frame these false accusations against him; but herein, beside many else, we find two grievous crimes.

1 Tit.1.12.

Ioh.8.

Mat.15.24. Mat.22.2. Ioh.18,36.

Two maine errors in his accusations 1. Not the same accusations.

1. Here are not the *same accusations*, as were before alleadged against him; for they knew, that the teaching of false doctrine was not then a cause with the *Romanes*, as now it is, to put any man to death: and therefore *they faine these three last, that they might kill him for the two first.*

Aug.10.8.in Psal.

2. Not the same accusers. Mat.26.65,66,&c.18,1. Ioh.18,30.

2. Here are not the *same accusers*; for here *Annas* and *Caiphas* that before were *Iudices examinis*, the judges of his examination, are now become his accusers before *Pilate*, that was *sanguinis judex*, the judge to condemne him; that so their greatnesse and authority might add some strength unto their testimony.

3. By the witnesses Mat.27.18.

3. He knew, that both *the witnesses were false*; for the High-Priests *sought false Witnesses*, saith the Text; and he knew, that for *envie* the High-Priests had delivered him, saith the Evangelist.

4. By his owne conscience.

4. He knew, that *his owne conscience was sufficiently perswaded of his innocency*; for having carefully examined him, he found him to be innocent; *Ergo timuit occidere innocentem*, and he was afraid to condemne an innocent; and he found him to be the Son of God; *Ergo, magis timuit occidere Dei virtutem*, and he was the more afraid to put to death the Sonne of God; and he found him to be a King, though not an earthly King, but, such a King, as by whom all earthly Kings doe raigne; and therefore he said, *Shall I crucifie your King?*

Ludol. de vita Christi.

Ioh.19.15.

5. By the testimony of his wife. Mat.27.19. Heb.11.

5. He knew, that his owne wife perswaded him *to have nothing to doe with that just man.*

All these were *a cloud of witnesses*, to assure him of the innocency of Christ; and therefore all of them doe shew his great injustice, that as *Cornelius Cotta Salinator*, and *Manius Acilius*, were openly condemned of bribery, yet contrary to all law and all justice, were most unjustly released by the *Romane* Iudges; so he notwithstanding all these, would crucifie the Lord of life.

Appian de bello civili l.1.p.15.

Ob. But it may be, some will object, that a Iudge should doe nothing upon his owne private knowledge, *sed juxta allegata & probata*, but according to what is alleadged and proved; and therefore that *Pilate* may be excused.

Thom.22a q.67. art.2.& q.64,ar.6. Rayn.in summa.

Resp. Indeed our Saviour saith, that they, which delivered him to *Pilate, majus peccatum habuerunt*, had the greater sinne; yet hee doth not hereby excuse *Pilate* from *all sinne*; and therefore though *Thomas, Rayner.* and almost all the *Canonists* say, that *si aliquis, quem scit Iudex innocentem, falsis testimonijs convincitur & occidatur*, if a man, whom the Iudge knoweth to be innocent, be convinced by false witnesses, and so lose his life; yet that the Iudge is blamelesse herein; *quia bonus judex nihil ex arbitrio suo facit, sed juxta leges & jura pronunciata*; because a good Iudge is to doe nothing of himselfe, but according to the lawes and the things that are proved; yet by this one example it is most apparent, that as *Guliel.* and *Lyra* and others doe affirme, it is not lawfull for any Iudge to condemne any man, according to the allegations alleadged and proved, if hee knowes himselfe, that the same accusations are false; but he should suffer him to go free without either condemning him, or sending him to any other Iudge, and let his accusers appeale if they will; *quia scriptum est*, because it is written, *Innocentem & justum non condemnabis*, thou shalt not condemne the innocent; and therefore hereby we may see the injustice of *Pilate* for condemning him, whom his own conscience by so many arguments could testifie, that he was unjustly condemned.

Ex Ambros.3.4.9. iudices.

Lyra in Exod.23.

Vide destructorium viriorum. p.8.c.12.

Exod.23.7.

2. We

2. We may ſee his *timidity*, and too much fearfulneſſe; for when they ſaid, if thou let this man go, thou ſhalt be no friend to *Cæſar*, *timebat calumniam*, ſaith *Theophylact*, *ne accuſaretur quod rebellem abſolviſſet*, he feared that ſaying and calumny, leaſt he ſhould be accuſed before *Cæſar*, that he had freed a *rebellious* fellow; and ſo, for feare of that accuſation, he delivered him to be crucified.

2. Pilates timidity Ioh 19.12 Theophi in Ioh. 19.

And therefore, hereby we ſee he failed in the *courage* of a Iudge, which ſhould be without the feare of any; for *Iethro* putteth this as the chiefe property of Iudges, *that they ſhould be men of courage*; and the ſonne of *Syrach* doth wiſely forbid every man to deſire to be a Iudge, *Niſi valeat virtute irrumpere iniquitates, ne forte extimeſcat faciem potentis*; unleſſe he be able moſt valiantly and ſtrongly to breake in pieces the bands of iniquity; leaſt, *fearing the perſon of the mighty, he ſhould commit an offence againſt his uprightneſſe.*

That a Iudge ſhould not be timerous. Exod. 18.21.

Eccleſ. 7.6.

And we do often find, that the want of courage, and the feare of offending great men, is the cauſe that many Iudges, how juſt ſoever they judge *betweene poore men and poore men*, yet are they moſt unjuſt and partiall, when they heare the cauſes between the poore and the rich; for the rich mans wealth, and his greatneſſe, makes the judge afraid to give ſentence againſt him; *ideo facile dives corrumpit judicium*, (ſaith *Iſiodorus*) *& pauper contra veritatem opprimitur*; the rich man can eaſily pervert judgement, and cauſe the poore man to be oppreſſed againſt all truth, and contrary to all equity and honeſty.

The timidity of the Iudge a cauſe of much evill. Iſidor l. 4. de ſummo bono.

And *Innocentius* doth moſt excellently ſhew the ſame in his book *de vilitate conditionis humana*, of the baſeneſſe and vileneſſe of mans conditions, *How the feare of great men, makes Iudges ſo much to wrong the poore men*; for as *Pilate* ſeeing Chriſt, like a poore contemptible fellow, thought, that although he ſhould condemne him, yet there could come no great danger unto him; for alas poore man, he hath no man (thought he) that will dare to offer to revenge his wrongs; but he ſaw the high Prieſts were great men, and ſuch as could be even with him, and do him no little miſchiefe, if he ſhould not yeeld unto their deſire, whether it were right or wrong; *& ideo tradidit eum illis*; and therefore *he gave him unto them, to do with him what they would*; even ſo, when Iudges ſee, the poore men can do nothing for them, if ſentence ſhould be given with them; nor any hurt unto them, if ſentence ſhould be given againſt them; but that the rich men can be even with them, and not onely make them no good cheare, which before they were wont to have often in their houſes; but alſo do ſome ſhrewd turne unto them, at ſome time or other, if the cauſe goes againſt them; and can well reward them, and moſt daintily feaſt them, if the matter goes on their ſide; therefore *not caring for the poore*, but *fearing the rich*, you may eaſily know on which ſide the ſentence is moſt likely to go, and which party is moſt likely to ſpeed.

Innocent. l. de vilit. condit. humana.

Theophylact. qua ſupra.

And leaſt you ſhould think I lay this ſin on Iudges only, I find it hath alſo crept into the Preachers of the Goſpell; and this *timidity* makes them, if not to *flatter*, whereby the great man delights to go on in ſinne, *quum non ſolum non metuitur reprehenſor, ſed etiam laudatur operator*, when not onely *he feareth not reprehenſion*, but he ſeeth alſo *his fact hath commendation*, as S. *Auguſtine* ſpeaketh; yet at leaſtwiſe to be *afraid* to reprove them, when they ſee that reproofs are ſo harſh unto them, and ſo cleane againſt the haire; the minds of great men being exaſperated hereby, to do miſchiefe unto thoſe that reprove them: as we may ſee in *Charidemus* the Athenian, whom *Darius*, impatient of all truth, commanded to be ſlaine; and ſo *Caliſthines* by *Alexander*, *Iohn Baptiſt* by *Herod*, and *Steven* by the *Iewes*; and therefore for feare of danger more or leſſe, men are afraid to tell the truth.

Timidity a great fault in Preachers Aug. ſup. Pſal. 9.

Q. Curtius l. 8.

Mat. 14.10. Acts 7.57.

But to this I ſay, that, although we may endeavour to be as *wiſe as ſerpents*, and uſe windings in our reproofs, to go the *ſafeſt way, and not the neareſt way*, to do as *Nathan* did to *David*, not *poſitively*, but by implication to cenſure his owne errour in the perſon of another, and not alwaies to diſcover our *full* extent, leaſt

Mat. 10.16. 2 Sam. 12. That we may be wary in the manner of reprehending.

leaſt we ſhould wrong our ſelves, and do no benefit unto them: Yet, if this will not ſerve to reclaime them, then are we to be as bold as lions, and to ſay, *feri, ſed audi*, as *Themiſtocles* ſaid to a *Lacedemonian*, heare me, and ſtrike me; do what thou wilt unto me, ſo thou heare *me*, and *amend* thy *ſelfe*; for we muſt tell you of your ſinnes, without either feare or flattery, though we die for the ſame.

Preachers ought not to be ſilent for feare of danger.

And therefore, to our ſelves that are Preachers; Ile ſay no more, but that it is not in our owne power to chuſe, whether we ſpeake or hold our peace for feare of danger; *Quia nobis ſi taceamus damnum eſt*; becauſe, if we, for feare of any, ſhould conceale what is expedient to be told them; it is our deſtruction, ſaith S. *Clement*: And to thoſe that are Iudges, Ile ſay no more of this crime, but wiſh them to remember what S. *Auguſtine* ſpeaketh, that, *qui non vult rectè judicare, ille rectè judicabitur*; He that, for feare of the mighty, will not judge rightly here, ſhall have a Iudge hereafter, that will rightly judge him, without feare.

Clem. l. 1. recognit.

Aug. to. 8. 179. d, 2.

3. *Pilates* hypocriſie.

3. Herein we may ſee his *hypocriſie*, in that he would *waſh his hands*, and pronounce himſelfe *innocent from the bloud of this juſt man*; and yet with thoſe hands, that he waſhed, to deliver him to the Iewes to be crucified; *Et ijſdem labijs Ieſum mittere ad crucem, quibus pronunciaverat innocentem*, ſaith Pope *Leo*, and with the ſame lips, that he profeſt our Saviours innocency, there, and at the ſame time, to pronounce the ſentence of his condemnation: O wicked and polluted mouth, that now wilt ſend him to be crucified, whom even now thou thy ſelfe haſt juſtified: and O wicked man, that wilt waſh thine hands to make them cleane, and yet preſently to imbrue them in the bloud of Chriſt: What greater *hypocriſie* can there be?

Leo Papa Ser. 3. de paſſ. dom.

That many imitate *Pilate*.

And yet I pray God that we have not too too many, which, like *Pilate*, would *juſtifie* themſelves, and waſh their hands, as though they were cleare themſelves from all fault; and yet under that pretence of uprightneſſe, to do all wrongs and injuſtice unto the poore; and that will make *long* ſpeeches to juſtifie themſelves, and yet in a *ſhort* ſpeech to condemne the juſt.

2 Cor. 3. 13.

O what is this, but (with *Moſes*) to put a veile over our faces, to hide them from the eyes of men, when as we cannot hide them from the eyes of God: and therefore, though men could not eſpie this our *hypocriticall* dealings, yet the time ſhall come, that the *veile* of this hypocriſie ſhall be taken away by the comming of Chriſt; and then ſhall theſe our wicked deeds be manifeſted both to men and Angels: for *I will ſhew the nations thy ſhame*, ſaith the Lord.

Nah 3. 5.

4. *Pilates* infidelity.

4. Herein we may ſee his *infidelity*, that he ſhould *confeſſe* with his mouth, and *write* with his pen, and yet not *believe* with his heart, that *he was Ieſus of Nazareth, King of the Iewes*: to ſhew indeed, that there may be many like *Chriſtians*, outwardly in words, but *infidels* inwardly in their hearts. And therefore I would to God that every man would *facere quod credit, & credere quod dicit*, do what he ſaith he believes, and believe with his heart, what he profeſſeth with his mouth.

What the former doctrine of *Pilates* vertues and vices teacheth us. Two leſſons.

And thus you ſee both the virtues and the vices of *Pilate*; out of which two things, we may learn two *leſſons* for our own inſtructions.

1. That evill men may have many good things in them.

1. That the very Heathens had many good things in them.

2. That the commixtion of vices doth ſo ſpoyle this good, as that it availes them nothing.

Ariſt. lib. 1. de partibus animal. ut citatur a venerab. Beda in axiomat. p. 163.

Some good things in the Divell.

De 1. *Nihil naturale, immo nulla res adeo vilis & parva in natura, qua non liceat ſpectare aliquid divinum & admiratione dignum*; there is no *naturall* thing, nor indeed any thing ſo *baſe* and little in nature, wherein we may not conſider and ſee ſome *vertue* and goodneſſe in it; yea ſome *divine* ſpark, that is worthy of admiration, ſaith the worthieſt of all the Naturaliſts; for we ſee *ſome vertue or other in the ſmalleſt herbe*, (ſaith the Prince of Phyſitians) and we find, that *the Divell himſelfe hath yet ſome things in him that are good*, as *their naturall ſubſtances, their naturall qualities, their knowledge and agility, and ſuch like*: for theſe

theſe are the *works* of God; and whatſoever he made, they not onely were, *but they are exceeding good*; and ſometimes alſo they do both ſpeake [a] and do [b] the things that are good, howſoever it doth alwaies proceed from them to an evill intent: and therefore *no man is ſo wicked, nor ſo very a Divell, but he hath ſome good things in him*, yea many times [c] *ſpeciales Dei gratias*, ſome ſpeciall gifts of God, that are not common unto all men; as *Baalam* had a divine gift of *Propheſie*, *Saul* had a mighty *courage*, for *he fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zoba, and againſt the Philiſtims, and whitherſoever he turned himſelfe, he vexed them*: and therefore *David* ſaith, that, *from the bloud of the ſlaine, and from the fat of the mighty, the ſword of Saul returned not empty*; *he was ſwifter than the eagles, and ſtronger than the lions*; *Achitophel* was a great *Councellour*; for *the counſell of Achitophel, which he counſelled in thoſe dayes, was as if a man had inquired at the oracle of God*; *ſo was all the councell of Achitophel both with David and with Abſolom*; and *Pilate* was *a diligent ſearcher out of the truth*, in our Saviours cauſe.

Gen. 1. 31.
a Mat. 8. 29.
b *Tertul. de præſcript. Sozom. l.* 1. 14. *Iren. l.* 2. *c.* 5.
c *Cal. l.* 2. *c.* 3. § 4. *inſt.*

1 Sam. 14. 47.

2 Sam. 1. 22, 23.
2 Sam. 16. 23.

De 2. But in the ſecond place, we ſee that their vices did ſpoyle all their vertues; for *Baalam loved the wages of iniquity*; *Saul* was diſobedient unto the Lord; *Achitophels* councell was againſt the Lord; and *Pilate* put to death the Lord of life; and therefore are they numbred among the wicked, and their *vertues*, like *the untimely fruit of a woman*, that periſheth before it ſeeth the Sun, or like *the graſſe upon the houſe top*, that withereth before it be plucked up.

2. Vices corrupt all goodneſſe.
Num. 23. 24.
1 Sam 10. 9.
Ioh. 19.

Pſal 58. 7.
Pſal. 129. 6.

O conſider this ye that forget God, and yet are proud of ſome good things that you ſee in your ſelves; for have not the Heathens ſo? and have not the Divels ſome good things in them? and therefore if thou ſhouldſt have no good in thee, *pejor es quam Dæmon*, thou art worſe then a Divell, ſaith S. *Auguſtine*: yet ſeeſt thou not that many men of great gifts do periſh? *Iudas* preached, *Baalam* propheſied, *Magus* was baptized; and yet they are periſhed; and what was the cauſe of this, that men of ſuch good parts ſhould periſh, but that their ſinnes, like *Pilates*, did ſpoyle their vertues?

Aug tract. 10. *in Ep. Ioh.*
Num 23.

Acts 8. 13.

And therefore, though we had never ſo many good things in us, and were courteous, gentle, affable, *ſuch as are thought to be enough in a Gentleman*; though we had all humane learning, ſo that we could diſpute in all Arts and Sciences, *ſuch as are thought to be the eſſentiall parts of an underſtanding man*; yea, though we had all the Scriptures *ad unguem*, at our fingers ends, and could ſay all the Epiſtles of Saint *Paul* by heart, as *Peter Martyr* is reported to be able to have done; and could diſcourſe of the ſame both *ſubtilly* and wiſely, and could write thereof as *many* bookes as *Origen*, and as *learnedly* as S. *Auguſtine*; and in briefe, though we had whatſoever els, that ſhould ſeem to be good; yet *as a little colloquintida ſpoileth all the whole meſſe of pottage*; ſo ſinne is able to ſpoyle all our vertues, and to make us odious in the ſight of God, unleſſe we do warily avoid, that we *continue* not in the ſame; for though you *keepe the royall law, and faile but in one point, you are guilty of all*, ſaith the Apoſtle; though a man had *all* good vertues and properties in him, and is ſubject but to *one* vice; yet that one vice is able to ſpoyle all his vertues; *for our good things will not helpe us, when ſinne doth but once accuſe us*: and therefore every man ſhould be rather *ſorry* for his ſinnes, than any wayes *proud* of his vertues.

That it is not enough for us to have ſome good parts in us, unleſſe we be free from all vices.

2 Reg. 4. 39, 40.

Sin ſpoyleth all our vertues.
Iam. 2. 10.

2. In reſpect of the *title* it ſelfe, that was written, you may obſerve two things.

2. In reſpect of the title. Two ſpeciall things are to be obſerved.

{1. *Who is crucified.*
{2. *Who are the crucifiers.*

1. Who is crucified.

De 1. *Ieſus Nazarenus Rex, Ieſus of Nazareth the King*, is crucified: And

1. By *Ieſus* we may underſtand the Prieſts and Preachers of the Goſpell, for they teach us ὁδὸν σωτηρίας, *the way of eternall ſalvation.*

1. *Jeſus.*

Acts 16. 17.

2. By *Nazarenus*, may be underſtood all true *Chriſtians*; for they be *Sanctis*

2. *Nazarenus.*

Acts 26.18. Rom.15.16.

& separati, that is, sanctified *by the blood of Christ, and the Holy Ghost*, λαὸς περιούσιος, they are a selected people out of this world, which have vowed in Baptisme to abstaine, not from wine and such like, as the *Rechabites* and the legall *Nazarites* did, but from the vanities of the world, the suggestions of the Divell, and the concupiscence of the flesh, which are *greater* abstinences, and are farre more *acceptable* unto God, than the other was.

Isa.35.2. λαὸς εἰς περιποίησιν. 1 Pet.2.9.

3. *Rex*:

3. By *Rex* the King, may be understood *Reges terræ*, the Kings of the earth, which do govern Gods people next under Christ.

Who be most persecuted and crucified in this world.

Who then be crucified, but Priests, Kings and Christians? For

1. Priests. Mat.10.16.

1. Of the Priests, our Saviour saith, *Ecce ego mitto vos, Behold I send you as sheepe in the midst of Wolves*: You therefore, of all others, shall be sure to be persecuted from place to place, and *to be hated of all men for my names sake*: others may have *some* friends, but you shall be hated of *all*; *Mat.*10.22.

2. Christians. Mat.16.24.

2. Of all *Christians*, our Saviour saith, *they must take up their Crosse and follow him*; that is, they must tread in the same *steps*, they must suffer the same *reproaches*, and according to the measure of their *abilities*, they must be partakers of his sufferings, that they may rejoyce with him in glory.

3. Kings.

3. Of *Kings*, the very Heathens can tell us, what cares and troubles are wrapped within their Crownes; for though *Vulgus in doctum, & multorum illa capitum bellua, persuasum habet, magnos principes in suis regnis velut in amœnissimo quodam paradiso vivere, ubi dijs hominibus q; plaudentibus, omnia quæ ad delicias pertinent suppeditantur*; the vulgar sort think the life of Princes to be the bravest life in the world; yet if we look, not into their *titular honours*, largenesse of Empire, millions of subjects, faire pallaces, multitude of attendants, rich treasures, and other glistering shewes; but into the *heavy burden*, and thorny cares of government, whereof the diadems of Kings are composed, and wherein the suppressing of *vice*, the exalting of *vertue*, the equall administration of *justice*, the defence of the *poore* and the oppressed, and the diligent over-watching, that neither in *themselves*, nor in *others* the lawes be infringed, are the chiefe and inseparable companions of Empires, and annexed to crownes, upon no lesse perill, than the privation of all those worthy *Epithetes* which are due to good Princes here, and of the eternall *reward* that is promised hereafter; then shall we say, that this kingly *charge*, outwardly glorious, begun with *cares*, continued with *feares*, and oft times ended with *sorrowes*, being rightly considered, did not without cause make *Seleucus*, with many sighs, to bewaile the *miseries* of Kings; and to cry out, with him in *Valerius*, saying. *O nobilem magis quam fœlicem pannum, quem, si quis penitus cognoscat, quanis multis sollicitudinibus & periculis sit refertus, ne humi jacentem capere vellet:* And therefore, though *homo natus ad laborem*, man is born to labour, and that great travels are created for all men, *and a heavy yoke upon all the sonnes of Adam*; yet of them all, these three sorts of men are most subject to afflictions and persecutions.

Vide the Table-book for Princes in init.

The cares of Princes.

Plut. in vita Solonis & in Lac. seni gerenda sit respubl.

Valer. Max. l. 7. c. 2

Eccles. 40.1.

And among these three I find, that *Iesus* and *Rex* do compasse about *Nazarenus*; to shew indeed, that as *the red sea was a wall of defence unto the Israelites on either side*, so are Kings and Priests a wall of defence to environ about the Christians, and to save them, as much as may be, from all dangers, by exposing themselves to the greatest hazards of the vilest persecutions. And we find that these two, Kings and Priests, do ever beare the greatest brunt of all afflictions and troubles in a double respect.

A mystery to be observed: Exod.14.21. Christians defended by Kings and Priests.

Kings and Priests in the worst place, in two respects.

§1. In respect of their *adversaries* abroad.

§2. In respect of their owne *people* at home.

1. In respect of their enemies. Mat.26.31. Zach.13.7.

De 1. The adversaries do know full well, that *if these shepheards be smitten, then all the sheepe will soone be scattered*; and therefore we see the Divell chargeth the world to fight against neither small nor great, save onely against the Captaines of *Israel*, and these leaders of Gods people.

2 Reg.22.31. 2. In respect of their owne people

De 2. It is apparent, that the government of their owne people at home, is a matter of no small importance; for the *rod of government is a miraculous rod*, as well

well that of *Aarons*, as that of *Moses*; for the *former* of a drie, and seare waster, would blossome and beare ripe Almonds, and the *latter* would turne to a Serpent and backe againe; and therefore he that was Prince and Prophet compareth the governing of the people, unto the appeasing of the raging of the seas, saying, *Thou stillest the noyse of the waves, the raging of the seas, and the madnesse of the people*; as if he should say, seeing the people are so unruly, and that *turba* is but *turbata multitudo*, the common people an unruly people, crying out; *Let us breake their bonds asunder*; *& nolumus hunc regnare super nos*, This man shall not rule, nor raigne over us; It is no lesse miracle to governe the people, then it is to appease the raging of *Euripus*, or the sea of *Oseria*, which, as they say, ebbes and flowes 24. times in a day; and in the 77 *Psal.* he doth not onely number the governing of the people among the rest of Gods wonders; but particularizing the thundering out of heaven, the shaking of the earth, and the dividing of the sea, he putteth this as the last, and not the least of them all, saying, *thou leadest thy people like sheepe by the hand of Moses and Aaron.*

Exod. 4. 34. Num. 17. 8. The difficulty of government.

Psal. 65. 7.

Psal. 2 31

Luk. 19. 14.

Psal. 77. *ult.*

And here also you may observe (if you will) that, as these two sorts of men are ever in the greatest brunt, so the Priests are the *chiefe* of these in all afflictions for there were *Multi Reges ante Christum, at nullus Iesus ante illum*, many Kings before Christ, but no *Iesus* before him; and therefore not one of them all so vexed as hee was, *non ullus dolor sicut dolor meus*, not any sorrow like the sorrow of Christ; for he suffered *potius quia Iesus quam quia Rex*, rather as a Priest then as a King; and therefore *Iesus* is put in the first place: Even so, at all times, the Priests are like *Uriah*, placed in the *forefront of the battell*; for the Divell doth not so much care, though the kingdomes of men should stand, so he might overthrow the kingdome of Christ; for hee knowes that kings would never take the paines to bring you to heaven, if there were no priests to teach you the way to heaven; besides, Kings have some *power* and might to repell their wrongs, and to defend themselves from all injuries; *At dolor & gemitus, lachrymæ nostræ, & preces nostræ sunt arma nostra*, saith Saint *Ambrose*; but sighing and sobbing, teares and prayers, be all the weapons, and all the strength that wee have to defend our selves; and therefore, seeing we are the chiefest here *in supplicio* in all troubles, I hope wee shall not bee the least hereafter, *in præmio* in the joyes of Heaven.

The Priests in worser place then the Prince.

Lam. 1. 12.

2 Sam. 11. 15.

What the divell chiefly maligneth

Ambros. l. 5 Ep. 33

De 2. The *Crucifiers* of *Iesus Nazarenus Rex*, are noted to be,

1. The *People*, 2. The *Priests*, And 3. *Pilate*.

2. Who are the crucifiers.

De 1. The *people* double their cry, *Crucifie him, crucifie him*; to note that they would crucifie him in a double respect, both *quia Iesus*, *& quia Rex*. 1. Because he was a Priests, and 2. Because he was a *King*; for it is naturally ingraffed in the people to despise their Priests and their Princes; for they are impatient, and cannot endure to have any man *to rule them*, or to bee *superiour over them*; and they are the more impatient against their Priests; because that of all things else, they can least of all endure to bee *reproved*, or contraried in the desires of the flesh, and the wickednesse of this sinnefull world.

1. The people in two respects. Ioh. 19. 6.

1. Because he was a Priest.

2. Because he was a King.

And because both Priests and Princes must be πολλοι, wise and discreet in all their doings, els could they never governe; but the people are λαοι, *quasi* λεθοι, not much better in sense and understanding, then very stones; it is impossible that there should be any great love betweene them; for we doe alwaies find that, ὁι ἐν γνόσει ὄντες ὅτε τοῖς πολλοῖς ἀρέσκουσιν, ὅτε αὐτοῖς πολλοι, *Wise men please not the people, neither can the people please Wise men*: and therefore it is apparent, that the people in all respects cannot abide their Priests and their Princes, but doe most eagerly cry out Crucifie, Crucifie, both the one and the other: and therefore seeing the people are against them both, it should teach them both to hold together; for we see, that when God would sever these offices of Kings and Priests to severall sorts of men, which before were in one

Why the people love neither kings nor Priests.

That Kings and Priests should both love and helpe one another.

perſon, the ſame man being both a Prince and a Prieſt, as we may ſee in *Melchizedech* and others; yet he conferred the ſame upon two brothers, *Moſes* and *Aaron*; to ſhew, that Kings and Prieſts ſhould live like brethren in all their waies, and be alwaies ready to defend each other againſt all occurrents. But theſe were Iewes that crucified *Ieſum & Regem*, and ſo are they Iewes, or worſe then Iewes, that will crucifie either their Prieſts or their Princes.

2. The Prieſts; and why.

De 2. The Prieſts crucified him, *quia Ieſus*, becauſe he was a *Prieſt*; *Figulus figulo invidet, faber fabro*; they envie him becauſe he is a Prieſt; for they cared not for *Cæſar*; ſo now we find that Prieſts and High-Prieſts are alwaies bitter unto poore Prieſts, as *Ianſen:* reports it in his Concordance: It ſeemes that *Latini non expertes*, the Latine Prieſts are not free from this fault of the Iewiſh Prieſts; *& utinam nos expertes*, and I would to God that poore Prieſts in *England* were not contemned by the High-Prieſts; that thoſe which have five talents would not deſpiſe them that have but one talent; but that we might *convenire in unum*, agree together in one mind; for then, although there be *multi Lupi velleribus tecti*, many Wolves in ſheepes cloathing, ſeeking to deſtroy us; yet *in noſtris concordibus animis nullus dabitur illis locus*, if wee hold one with another, they ſhall not be able to prevaile againſt us: for *Euſebius* tels us, that while the Miniſters of the Church did hold together, the Chriſtians increaſed, and the glory of the Church was augmented, *& hæc nulla potuit invidia prohibere*, Sathan with all his malice, the world with all his cunning, and tyrants with all their cruelty, were never able to hurt or to hinder the glorious eſtate of the Church; but when Biſhop ſet upon Biſhop, and the Miniſters fell out one againſt another, then *the Lord ſent a grievous perſecution upon his Church*, and cauſed the very Biſhops to flee unto the mountaines, and to wander in ſolitary places, *like Pellicanes in the wilderneſſe*, or *like the owles in the deſert:* and no marvell; for if we be divided among our ſelves, *we cannot ſtand*, ſaith our Saviour; and therefore I would to God, that Prieſts would never ſpeake one againſt another; for then Chriſt ſhould never have beene crucified, and we ſhould not be ſo much as we are contemned.

Ignat.Ep.9. ad Philadel.

Euſeb.l.8.c.1.

That Prieſts ſhould not be one againſt another.

Pſal.102.6,7.

Luk.11.17.

3. *Pilate* crucified him; and why.

De 3. *Pilate* crucified him, *quia Rex*, becauſe hee was a King, as you may plainely ſee in his accuſation; he ſaid *hee is a King*; and therefore *if thou let this man goe, thou ſhalt bee no friend to Cæſar*; to ſhew that *Kings* are chiefly moleſted by *great ones*, and by ſuch as indeed would have all government in their owne hands.

Ioh.19.12.

All crucifie him becauſe he was juſt.

And all of them crucified him, *quia Nazarenus*; becauſe he was holy and true; for had he beene ſuch a Prieſt as the High-Prieſts were; had he beene ſuch a King, as *Cæſar* was, or had he beene ſuch a man, as the people were, wicked in all their waies, then would they not have crucified him; for our Saviour tells us plainely, that *for his good deeds, they went about to kill him*; even ſo, if we would be as the worldlings are, the world would not hurt us; but therefore doe they hate us, *quia contrarij ſunt operibus noſtris, becauſe their deeds are evill*, and we beare witneſſe againſt the evill.

Ioh.10.32.

Sap.2.15. Ioh.4.19.

3. In reſpect of the perſon.

3. In reſpect of the *perſon*, for whom this title was written, and on whoſe croſſe it was infixed, We ſee that he is that eternall *Iehovah*, and the promiſed *Meſſiah*, the God of all men, and the Saviour of all good men: For the Prophet *David* ſaith, *That ſalvation belongeth unto the Lord*; and in that golden plate, which the High-Prieſt was to weare alwaies upon his fore-head, was ingraved, ἁγιασμα κυριε, *Sanctitas Iehovæ*, as *Tremellius* tranſlates it, or *Sanctum domino*, as the vulgar hath it, *all holineſſe is to bee aſcribed to God Iehovah:* and in all places we find that *potentia Iehovæ*, all power belongs to God; but here all theſe are aſcribed to Chriſt; *Salvation, quia Ieſus*, becauſe he is a Saviour; *holineſſe*, becauſe a *Nazarite*; and *power*, becauſe he is a *King:* And therefore ſeeing *Pilate*, that was a Gentile, doth aſcribe this to Chriſt, and ingrave the ſame above his head; then let us, that are Chriſtians acknowledge him for our God, and for our King, for our Saviour, and for our Sanctifier; and

That Chriſt is the Meſſiah and the true Iehovah. Pſal.3.8.

Exod.28.36.

and let us aſcribe *all ſalvation, all holineſſe, all power and might unto this our God, our King, and our Ieſus for evermore.* And

So much for the firſt part of my Text.

The ſecond part.

2. Part.

THe *ſecond* part of my Text is ſet downe in the ſecond word, *ſcripſi*; *what I have written*, wherein I find theſe two things.

Two things to be obſerved.

1. The *perſon* that writ this title included.
2. The *quality* of the title it ſelfe plainely expreſſed.

1. The perſon that wrote this title.

De 1. The *perſon* that writ this title is noted to be *Pilate*; for *what I have written, I have written*, ſaith *Pilate*; but whether it was *himſelfe* that writ it, or *another* for him, the queſtion is not great, neither will I now diſcuſſe it; For it is moſt certaine, by this his anſwer unto the High-Prieſts, that either he did it *himſelfe*, or it was done in all reſpects by his *command*, and according to his direction; and of the twaine, I thinke the words of my Text doe inferre cleere inough, that it was *himſelfe*, that writ it, and none other; to ſhew that *a matter of waight ſhould not be ſo lightly committed and poſted over unto others*; but that every man ſhould be carefull to doe the ſame himſelfe: which is the *fault* of very many of us to *diſcharge* our ſelves of our duties, by impoſing the ſame *charge* upon others; for though it be very true, that *quicquid feceris per alium, feceris tu ipſe*; whatſoever thou doſt by another, thou doſt it ſo, that thou thy ſelfe ſhalt *anſwer* for it, whether the ſame be *good* or *evill*; and thou canſt not be cleered, by ſaying, that thou *truſtedſt* to thy *Curate*; but when thy people goe to hell, through thy *Curates* fault, thou maiſt goe there with them, for poſting over *thy duty* unto ſuch a one, as hath neglected it; yet the *beſt* way for any man is to imitate *Moſes* herein, to leave the *leſſer* matters to the determination of others, but to decide and determine the *greateſt* affaires himſelfe.

Waighty matters to be done by our ſelves.

We muſt often anſwer for others faults.

Exod. 18. 26.

2. The quality of the title, threefold

De 2. Touching the quality of this title I find that it was,

1. *Written.*
2. *Written in Hebrew Greeke and Latine.*
3. *Written to ſhew the cauſe of Chriſts death.*

1. It was written for three reaſons.

De 1. It was written, and that as we may gather, for three ſpeciall reaſons.

1. Reaſon.

1. *In perpetuam rei memoriam*, for the perpetuall remembrance of this title.

2. Reaſon.

2. *In publicam cauſæ manifeſtationem*; for the publique manifeſtation of the title and the cauſe thereof.

3. Reaſon.

3. *In veritatis plenam preſervationem*, for the full and continuall preſervation of the truth of the title.

Of the firſt reaſon

1. Wee finde, that two things are chiefly commanded to us, in the Scriptures:

Two things commanded us.

1. *To learne.*
2. *Not to forget.*

Pro. 4. 5.

And theſe two are joyntly commanded together, *Get wiſedome and underſtanding, and forget it not.*

1. To get it, and then
2. Not to forget.

Pſal.78.

Pro.3.
Ovid de arte amandi.
Memory how uſefull and how neceſſary in Diuinity.
Exod.20.
Mat.26.
Ioh.14.26.

And therefore *David* ſaith, *O my people heare my Law*; and the ſonne of *David* ſaith, *Forget not my Law, O my ſonne*; for, *Non minor eſt virtus quam quærere parta tueri*, it is no leſſe vertue to remember it, then it is to learne it; and therefore as in all things elſe, ſo in Divinity it ſelfe, memory will come to have a ſingular place; for the Father doth not onely bid us, *remember to keepe holy the Sabbath day*; but the Sonne hath alſo ordained a Sacrament, in *remembrance* of his Paſſion, *hoc facite in commemorationem mei*, do this in *remembrance* of me; and ſo the Holy Ghoſt, in many places, doth put us *in remembrance of many* things; and for that cauſe he was promiſed unto the Diſciples, *to bring into their remembrance* the things that our Saviour taught them; becauſe God cannot endure to have his benefits and bleſſings to be *forgotten*; as the *Iſraelites* did, *forget God their Saviour, which had done ſo great things in Egypt, and fearefull things by the red ſea*; and

Pſal.106.21,22.

Our great forgetfullneſſe.
Bern ſer.1.parvorum ſer.

Yet we are naturally ſo forgetfull, *& tam labilis memoria, atque primorum parentum lapſu tam vulnerata*, and our memory is ſo weake, ſo ſlippery, and ſo wounded by the fall of *Adam*, (ſaith Saint *Bernard*,) as that we forget, before the evening, what we have heard ſince the morning; for how ſoone did *Pharaohs* Butler forget *Ioſeph*, and *Ioſeph* his Fathers houſe, and the Diſciples of Chriſt, (which men ſeldome doe) forgat to take bread with them? *Nebuchadnezzar dreamed, and he preſently forgat his owne dreame*; and we reade of one *Meſſala Corvinus*, that was ſo ſotti ſh, and ſo forgetfull, as that he forgot his owne name; and I feare, that many of us are ſo forgetfull, as that, unleſſe at time of ſwearing and blaſpheming God, we doe forget the name of God; and therefore if it be needfull, as *Themiſtocles* ſpeaketh, to learne the art of forgetfullneſſe, and as Saint *Paul* alſo ſaith in ſome reſpects, *I forget thoſe things that are behind*; that is, my *good* deeds leaſt I ſhould be proud thereof; *quia memoria virtutis fovea mentis*, becauſe the remembrance of our vertues doth oftentimes beſot our mindes, ſaith Saint *Gregory*, and makes us to leeſe all our goodneſſe, as *Orpheus* loſt his wife *Euridice*, for looking backe upon her as the Poet ſaith; *Flexit amans oculos & protinus illa relapſa eſt*; and I forget my *evill* deeds alſo, leſt they ſhould caſt me downe into deſpaire, for the remembrance of former ſinnes (ſaith *Marke* the Erimite) is inough to caſt him downe altogether, that otherwiſe might have had ſome hope of ſtanding; then how much more needfull is it to learne the art of *memory*, and to uſe all helpes to helpe the ſame? that the remembrance of our evill deeds may breed in us *true repentance*, and that the remembrance of our good deeds may ſtirre us forward *in continuance*, and be a comfort unto us in all adverſity; *quia immenſa eſt lætitia de recordatione tranſacta virtutis*, becauſe exceeding great is the comfort, that we reape by the remembrance of former vertues, ſaith Saint *Bernard*, *in feſto omnium Sanctorum*, and eſpecially the remembrance of Gods goodneſſe; that his patience, and his long ſuffering may bring us to repentance, and his juſtice and ſeverity may drive us from our wickedneſſe: how neceſſary (I ſay) is it for us, to uſe all helpes to helpe us, to remember theſe things, and all things elſe, that we ſhould not forget?

Gen.40.c.41.& 51

Mat.16.

Dan.2.

Forgetfullneſſe needfull.

Philip.3.

How the remembrance of things may hurt us.
Gregor. de cura paſtorali par.4.c.1.
Ovid.l.10. Metam.

Memory how needfull, and to what.

Bern.in feſto omnium Sanctor.

But among all the meanes that helpe our memory, *we find writing to be the beſt and the ſureſt helpe*; for if we heare any thing, that we would not forget, we doe preſently write it downe in our bookes; and then, if we ſhould forget it, we can call it to memory when we liſt; and ſo Saint *Auguſtine* ſaith, that *Scriptura memoriæ ſubſidium*; writing is the beſt helpe of memory; and Saint *Bernard* ſaith, that *Scriptura eſt memoriæ reparatrix*, writing is the repairer of our memory; and the very Heathens tell us: that their writing of Hiſtories and of the Acts of great men, is the preſervation of the memory of thoſe things, as *Grynæus* affirmeth.

Writing the beſt meanes to helpe memory.
Aug.to.1.l.ſoliloq. f.219.

Grynæus de utilit. legend hiſtor.

And therefore *Pilate* would not onely utter this ſentence in the ayre; for that would ſoone have beene forgotten; but he would alſo write the ſame, that it might ever

ever be remembred: and God himselfe commanded *Moses* to *write the book of the Law*; and he commanded the children of Israel also, to *write it upon their gates*, and upon *their doores* without, and to write it upon *their posts*, and upon *their wals* within, and to write it upon *the Philacteries*, and upon the *skirts of their garments*: and all was to this end, that it might ever be *remembred*, and never to be *forgotten*. Deut 6.9. Deut.11.20.

And therefore, hereby it is apparent, how greatly they are to be blamed, that either neglect the same, and do not write, or els do condemne those that use the same; for I know that many cannot indure that we should write our Sermons, but would have us to speake, *Quicquid in buccam venerit*, what may happen in our mouthes; at hab nab, rather than our studied, premeditated, diligently read, and carefully penned Sermons, which these enemies of God, and the haters of all good learning, do contemptuously call our pocket, or our bosome Sermons: Neither can they indure, that we should looke on our notes in our pulpits, as if that did make the matter worse, or that all mens memories were so good, as that they could remember all things, that they read, without help of their writings, or of what they writ without looking on it. Ignorant contemners of writing.

2. This title was written, *that all men might see*, and read, and know the same; *Nam, cum ad omnes homines universi orbis causa pertineat, ideo meritò omnibus cognoscenda proponitur*; for seeing the cause of our Saviours suffering pertained unto all men, of all nations, therefore it was requisite, that the title thereof should be so ordered, in that manner, as that it might be best known unto all men, saith *Barradius*. Of the second reason why this title was written. *Barrad.to.4.l.7.c.12*

3. It was written, *to preserve the truth hereof uncorrupted*; that men might certainly find and know what he did, and be assured of what he writ; For we find, that *unwritten verities are many times uncertaine verities*; and the received traditions do prove oftentimes deceiving superstitions; and although I do not deny, but that, as Christ himselfe, so the Apostles and Disciples of Christ delivered many things, which are not written in the Scripture; and left many traditions unto the Church, as *Epiphanius* witnesseth, which the true Church believeth to have been delivered from the Apostles by traditions, as S. *Augustine* sheweth; the Apostle himselfe, shewing no lesse, when he bids the *Thessalonians hold the traditions, which they had learned*; *whether it be by word or by Epistle*; wherein (as I gather) he noteth two sorts of traditions, the one that were *written*, the other *unwritten*, and by mouth delivered onely. Of the third reason why it was written. Ioh.vlt.& ult. That the Apostles left many things by tradition. *Aug.l.2 de bapt. contra Donatist.* 1 Thes.2.15.

Yet, because they were left *unwritten*, they grew presently, in the very next succeeding ages, to be so doubted and gainsaid, as that most men knew not, which were the true *Divine traditions*, which *Apostolicall*, or which *Ecclesiasticall*; but that, which some affirmed to be Divine or Apostolicall, others said, they were Ecclesiasticall, and other said, they were neither.

For the booke of the Apostles constitutions is allowed for good Scripture in the last Canon of the Apostles; and yet it is rejected by the sixt generall Councell at *Constantinople*: And in the second Booke of the Constitutions of the Apostles it is said, that *Iames the brother of the Lord was no Apostle*, and *Iudas* was absent, when Christ celebrated his last Supper; and yet the Scripture it selfe contrarieth both: *Ireneus* saith he received it by *tradition* from the Apostles, that Christ lived untill he was fifty yeares old; whereas we find it in the Scripture, that he lived but to thirty three, or thereabout: S. *Chrysostome* saith, that *ab Apostolis sanctum est*, it was received by *tradition* from the Apostles, that *the dead should be prayed for*, and that *sacrifices should be offered for them*, and to that end, he citeth a place out of the Canons of the Apostles: yet S. *Augustine* saith, that this was *a tradition of the Fathers*; and so saith *Epiphanius*; *Ecclesia hoc perfecit, traditione a patribus accepta*; that the Church did the same by tradition, received from the Fathers; And the same *Epiphanius*, with *Ignatius* and *Tertullian*, do say, that it is an Apostolicall tradition, *not to fast upon the Sunday*; and therefore *Epiphanius* saith that, *qui affligit animam in dominica, maledictus est a Deo*; he that Doubts about traditions. Cap.14. Can.2. Mat.26.& Mar.14 *Chrys.ho.3.in Philip.* *Aug.ser.32. de verb. Apost. Epiph. haeres 75. Epiph. haer.30. Tertul.de coron. milit.*

afflicteth

Hieron Dialog. contra Lucifer. c. 4 Not to fast on Sunday.

afflicteth his soule upon the Sunday, is accursed of God; and so saith S. *Hierom* too: And *Ignatius* calleth the fasters upon the Sabbath, χριστοκτόνους, Christ-killers; and, as I remember, the Councell of *Laodicea*, doth most straitly forbid this *Sunday* fast, under the great curse and censure of *Anathema*; because we should not so farre comply with the *Iewes*, that rejected Christ, and despised the *day* of his glory, but should rather make this day the day of our *exultation*; because it is the day of our Saviours *resurrection*; and therefore by no meanes, ought we, saith the Councell, to fast upon *this* day, which is our Lords Day: And yet the Church can now disanull the same, and with *Aerius* and *Anastathius*, they can permit, *ut in die dominica jejunent*, that men should fast upon the Lords Day: And in the Canons of the Apostles, in *Epiphanius*, *Irenæus*, and others, we find it was an Apostolicall tradition, *to fast upon the Wednesdayes throughout the whole yeare*, except in the feast of *Pentecost*; and that *sixe dayes before Easter, no sustenance should be received, but salt, bread and water*; and yet the Church seldome or never useth the same: but this wednesday-fast is now almost forgotten among the Romans, saith *Cassander*: And *Tertullian* saith, it was an Apostolicall tradition, *to dip the infants three times in baptisme*; but this is disallowed in the fourth Councell of *Toledo*; he saith also, that it was a tradition from the Apostles, *to give milk and honey unto their infants, as soone as ever they were baptized, to use the signe of the crosse, almost at every thing that we do*; and many other things he affirmeth, to be delivered by tradition from the Apostles; and yet the Church doth wholly reject them: So the Greeke Church did celebrate *the feast of Easter upon the foureteenth day of the moneth of March, by tradition from the Apostles*; and the Latine Church did celebrate the same feast upon the *Sunday, next following after the foureteenth day of the moone of March* (if the said foureteenth day happened not upon a Sunday) *by tradition also from the Apostles*: and the like difference was between them, about *leavened and unleavened bread*; and either of them grounded their doctrines upon *traditions* received from the Apostles: And to what end should I reckon any more traditions, that are affirmed by some, to be Apostolicall, by others to be Ecclesiasticall, and by others to be neither? For hereby you may see apparently, *how hard it is for us to know, which be the true traditions of the Apostles*, and how uncertaine unwritten verities, though they be verities, do shew themselves to be; how suddenly they are doubted, and how greatly they are gaine-said, to be what they are: though I am not ignorant of S. *Augustines* rule, how to discerne the true Apostolicall traditions, by *the generall acceptation of them, throughout the whole and universall Church.*

Canon. 68. Epiph. haref. 75. Iren. l. 2. c. 39. & 40.

Cassand. defens. lib. de officio pij viri. Tertul. de corona militis.

Easter, when celebrated.

Aug. quæ. sup. l. 2. de baptis. contra Donat.

And therefore, seeing unwritten things are such uncertaine things, *Pilatus scripsit*, he writ this title, that the truth thereof might not be altered, but remaine perpetually undoubted and uncorrupted: And for this cause also did the Lord himselfe cause his Prophets and Apostles to write the things that were necessary for our salvation, *ut maneret intacta veritas*, that the truth of his will might remaine inviolable.

The antiquity of the Scripture.

It is true indeed, that for a *great* while, God delivered his Word by the Oracle of his *voice*; but at last, when God saw the time fit, it pleased him to commend the same to *writing*, and to ingrave it upon publike tables, that it might neither be *razed* out by oblivion, nor *corrupted* by errour, nor *prophaned* by any reprobate rashnesse.

Plato in Timæo in fine.

And if we compare the *antiquity* of this *writing* with all other writings whatsoever, we shall find them all farre short of this edition; for, the *first* written learning that we read of among the Gentiles, were the Poems of *Hesiod*, *Homer*, *Musæus*, and *Orpheus*; and yet these men lived almost foure hundred yeares, or thereabouts, after *Moses* time; and the very names of the *Grecians* were scarce knowne in the world, when the *Pentateuch* was first written; and *Plato* doth confesse, that the *Egyptians* did ever say, that the *Grecians* were alwaies boyes, that never could be men of age; because they were altogether ignorant of true *antiquity*.

And

And therefore how much are we bound unto Almighty God for his goodneſſe? for all the *truth* that was preached and delivered by the Apoſtles, and is left *unwritten*, is found to be ſo *uncertaine*, ſo altered, ſo perverted, ſo gainesaid, as that now, men will beleeve nothing thereof: O then how ſhould we have done, or what ſhould we have beleeved, if the Lord had not written any thing unto us? And being written, if it was ſo hardly received? *Carpocrates, Severus, Cerdo,* and *Manes* rejecting all the bookes of the Law; and *Marcion* rejecting all the Evangeliſts, excepting onely Saint *Luke*; and *Cerinthus* rejecting all, ſave only S. *Matthew*; and the *Severians* diſallowing all the Epiſtles of Saint *Paul*, and the Acts of the Apoſtles; *& alij alias reijcientes*, and ſome rejecting one Scripture, ſome another; ſo that many parts of it were not, for the ſpace of 300. or 400. yeeres, received generally for Canonicall Scriptures; (as we ſee that the Revelation of S. *John* was not generally received in the time of *Nazianzene*;) and being received, if it be ſo hardly *underſtood*, and ſo much controverſie about the ſence of the ſame; ô how hardly ſhould we have received any truth, and how much controverſie would have riſen about al truth, if the ſame had not been written at all? and therfore *bleſſed be the Lord our God*, that for the preſervation and continuance of the truth, mooved, not onely *Pilate*, to write this one little ſentence, of his conſtant reſolution; but cauſed his Apoſtles alſo to write whatſoever he thought needfull for our eternall ſalvation, as Saint *Iude* doth teſtifie.

Aug de hereſ. ad Quod vult. Deum. Tertul. l. de hereſibus. Pinlaſt. l. 1.

Euſeb l. 4. c. 29.

Nazianz. de verit ſcript. libru ſ. 730.

Iude ep. v. 3.

And yet, for all theſe reaſons, we find that it was but *ſcriptus, written:* and therefore *quanquam hoc magnum mortalibus munus*; though this was a great gift of God to men; yet it is not comparable unto the *unſpeakeable benefit of Printing*, which God hath reveiled unto us, in theſe latter times; for that now one man can Print more in one day, then many men could ſcarſe write in a whole yeare: and therefore, though they had theſe things written; yet by reaſon of the difficulty and ſlowneſſe of Writing, there was *Scripturarum inopia*, a ſcarcity and a great want of Scriptures, and but very few could have the ſame; but now ſince the time of *Iohn Cuthenberg*, that firſt invented, and *Conradus*, which perfected this art of Printing, about the yeare 1458. there is *Scripturarum copia*, no want of Scriptures, but we have the ſame ſo plentifull, that now a meane man, for a ſmall matter, may have that, which, 200. yeeres agone, a great man, with a great ſumme of money, could ſcarſe obtaine: and therefore it is a ſhame for us, that we ſhould be unthankefull unto God, for ſo great a bleſſing, or unskillfull in the knowledge of his Word, having the ſame ſo plentifull, as it is now, bleſſed be God, amongſt us.

Pol. Virg. l. 2. c. 8. de inventione rerum.

The great benefit of printing.

The firſt inventors of printing.

Idem ibid.

De 2. It was written in *Hebrew, Greeke,* and *Latine*; and that, as we may gather, for foure ſpeciall reaſons.

2 It was written in Hebrew, Greek and Latine, for foure reaſons.

1. *Ad Gentium vocationem oſtendendam*; to note the vocation and calling of the Gentiles.

2. *Ad trium linguarum excellentiam & predicatoribus neceſſitatem ſignificandam*; to ſhew the excellency of thoſe three languages, and how neceſſary they be for all Preachers.

3. *Ad omnium nationum linguas in Scripturarum tranſlationem prænotandam*, to foreſhew the tranſlating of the Scriptures into all languages.

4. *Ad veritatem tituli per idoneos teſtes confirmandam*, to confirme the verity of the title, as by ſufficient Witneſſes.

1. *Titulus iſte, per præcipuas linguas omnium linguarum, Ieſum futurum Principem prædicabat*; the writing of this title in the three chiefeſt languages doth ſufficiently ſhew Chriſt to be the Saviour and the King of all people, of all languages, ſaith Saint *Auguſtine*; and that now, by the ſpreading forth of Gods truth into all tongues, *the Gentiles ſhould bee perſwaded to dwell in the Tents of Shem.*

1. Reaſon.

Aug. in Pſal. 10, 8.

To ſhew the calling of the Gentiles.

Gen. 9. 27.

2. It was written in Hebrew, Greeke, and Latine, to ſhew, the *excellencie* of theſe three languages, and *how neceſſary they be for all preachers*, that would underſtand

2. Reaſon. To ſhew the neceſſity of learning for all preachers.

derſtand the holy Scriptures; for that, in theſe three, they were all written; the Old Teſtament, all in Hebrew, (except *Tobit*, *Iudith* and *Daniel*, which were written in the *Chaldee tongue*, which was but a *baſtard kind of Hebrew*, as the *Scottiſh* tongue is but a kinde of *baſtard Engliſh*, and the booke of *Wiſedome* and the ſecond booke of *Macchabees*, that were written in Greeke, as Saint *Hierome* writeth) and the New Teſtament was all written in Greeke, (except the Goſpell of Saint *Matthew*; which was written in *Hebrew*, as *Euſebius* witneſſeth, and which Saint *Hierom* ſaw in Hebrew, at *Cæſarea*, in the Library of *Pamphilus Martyr*, as himſelfe doth teſtifie,) and both the Old and New Teſtament were tanſlated into Latine, preſently after the times of the Apoſtles, as it ſeemeth out of Saint *Hierom*, *Irenæus*, and Saint *Auguſtine*, who affirme, that there were *many Latine tranſlations in their time:* And therefore without theſe three languages, it is unpoſſible to underſtand the Scriptures; not onely, becauſe that in theſe three tongues were written all the bookes of learning, either humane or divine (which without doubt are great helpes for the underſtanding of the Scriptures) but alſo becauſe the Scriptures themſelves were written in theſe languages, and that, many times, we find *our tranſlations to be ſo different*, and ſometimes *ſo contrary to the originall*, as that we are faine to runne, even from the Latine it ſelfe, to the fountaine of the Greeke and Hebrew Text, for the underſtanding of many places.

Euſeb. l. 3. c. 24 l. 5. c. 8.
Iren. l. 3. c. 1.
Hieron. in vita Matthæi.
Yet ſome doe thinke, that S. *Matthew* writ his Goſpell firſt in Greeke, and that the ſame was afterwards tranſlated into Hebrew.
Hieron. in Prolog. Joſ.
Aug. l. 2 de doctrina Chriſtiana.
Moſt learning written in theſe three languages.

The raſh unliterate men blamed.

Nazian. orat. 2.

And therefore this greatly blameth the raſhneſſe of the people, that thinke they can underſtand and interpret the holy Scriptures, though they have neither *Hebrew*, *Greeke* nor *Latine*, yea many of them that cannot reade good Engliſh, and yet, *ſi verbum nacti ſunt*, (ſaith *Nazianzene*) *ſubitò proſiliunt, ſummâq; cum injuria rectè tradita diſcerpunt*; if they get but a word by the head, they will ſo inſult, and keepe ſuch a coyle, as if they onely did expound it rightly, and all other expoſitions, be they never ſo well and truely delivered, they reject and contemne them: And it would pittie a mans heart to ſee, what great paines they will take, in the quoting of many Scriptures, (for they have them at their fingers end) and to obſerve how peeviſhly they will expound them, and how perverſly they will apply them; of whom I may ſay with *Tertullian*, *quod credunt Scripturis, ut credant adverſus Scripturas*; they beleeve the Scriptures, that they may beleeve againſt the Scriptures; for the truth of any matter conſiſteth not, in the *quoting* of *many* Scriptures, but in the *right underſtanding*, and in the well and fit applying of thoſe Scriptures, that are alleadged; for who knoweth not, but that the *Arrian* Heretikes brought forty *places of Scripture* more, then the Catholikes had againſt them; but they were all moſt falſly underſtood, and moſt lewdly applyed; and therefore they did nothing els herein, but arme their tongues, that *they might be eloquent againſt the truth*, ſaith *Nazianzene*; *& eadem Scripturarum facere ad materiam ſuam*, as *Tertullian* ſpeaketh, and to enthrall the Scriptures, to be their ſlaves, and to ſlaughter the ſame to ſerve their turne: And then the Scripture, ſo miſapplyed, becommeth the ſheepes cloathing, wherein the Wolfe doth ſhrowd himſelfe, that ſo, by the *ſoftneſſe* of his fleece, the ſimple Chriſtian might not miſtruſt the *tyranny* of his teeth.

Scriptures abuſed

Tertul. de præſcrip. adverſus Hæret.

Vide etiam Theod. Eccleſ. hiſt. l. 2. c. 18

Nazian. orat. 1.

Tertul. de præſcript.

How the Scripture comes to be the ſheepes cloathing to ſhroud the Wolfe.
Mat. 4. 6.

And therefore, as the *Divell alleadged Scripture unto Chriſt*; ſo when the Scripture is miſapplyed, then out of doubt (ſaith *Vinc. Lyrinenſis*) the Divell ſpeaketh unto us by their mouth, and ſaith unto us, as he ſaid to Chriſt, *Si filius Dei es, mitte te deorſum*, if thou beeſt the Sonne of God and a true profeſſor of his Goſpell, then *caſt thy ſelfe downeward, from the expoſition of the Church, and the interpretation of thy teacher*, to that, which thy ſelfe thinkeſt moſt agreeable to Gods Word, and thinkeſt likelieſt to be true; *Scriptum eſt enim*, for it is written, *that hee ſhall give his holy ſpirit unto thee, and hee ſhall lead thee unto all truth*; Why then ſhouldeſt thou hazard thy ſoule with the opinion of others, and not rather beleeve what thy ſelfe thinkeſt to bee true, when as thou haſt the Scriptures aſwell as they?

Vincen. Lyrin. adverſus prophanas hæreſ. Novat.
How the divell teacheth his Schollers.

Ioh. 16. 13.

How we ſhould anſwer the divell.

But then, as Chriſt unto the divell, ſo ſhould every Chriſtian ſay, *Vade Satana*

non

non tentabis, avoid Sathan, thou ſhalt not tempt me; *Scriptum eſt enim*, for it is written, that, *Eccleſia eſt columna veritatis*, the Church is the piller of truth, and whoſoever heareth not the Church, ſhould be, *tanquam Ethnicus*, as an Heathen, and that the *Prieſts lips ſhould preſerve knowledge, and that the people ſhould ſeeke for the knowledge of the Law from his mouth*, as ſaith the Prophet: *Nam quicquid eſt in Scripturis illis, altum & divinum eſt*; for whatſoever is in the Scripture, it is myſticall, it is high, it is very deepe, and farre paſſing the capacity of ignorant men: *& hinc omnes hæreſes*, (as Saint *Auguſtine* ſpeaketh) *Dum Scripturæ bonæ intelliguntur non benè*, hence proceedeth all hereſies, when the good Scriptures are not rightly underſtood, but moſt ignorantly expounded, according to the fancie of every idle braine: and therefore ſeeing no Scripture is to be interpreted, *privata interpretatione*, by any private mans interpretation; I will not venture to be fencing and cenſuring, underſtanding, or applying the moſt holy Scriptures; but I will leave that to them, whoſe place and office it is to doe the ſame; for that *The ſpirit of the Prophets is ſubject to the Prophets*, as ſaith the Apoſtle. And thus ſhould every Chriſtian man anſwer unto that tempting divell, who by theſe ſubtle ſleights doth ſeeke to deceive the ſimple.

1 Tim. 3. 15.

Mat. 18 17. Mal. 2. 7.

Aug Ep. 197. ad Honorat. The Scriptures how deepe they be. *Idem to 9. in tract. 18 in Iohan.*

Hereſies whence they ſpring.

Vide Bedam in 2 Pet. 1. 20.

1 Cor. 14. 32.

And yet for all this, we may now complaine with Saint *Auguſtine*, that *nulla imbutus Poetica diſciplina*, though a man, which had no skill in Poetry, would not read *Terence*, without a Maſter; yet will every man ruſh into the holy Scriptures, and thinke, that *cum legerit per ſe, ipſe cognovit*, as ſoone as he reades it, he himſelfe doth underſtand it: and it is a wonderfull thing to ſee, how boyes, preſtiſes, and plow-boyes will ſweare, if you anger them, they know more then their teachers, and doe underſtand the Scriptures better then all the ancient Fathers; For although Dawbers, Smithes, Carpenters, and Coblers, *abſq; doctore non poſſunt eſſe quod cupiunt* (ſaith Saint *Hierome*) cannot learne their trades without a Maſter; *quoniam id, quod medicorum eſt, promittunt medici*, becauſe Phyſitians onely treate of phyſicke, *& Tractant fabrilia Fabri*, and Smithes are moſt skillfull in the anvill; yet *ſola Scripturarum ars eſt, quam ſibi paſſim omnes vendicant*, the Scripture is that only art, which all men challenge unto themſelves: and therefore, *hanc garrula anus, hanc delirus ſenex, hanc ſophiſta verboſus, hanc univerſi præſumunt, lacerant, docent, antequam diſcant*; the pratling goſſip, the doting old man, the babbling Sophiſter, and all elſe; the fooliſh girles, and the ſawcie boies, will moſt impudently preſume of the knowledge of this art, and will teare it, ſpoyle it, teach it, before they can learne it; all of them thinke they have the ſpirit of God, the ſpirit of Propheſie, and the underſtanding of the Scriptures, aſwell as we; and if you doe obſerve them, you ſhall ſee how demurely they will looke up, and pauſe for an expoſition of ſome Scripture, as if they had ſome *Enthuſiaſmes*, or a familiar at their eare, to direct them what to anſwer; and at laſt you ſhall heare the expoſition of *Abaddon*, and a bad one indeed you ſhall find it, either apparantly falſe, or impertinently true.

Idem ad Honoratum quo ſupra.

How every one ventures to interpret the Scripture

Hieron Ep. ad Paulin.

Rev. 9. 11.

But alas beloved, *non equidem invideo, I envie no mans true and lawfull knowledge*; but I would to God they knew all things, ſo they knew it truely; yet becauſe the *myſtery* of the Lords commanding *Adam*, that *he ſhould not eate of the tree of knowledge*, was very great; and *the deſire of Sathan* to have them taſte thereof, *was not very ſmall*; I would have all men to conſider well, how they venture upon the tree of knowledge, *which is the Word of God:* for you ſee the divell promiſed unto *Evah*, and he kept his promiſe, that if they ſhould eate of the tree of knowledge, their eyes ſhould be opened, and they ſhould have knowledge, and ſo it was; but alaſſe, what good did their knowledge? *it taught them a way to runne away from God*; ſo he promiſeth you knowledge, and he will performe it; but it ſhall be to make you to fall, as the Prophet ſpeaketh of *Babylon*; *thy wiſedome and thy knowledge have cauſed thee to rebell*; for theſe be *delitiæ Diaboli, & divina myſteria iniquitatis*, the delights of Sathan, and the divine

Gen. 2. 17. Gen. 3. 1. 4. 5.

Eſay 47. 10.

divine myſteries of iniquity, to make a man *cum ratione inſanire, to run mad through too much wiſedome*; with the *reaſon*, that God hath given us, to doe all things contrary unto reaſon; and with the *knowledge* of Gods Word, to make us ignorant in the truth, and to pervert the ſame to our owne deſtruction.

Act.26.24.

And therefore, leaſt too late we cry with the Poet,

Ingenio perij, qui miſer ipſe meo;

Rom.12.3. O miſerable men that we are, we are periſhed through our owne wiſedome, and the deſire of gaining knowledge; let us *ſapere ad ſobrietatem*, be wiſe unto ſobriety, and *be contented with the knowledge, which God is contented to give us*; and let us take heed how we ſtretch out our hands unto the forbidden tree, how we interpret and apply the holy Scriptures; or if you will not; then can we but warne you to take heed betimes, leaſt you fall into the number of thoſe, *who being unlearned and unſtable, doe wreſt the Scriptures unto their owne deſtruction*; for *qui Scripturas malè intelligunt, de medicamentis vulnera ſibi faciunt*, they that do interpret the Scriptures falſly, do make wholeſome medicines to become deadly poyſon unto themſelves.

2 Pet.3.16. *Aug. ſer.61. de Temp.*

And yet I ſay not this to deterre men, either from *hearing* Sermons, or from *reading* the holy *Scriptures*; for I know what knowledge is required in all Chriſtians, that every one be able to render *an account of his faith*, and not onely to *anſwer*, but alſo to *ſtop* the mouthes of all the gainſayers of the truth of our profeſſion; and I remember well inough what *Theodoret* and S. *Chryſoſtome* have ſet downe, how expert and skillfull the poore *labourers* and handicrafts men of their times and of the primitive Church, were in the holy Scripture; and as Saint *Paul* ſaith in another caſe, I would that all men were even as I am, that is, *ſingle*, and unmarried; ſo I ſay in this caſe, I would the *meaneſt* man knew as much as I know, or *more*, if it were Gods will, and I would not *envie* him one jot, no more then *Moſes* did the propheſying of *Eldad and Medad, Numb.*11.28. but I ſay this, onely as a *caveat* to warne them, to take heed, how they, with *unwaſhen* hands, and perhaps *prophane* lips, will ſo boldly, beyond their capacities, venture to interpret and *expound* theſe ſacred Scriptures.

1 Cor.7.7.

3 Reaſon, To foreſhew the tranſlating of the Scriptures. *Ledeſima tract. de divinis ſcrip. quavis paſſim lingua non legend.c* 3. The Hebrew, Greeke and Latine, of the greateſt extent of all other languages.

3. It was written in Hebrew, Greeke and Latine, *to foreſhew the tranſlating of the Scriptures into all languages: Tres enim linguæ præcipuæ omnium linguarum regnum adumbrarunt*, ſaith Saint *Cyrill*; for theſe *three* ſpeciall languages doe adumbrate, and incluſively ſignifie all the languages of the world; and *Iacobus Ledeſima*, that writ his Treatiſe, *de divinis Scripturis, quavis paſſim lingua, non legendis*; that the Scriptures ſhould not be read in every language, denies not, but theſe three languages were *Univerſaliſſimæ & maximè communes*, the moſt univerſall, and moſt commonly uſed languages of all others, having ſpread themſelves almoſt throughout all regions; as the *Hebrew* was ſpread well nigh throughout all the *Eaſt*; the *Greeke* throughout all *Gracia* and *Aſia minor*, and many other Provinces; and the *Latine* throughout the greateſt part of *Europe, imo per totum Romanum imperium notaerat*, (ſaith *Ledeſima*) yea *it was knowne throughout all the Romane Empire*. And what might this ſignifie, that the Scriptures ſhould be written in the generalleſt and univerſaleſt languages, that were then uſed in all the world, but to ſhew indeed, that it ſhould be tranſlated, in good time, unto all languages that profeſſed Chriſt; as we ſee intruth, not long after the Apoſtles time, but very long before *Luthers* time, the *Armenians* had the Pſalter, and ſome other peeces of Scripture tranſlated by Saint *Chryſoſtome*; the *Slavonians* had the Scriptures tranſlated by Saint *Hierom*; the *Gothes* by *Vulpilas*; our owne countrymen, had the whole Bible tranſlated *them, by venerable Bede*; the *Syrians*, *Arabians*, *Æthiopians*, *Dalmatians*, *Ægyptians*, and the *Huſſites* in *Bohemia*, had it tranſlated into their vulgar languages, as *Ledeſima* himſelfe cannot deny. Why then ſhould other nations be deprived of that benefit, which theſe and others had, *when as God is no accepter of perſons, but that in every nation, hee that feareth him, and worketh righteouſneſſe, ſhall bee accepted with him?*

When the Scriptures began to be tranſlated.

Rhemiſh preface, Sect 4. D. *Fulk* anſwer to the preface. Fox preface before the 4. Evang. in the Sax. *Ledeſim.c.*23.

Act.10.35.

It

It is true indeed that the Iewes were very *spitefull* alwaies unto the Gentiles; and therefore in the time of *Hyrcanus* and *Aristobulus* they did make that cursed decree, which *Rabbi Zacuth* setteth downe, *in lib. Iuchasin; maledictus sit, qui filium suum Græcorum instruxerit disciplinis*, whosoever instructeth his sonne, in the Greeke discipline, let him be accursed, as *Petrus Cunæus* sets it downe, *de repub. Heb. l. 3. c. 4. p. 443.*

Yet we find that the Old Testament was translated into Greeke by the *Septuagint*, the 70. interpreters, at the command of *Ptolomeus Philadelphus*, about 341. before Christ; and we find other Greeke versions of *Aquila*, *Symachus* and *Theodot*; And what might this signifie, but as it were, to propheſie and foretell the translating of the Scriptures into other languages, then which at first they were written? The Iewes also had the Scriptures in their owne mother tongue; and Saint *Matthew* writing unto the Hebrewes, writ in *Hebrew* as some thinke; or if he writ in *Greeke*, as others thinke; yet was his Gospell presently *translated* into Hebrew, and the Apostles, that writ unto the *Grecians*, writ in *Greeke*; and why was this, but that every nation might have the Word of God in their owne proper language? All which, with many other reasons, that I could alleadge, doe sufficiently shew how the Scriptures indeed should be translated into all languages.

Euseb Orig. Et propter hanc versionem legis Moſis in profanum ſermonem, dolorem ſuum quotannis ſolemnis ieiunio ad 8 Tenath fuiſſe ſunt. Cunæus. Ibid p. 444.

Ob. But against this it may be objected, that this should be the *cause of many errors* and heresies among all the simple people, especially considering, that in the Scriptures there are *multa difficilia intellectu*, many hard and difficult places, so that it falleth not within the compasse of every mans understanding to judge of Scriptures, *sed exercitatorum tantum*, but onely of those that are skillfull and well exercised therein, who, notwithstanding all their knowledge, are yet many times found to stumble; and therefore how much sooner the ignorant people, that can neither understand the tropes, nor distinguish betweene facts, that should be avoided, and those that should be imitated, betweene the literall and the spirituall sense, betweene figurative speeches, Historics, and Parables, or reconcile the places that seeme repugnant one to another, as

That all are not able to understand § Scriptures. 2 Pet. 3. 13.

Gregor. Nazian.

Repugnant places of Scripture.

§ Gen. 2. *Increase and multiply.*
Luk. 13. *Blessed are the barren.*
§ Gen. 22. *God tempted Abraham.*
Iam. 1. *God tempteth no man.*
§ Exod. 14. *They saw God and did eate and drinke.*
Exod. 33. *Thou canst not see my face and live.*
§ Mat. 5. *Let your light so shine before men.*
Mat. 6. *Take heed that you doe any thing to be seene of men.*
§ Mat. 15. *What entreth by the mouth defileth not a man.*
1 Cor. 6. *Drunkards shall not inherit the kingdome of God.*

And many such places, which now is too long to rehearse; all which things, with many others, are requisite, for the interpretations of the Scriptures; and therefore, seeing it is so difficult a matter, as that the wisest and greatest Schollers doe find it hard enough to doe these things, though they be never so expert both in Latine, Greeke and Hebrew; for ὡϛ τοῦτα τὶς ἱκανὸς, *Who is sufficient for these things?* O then what brave construction, what wise distinctions, what learned reconciliations, what sound expositions, and what deepe mysteries will these men gather and collect out of Scripture, that have neither Art nor languages, neither Hebrew, Greeke, nor Latine, nor scarce good English? will they not fall into a thousand errours if they may have the Scripture to read at their pleasure?

2 Cor. 2. 16.

Resp. And I confesse indeed, that in the Scriptures, there are many hard places, many seeming repugnant places, many mysteries, parables, figurative speeches, and such like; but yet that this should not hinder the translating of them unto our vulgar speeches; for that we give no leave unto our people, either to *distinguish*, or to *reconcile*, or to *interpret* any place or parcell of the

How farre wee permit the people to use the Scriptures.

Scripture, but onely to be *ſimplici lectione contenti*, contented with the reading of it, and goe no further; for, as when the keeper of an orchard opens his gates, or breakes downe his hedges, to ſuffer the ſwine to come in, to eate up the graſſe and the apples, that fall from the tree, he doth not give them leave to dig up the trees by the rootes: and as, when the porter of an houſe doth open his doores, to ſuffer the dogges to come to his maſters chamber, and to gather up the crums, that fall under his maſters table, he doth not give them leave to ſnatch the meate out of the childrens hands; even ſo, when we give them leave to read the Scriptures, we give them leave to doe no more: But, as God himſelfe ſuffered *Adam* to ſee the tree of knowledge, but not to taſte of it, and *Vzza* to ſee the Arke, but not to touch it: ſo doe we give leave unto our people to ſee the Scriptures, to looke into the ſame, and to read it, but not to interpret or to expound the ſame.

Similies explaining the former point;

Gen.2.

2 Sam.6.

Repl. But then you will reply; how can it be, that they, which are ſo preſumptuous of their owne knowledge, ſo ready, to take farre more then we give, taking an ell, when we give them an inch, ſo unruly and ſo unwilling to obey what we ſay unto them, ſhould be contented with the only reading of the Scriptures, and do no more?

Reſp. And I muſt needs confeſſe, that *hinc illæ lachrymæ*, hence proceeds all the miſchiefe; for experience teacheth us, that now, having the Scriptures in their owne languages to be read, every man will be his owne Doctor, and thinkes, that his owne ſenſing and interpreting of the Scriptures is as good, as the beſt Divines in the world; for though we be ſaid to be *the ſtewards and diſpenſers of Gods ſpirituall treaſure*; to give unto every one his owne portion in due ſeaſon; yet now, they will take what they liſt, and when they liſt, and not ſtand to what we give them; the wicked will aſſume and appropriate unto himſelfe the *ſure mercies and promiſes of David*, and the graces of God, which belongs onely unto the godly, and not to them; for now having all in their own hands, they will doe what they liſt, who is Lord over them? and I have heard *hiſce auribus, horrendum dictu*, moſt fearefull things, with mine owne eares, not onely what Divines have taught in the Pulpit to be cenſured, and judged by Artizans in the Ale-houſe, but alſo many ſimple people and tradeſmen to ſay, that if they were permitted, they could *preach* farre better then many of our Preachers; meaning thoſe, as I take it, that uſe ſome latine, or the ſayings of Fathers in their ſermons; and therefore, preſuming ſo much upon their uſurped and unjuſtly gotten *knowledge, that they have gotten, but not by us*, they will not *beleeve* us in any thing, that is contrary to their owne minds; but, if we ſay, that we have any ſpeciall prerogatives in the underſtanding of the Scriptures more then any elſe, then doe they thinke with *Corah*, that we take too much upon us, that are the ſonnes of *Levi*; and *it is eaſier to pull their hearts out of their bellies, then to pull ſuch conceits out of their heads, or ſuch wicked thoughts out of their hearts.*

Luk.12.4.

Laertius in vita Anacharſis.

The impudencie and obſtinacy of ſome fooliſh people.

Num.16.

And yet for all this, I ſay the fault was none of ours, for the tranſlating of the Scriptures; for though *wee muſt not doe evill, that good may come thereof*; yet we ſhould doe good, though evill doth come thereof; for the cauſe of that evill, which ariſeth by reaſon of ſome good, is not primarily from that good, but accidentally; as the brightneſſe of the ſunne in his ſtrength, is the cauſe of blindneſſe to the weake and queaſie eies, not that the ſunne makes blind, which is *ſubjectum lucis & objectum viſus*, the ſubject, from whence proceeds all light, and that object of our ſight, whereby we ſee all light; but becauſe our weake eyes are not able to looke upon the ſame; even ſo the tranſlating of the Scriptures is the cauſe of errour, *non efficienter*, not efficiently of it ſelfe; for ſo *it is a Lanthorne unto our feet, and a light unto our paths*; but *accidentally* it may be the cauſe of errours; becauſe our ignorance cannot attaine unto the knowledge of it; and yet *preſumptuouſly* we will venter to looke too fully upon this light, and ſo, our underſtanding being dazeled, we fall into a thouſand errours; and ſo

Subiectum inhæſionis.

Pſal.119.105.

conſequently

conſequently it appeareth that the *cauſe* of theſe errours is not in the *tranſlation* of the Scriptures, but in the *corruption* of our underſtanding, and the *preſumption* of our minde; the cauſe *efficient* is in our ſelves, but *accidentally* in the Scripture; and therefore, ſeeing the tranſlating of the Scriptures in it ſelfe is exceeding good, to give light and conſolation unto all Chriſtians, it ſhould not be left undon, though evill *accidentally* doth come thereof.

For *ſi bonum feceris bona intentione*; If thou doſt good with a good intent, *licet malum inde perveniat, non imputabitur tibi pro peccato*, ſaith Saint *Ambroſe*, though evill ſhould come thereof; yet ſhall not that evill be imputed to thee for ſinne; for we ſee that the death of Chriſt *accidentally* brought the *contempt* of divers unto himſelfe, the *rejection* of the Iewes, and the *deſtruction* of many others, it being *to the Iewes a ſtumbling blocke, and to the Grecians fooliſhneſſe*; becauſe they would not beleeve in him; and therefore ſhould he not have died, becauſe theſe evills ſhould not have followed? *abſit*, ô God forbid; for that it brought a thouſand thouſand times more good, and that *cauſaliter & efficienter*, then it hath done evill, but *accidentaliter & aliunde*; even ſo the tranſlating of the Scriptures brings *contempt* to our ſelves, that are the Miniſters, and the *deſtruction* of many thouſand ſoules; becauſe they will not ſubmit their owne judgements, to the judgement of their teachers, but will runne headlong, according to their own deviſes, into a thouſand errours; yet God forbid that the ſame ſhould be left undone, to the far greater loſſe of the godly then this can be hurt unto the wicked; *quia cauſaliter efficit majus bonum, quam accidentaliter oritur inde peccatum*; becauſe I ſay farre greater good doth efficiently proceed thereby unto the godly and ſober minded Chriſtian, then it doth *accidentally*, and through their owne perverſneſſe, bring hurt even to the wicked.

The death of Chriſt accidentally, is the cauſe of much evill to many. 1 Cor. 1. 23.

That the tranſlating of the Scriptures doth a thouſand times more good then it can doe hurt.

And therefore ſeeing we, by tranſlating the Scriptures, have given them the ſword of the ſpirit, but to defend themſelves, and not to offend our ſelves; for *to read it humbly to their conſolation*; and not *to interpret it raſhly for their deſtruction*, if they, *verſo mucrone necabunt*, doe play the mad-men with this two-edged ſword, to *contemne* us, and to *kill* themſelves and others, then are they guiltie of their owne bloud, and *we are free from the bloud of all men.*

4. It was written in Hebrew, Greeke, and Latine, that the *truth* of this title might be confirmed, as it were by three ſufficient witneſſes; *ſcriptus eſt enim tribus linguis, tanquam tribus teſtibus approbatus*, ſaith Saint *Auguſtine*, it was written in three languages, as approved by three witneſſes; becauſe it is written, that *in the mouth of two or three witneſſes, every word ſhall be eſtabliſhed*; *To teach us indeed, that no great matter ſhould bee done without ſufficient witneſſes*; and therefore the Apoſtle ſaith, *receive no accuſation againſt an Elder, without two or three witneſſes*; many are ready enough to ſpeake evill of them, but beleeve them not unleſſe thou be very ſure of it by divers witneſſes; for that in *great matters* and againſt *great perſons*, of place or authority, every word or every man ſhould not be beleeved. Though now beloved, commonly *whatſoever* is ſpoken, and by *whomſoever* it is ſpoken againſt them, it is no ſooner told, though *doubtfully* delivered, and perhaps by heare-ſay, but it is *preſently* and certainely beleeved, as if the hearers had beene ſeers thereof; ſo ready are wee to heare and to beleeve any thing that is ſpoken to *their* diſcredit, though we will beleeve nothing that *they* ſay unto us for our own profit; *we will beleeve the errors of their lives, though we heare it but from others*; *but we will not beleeve the truth of their doctrine, though we heare it from themſelves.*

4. Reaſon, To confirme the verity of this title. *Aug. to 8. in Pſal. 55.*

Deut. 17. 16.

That no great matter ſhould be done without ſufficient witneſſe 1 Tim. 5. 19.

De 3. It was written *to ſhew the cauſe of Chriſt his death*, which was moſt truly ſet downe by *Pilate*; becauſe he was *Ieſus of Nazareth King of the Iewes*; he died that he might ſave us, and he ſaved us that he might raigne over us as a King for ever; for it is certaine that as *Balaam*, *Saul* and *Caiphas* propheſied, ſo *Pilate* did the ſame, *divino quodam inſtinctu*, by a divine inſtinct as S. *Auguſtine* ſheweth; and therefore *Brentius* ſaith, that *as the theefe upon the*

3. It was written to ſhew the cauſe of Chriſt his death.

Aug. tract. 11. in Iohan.

Bremius in 19.c. Johan. *Pilate* the firſt Apoſtle.

Croſſe is made primus Martyr, the firſt Martyr of Chriſt, ſo *Pilate* is hereby made *primus Apoſtolus Chriſti*, the firſt Apoſtle that wrote of Chriſt.

Beda in 2 Pet.c.1. Wicked Prophets underſtand not their owne propheſies, ſo Preachers that are wicked. *Aug. quo ſupra.* *Dat ſine mente ſonum: Virg.*

But although the true Prophets did underſtand what they propheſied, as *venerable Bede* doth declare; yet I cannot be perſwaded, that thoſe wicked men, which did propheſie, did underſtand their owne Propheſies, but that the Spirit of God, did, *agere per malos*, and not *in malis*, ſpake through them, but not in them, as he ſpake by *Baalams aſſe*, which underſtood not her owne voice; for S. *Auguſtine* ſaith, that ſuch propheſies and works of the wicked are *ineffabilis vis divinæ operationis in cordibus ignorantium*, the ineffable force of divine operation, which worketh the ſame in the hearts of them that know it not; ſo that we may ſay of *Pilate*, *neſciebat quid ſcripſerat*, he knew not what he writ, as the Evangeliſt ſaith of S. *Peter*, *neſciebat quid diceret*, he knew not what he ſaid; and therefore ſeeing *Pilate* knew not *what* he writ, or to what *end* he writ it, in reſpect of *God*; it ſeemeth doubtfull *why* he writ it, or with *what* mind he writ it in reſpect of *himſelfe*, what purpoſe *Pilate* had herein?

Mar.9.6.

That *Pilate* ſhewed the cauſe of Chriſts death for three reaſons.

I anſwer, that it may be gathered he writ it for three ſpeciall reaſons.

1. To ſhew his owne fidelity.
2. To declare our Saviours innocency.
3. To upbraid the Iewes impiety.

1. Reaſon, to ſhew his own fidelity. Friends not to be taken for foes. *Tertul. in Apolog.*

1. To ſhew his owne *fidelity to Cæſar, that he would put to death each one, that would affect any part of his dominions*: to teach all men, and eſpecially all Deputies, how carefully they ſhould defend the dominions of their Kings: but they ſhould *take heed, leſt that, with Pilate, inſtead of Cæſars foes, they put to death his chiefeſt friends: Tertullian* ſheweth us, that the wicked men accuſed alwaies the Chriſtians, and eſpecially the Preachers, for the greateſt enemies unto Princes; yet he ſheweth, that in very deed, Princes never had more faithfull *ſubjects*, more earneſt *defenders* of their crownes and dignities, than the Miniſters and the Preachers of the Goſpell.

2. Reaſon, to ſhew Chriſt his innocency. *Chryſ. hom. 48, in Mat.*

2. He writ it, to *declare the innocency of our Saviour Chriſt*; for the Iewes *would have him crucified among the wicked theeves*; and therefore, *ne quis tanquam malum & perditum accuſare poſſit*, ſaith S. *Chryſoſtome*, leaſt any man ſhould accuſe him for an evill doer; *ut calumniantium os obſtrueret*, that he might ſtop the mouthes of the wicked, *in Regem ſuum, & innocentem inſurrexiſſe denunciat*, he ſheweth that they did thus riſe and rage againſt their own king, againſt an innocent man; and ſo *Theophilact* thinketh too.

Theoph in Joh. 19. 3. Reaſon, to upbraid the impiety of the Iewes.

3. He writ it to *upbraid the impiety* and the wickedneſſe of the Iewes; and no doubt but the high Prieſts did full well underſtand his meaning to be ſuch; and therefore they deſired him not to write *King of the Iewes*, but that he ſaid, he was King of the Iewes: *Et partim ulciſcens ſe de illis*, and partly revenging himſelfe on them; becauſe they would not yeeld to his deſire of ſaving Chriſt, *oſtendit malitiam eorum*, he ſheweth the malice and the *madneſſe* of this people, that they would crucifie,

Idem quo ſupra. The madneſſe of the Iewes three wayes; that they would crucifie

1. *A Saviour.*
2. *An Innocent.*
3. *A King*, yea their own King, the *King of the Iewes.*

1. Their Saviour. *Aug. in Pſal. 120.8.*

1. *He came to ſave them*, yea to ſave them from their ſinnes; not as *Moſes* did the Iſraelites, *è lutulentis mannum operibus*, to eaſe their ſhoulders from the burden, and their hands from making of pots, but *to ſave their ſoules from the pit, wherein there is no water*; and therefore what a ſhame was it unto them to crucifie him? but yet he ſaith himſelfe, *for my good deeds ye go about to kill me*; Here then they reward him evill for good, to the great diſcomfort of his ſoule. *Joh. 10.32.*

2. An innocent man. *Pſal. 11.*

2. *He was juſt and innocent*; for what evill hath he done (ſaith *Pilate*) *juſtum quid fecit?* what hath the righteous done? Doth not your law ſay, *juſtum & innocentem non condemnabis*, thou ſhalt not condemne the innocent, and yet will you

you condemne this innocent man? *Tum hoc erit in teſtimonium*, then this will be a teſtimony of your perpetuall ſhame.

3. *He was their King*; for ſhall I crucifie your King, ſaith *Pilate*? Doth not your God ſay, *Touch not mine annointed*? And yet will you *crucifie* his annointed? Then this alſo will be a teſtimony of your ſhame; and therefore S. *Auguſtine* ſaith, that *Pilate* writ, *Rex Iudæorum, ut ille titulus exprobraret frontem ipſorum, quod a Rege ſuo manus non abſtinuerunt*, King of the Iewes, that this *title* might ſhame the Iewes, that they would not refraine their hands from their King, but would, *contra proprium Regem inſurgere*, (ſaith *Theophilact*) even riſe and rage, and crucifie their owne proper King; a moſt intolerable ſhame.

3. Their King. 1. *Paralip.* 16. 22.

Aug. in Pſal. 56.

Theoph. in Ioh. 19.

For Kings be Gods Vice-gerents here on earth; and therefore *Daniel* ſaith three times in one Chapter, that *the kingdomes be Gods, and that he giveth them to whom he will*, and he ſaith, that this is *ſententia vigilum, & ſermo ſanctorum*: and *Irenæus* ſaith, that, *cujus juſſu naſcuntur homines, ejus juſſu conſtituuntur Principes*, by whoſe command men are borne, by his authority they are appointed Princes: and *Iob* ſaith, that it is God, *qui Reges collocat in perpetuum*, which ſetteth up Kings for ever; and S. *Paul* tels us generally, that *omnis poteſtas eſt a Deo*, all power is from God.

Kings placed by God to be his under-gods on earth Dan. 4. *Iren. l.* 5.

Iob 36. 7.

And therefore ſeeing God alone is he, *per quem regnant Reges*, by whom kings do raigne; he ſaith with a note of univerſality, that *omnis anima*, every ſoule ſhould be ſubject to them: *Sive Apoſtolus, ſive Evangeliſta, ſive Propheta, ſive quis tandem fuerit*, ſaith S. *Chryſoſtome*, whether he be an Apoſtle, or an Evangeliſt, or a Prophet, or whoſoever els he be, he is to be ſubject unto his King; *for if all be commanded to be ſubject, then none is excluded from this ſubjection*; and he ſaith alſo, that no man ſhould, not onely *non occidere, aut non perdere*, not to kill, or not to deſtroy, *ſed ne tangere*, not ſo much as to touch them, that are his annointed; *Quia ſuper Imperatorem non eſt ullus, niſi ſolus Deus, qui fecit Imperatorem*, ſaith *Optatus*, and *Tertullian* too:

Pro. 8. 16.

Chryſ. hom. 23. *in* 13 *c. ad Rom.* That we oughe not to do the leaſt indignity unto our Kings.

Aſtra Deo nil majus habent, nil Cæſare terra:

Optat. l. 3. *contra Parmen.*

* For as God is the chiefe in heaven, ſo the King, next under God, is the chiefe on earth, ſaith the Poet: And I could never find where any man might touch his ſuperiour *tactu noxio*, with any hurtfull touch; and therefore Kings themſelves, being equall, and not ſubſtitutes one to another, may not touch one another, but ſhould leave that to God alone to diſplace them, which did only place them, and him alone to touch them, becauſe he alone is above them.

* *Maulim loc. com.*

Kings not to touch one another.

And therefore *David*, though he was annointed himſelfe, yet would he not lay *his hands upon Gods annointed*; but he greatly blameth the Philiſtims, for doing more than they ſhould have done unto *Saul*; becauſe he was a King; for as *Lycophron* ſaid of *Iuno*, that ſhe was ἀτρωτον, *invulnerable*, ſo ſhould every king be invulnerable, not becauſe that majeſty *cannot*, but becauſe that it *ſhould* not be wounded.

1 Sam. 24. 7.

Kings invulnerable. *Amb. de Valentin.*

The Iewes therefore touching a King, yea their own King, yea the King of all Kings; how can they excuſe themſelves from unſpeakable ſhame? Eſpecially conſidering that the Wiſe men, which were Gentiles, and *Pilate* that was a Gentile, did acknowledge him to be *Rex Iudæorum*, King of the Iewes; and yet the Iewes themſelves, not *illuminated by the ſtarre*, would not receive him for their King, nor yeeld to the title of *Pilate, that he was their King*, but ſaid, write not King of the Iewes, but *that he ſaid he was King of the Iewes*.

Mat. 2. 2.

But hereby we ſee now a *type*, of the fulfilling of what our Saviour had ſhewed afore, that *multi ab oriente & occidente*, many ſhould come from the Eaſt and from the Weſt; and ſhould ſit downe with *Abraham, Iſaac*, and *Iacob, Filij autem regni*, but the children of the kingdome *ſhould be caſt into utter darkneſſe*; for the Wiſe-men came from the Eaſt, and *Pilate* from the Weſt: *Ideo illi orienti*, id eſt, *naſcenti*; *ille occidenti*, id eſt, *morienti, atteſtebantur regi Iudæorum, Iudæi ipſi reſpuerunt*, ſaith S. *Auguſtine*; and therefore the *Magi* at his riſing, that

A type of Chriſts propheſie fulfilled

The *Magi* from the Eaſt, *Pilate* from the Weſt. *Aug. Ser. in Epiph.*

is, at his birth, like the riſing of the Sun, and *Pilate* at his falling, that is, at his death, like the going down of the Sun, did acknowledge and confeſſe him to be *the King of the Iewes*, but the Iewes themſelves did reject him.

Virg. Æneid. l. 1. *At Muſa mihi cauſas memora,* what was the reaſon that they hated him, and refuſed him to be their King,

Idem l. 1. Æneid. ——*Et tot volvere caſus*
Inſignem pietate virum,——

And did thus perſecute him that was ſo excellently good, and ſo incomparably juſt, with ſuch *mortall-immortall hatred?*

Pride the cauſe why the Iewes rejected Chriſt. Luk. 9.58.

I anſwer briefly, that it was their *pride* and ambition; for they ſaw he uſed no legions of Angels or men, neither chariots nor horſmen, neither court nor pallace, *having not ſo much as the hole of a Fox to couch him in*, but *Rex ſine terra*, being as King without a kingdome: but *Cæſar* was the ſole Monarch of the whole world,

In vita Virgilij. *Diviſum imperium cum Iove Cæſar habet:*

If Kings, being poore, be thus rejected, what wonder that poore Prieſts ſhould bee deſpiſed? *Sap. 2. 21.*

They held him as a demi-god among them; and therefore in the height of their pride, they ſcorned to have ſo *poore* a King as they ſaw *Ieſus* was, and *they would have no King but Cæſar*, unleſſe they might have ſuch a one as could vanquiſh and conquer *Cæſar*; *quia malitia excæcavit eos*, for their malice had ſo *blinded* them, that they could not ſee the *glory* of Chriſt.

Well therefore and moſt worthily might *Pilate* upbraid and deride the impiety of this people, that had ſo unworthily crucified,

1. *A Saviour.*
2. *An Innocent.*
3. *A King.*

} A threefold teſtimony of their iniquity.

Aug. in Pſal. 55. f. 919. *At non ſolum in Iudæis hoc advertamus,* (ſaith S. *Auguſtine*) but this is not only to be ſeene in the Iewes, *quia data ſunt illis, quaſi primitiva exempla, ut in illo populo eluceret, quod omnis homo caveret*, for they are given for our example, that what we ſee amiſſe in that people, every man among all people, might avoid in himſelfe, and take heed, leaſt (with the Iewes) we do crucifie *Ieſum, Nazarenum, Regem.*

What the former doctrine inſtructeth us.

Heb. 6. 6.
1. That we ſhould not crucifie nor abuſe our Miniſters.

1. That *we ſhould not crucifie Ieſum*, not onely not *himſelfe* by our ſinnes, which do *crucifie againe the Lord of life*, as the Apoſtle ſheweth; but alſo not his *Miniſters*, which may be underſtood by *Ieſus*, as I ſhewed you before; for why ſhould we ſeek to put them to death, that ſeek by all meanes to bring us to eternall life? Why ſhould we *render evill for good*, eſpecially unto our Miniſters? For God himſelfe hath dignified them,

How God hath dignified his Miniſters.
1. Reſpect.

1. *Quoad Authorem*, in reſpect of the Authour of this calling; for their profeſſion is not *inventum humanum, ſed inſtitutum divinum*, no humane invention, but a divine inſtitution; *God the Father being the firſt Preacher that ever was*, when he ſaid in Paradiſe, that *ſemen mulieris*, the ſeed of the woman ſhould breake the head of the ſerpent; *God the Sonne* likewiſe being appointed by the Father, and annointed by the holy Spirit, to *preach the Goſpell unto the poore*; is therefore called ἀπόστολον, *the Apoſtle and high Prieſt of our Profeſſion*; and *God the Holy Ghoſt*, teaching the holy men of old, and giving wiſdome unto our Teachers now; for *it is not you that ſpeake, but the Spirit of your Father which is in you.*

Gen. 3. 15.

Eſa. 61. 1.
Heb. 3. 1.

1 Pet. 1.

Mat. 10. 20.

2. Reſpect.

2. *Quoad authoritatem*, in reſpect of their authority; for their power is not *imperium in belluas, ſed in homines*, the keeping of beaſts, but the guiding of men; and therefore we find that there is no title of dignity that the world can affoord, but the Lord affoords it them; for they are called ἀπόστολοι, σκοποὶ, ἐπίσκοποι, κύριοι, *patres, nutritij, angeli, dij terræ.*

Terent. in Eunuch.

The honourable titles of the Miniſters.
1. Apoſtles.
2. Seers and over-ſeers.
3. Lords.
Acts 16. 30.

1. They are called ἀπόστολοι, men ſent from God, that they might ſend men unto God.

2. They are called σκοποὶ, & ἐπίσκοποι, ſeers and over-ſeers of Gods people.

3. They are called κύριοι, Lords, Princes, and Vice-royes here on earth; for of

of them the Prophet ſpeaketh, *conſtitues eos Principes ſuper omnem terram*, thou ſhalt make them *Princes* in all lands, as S. *Auguſtine* doth expound it. *Aug. in Pſal. 44. 18*

4. They are *Fathers*, begetting us anew, with *the immortall ſeed of Gods Word, non ad laborem*, not unto damnation, (as our earthly Fathers doe) *ſed ad ſalutem*, (ſaith S. *Bernard*,) but to be heires of eternall ſalvation; and they are *nurſing Fathers*, feeding us with the *ſincere milke of Gods Word*; and therefore *Chryſoſtome* wondereth, *quomodo nobis, iſti non ſolum reverendi magis quam reges aut judices, ſed etiam magis honorabiles, quam parentes*; how it comes to paſſe, that the Miniſters are not more reverenced, not only then Kings or Iudges, but alſo that they are not more honoured then our parents: but I know he ſhall wonder long enough, before they ſhall have neere that honourable reſpect. 4. Fathers. 1 Pet. 1. 23. *Bern. ſer 38. in Cant.* 1 Pet. 2. 2.

5. They are called *angeli Dei*, the Embaſſadours of God, ſent to men, *to declare his will* unto them, and *to intreat conditions of peace, inter mortalem peccatorem & immortalem Iudicem*, betweene the mortall ſinner, and the immortall Iudge, ſaith S. *Auſtine*. 5 Angels. Mal. 2. 7.

6. They are called *dij terræ*, the gods of the earth, that are *vehementer elati*, moſt wonderfully exalted throughout the whole world. 6 The gods of the earth. *Ferus in feſt. Barth.*

3. *Quoad materiam*, in reſpect of the matter and ſubject, that they treat of, for their office is to handle *the Oracles of God, the tidings of ſalvation, the Word of grace, the Word of God.* 3. Reſpect. Rom. 3. 2. 1 Theſſ. 1. 13.

4. *Quoad depoſitum*, in reſpect of the charge committed to their charge; for they are to looke unto the *Spouſe of Chriſt*, and to take care for *the Saints of God.* 4. Reſpect.

5. *Quoad finem*, in reſpect of the *end* of their labour; for they are not to ſeeke for *pecuniarum collectionem, ſed animarum ſalvationem*, the collection of money, but the ſalvation of ſoules; for they preach the Word of God, not for the gathering of riches, but for the gaining of men, which is *uberrimus queſtus*, the greateſt gaine in the world; and therefore to ſhew that *lucrum animarum eſt maxima curarum*, our greateſt care is to care for you, the Apoſtle tells you plainely, οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς; *we ſeeke not yours but you.* 5. Reſpect. 2 Cor. 12. 14.

6. *Quoad præmium*, in reſpect of the *reward* that they ſhall have for this their care and their labour; for they ſhall be ſure to have, *mercedem nimis copioſam*, a wonderfull great reward; for though here they have, *nec partem quotam nec aliquotam*, neither the tenth part, nor ſcarſe any part, but *lanam caprinam* (ſhall I ſay) *porcinam*, the fleeces of goates or the ſhearings of hogs; yet hereafter *Fulgebunt quaſi ſtellæ*, they ſhall ſhine as the Starres for ever and ever, exceeding all others in glory as the Starres doe exceed the brightneſſe of the glory of the firmament. 6. Reſpect. Dan. 12. 3.

And therefore as in Chriſt there ſeemed to be *neither forme nor beauty*; yet *ſpecioſus forma præ filijs hominum*, hee was fairer then the ſonnes of men, *and his lippes were full of grace*; even ſo in the Miniſters of Chriſt, though there ſeemeth to be nothing; yet are they *like the ſunne in the firmament*, which, though it ſeemes but *inſtar pilæ pedalis*, no bigger then a foot-ball: yet is it no leſſe then *lux mundi*, the glorious light of the whole world; ſo, though they be ſpurned and ſcorned, yet are they no leſſe, *then the light of the world, and the ſalt of the earth, which preſerveth the ſame from putrifaction.* Eſay 52. 14. Pſal. 44. Mat. 5. 14.

And therefore, as it was an intollerable ſinne, and the greateſt ſhame unto the Iewes by *Pilates* title, to crucifie *Ieſus*, their Saviour, their *High-Prieſt*, their *Prieſt for ever after the order of Melchiſedech*; ſo was it one of their greateſt ſhames, by our Saviours teſtimony, (and therefore is one of the greateſt ſins that he layeth againſt Ieruſalem) *that they killed the Prophets, and ſtoned them that were ſent unto them*; ſo it will be the ſhame and the confuſion of all others, that will crucifie or contemne their preachers, and a ſhame indeed, that they which are thus dignified by God ſhould be vilified, perſecuted, and crucified by men. Heb. 5. 5. Mat. 23. 37.

Psal. 83.

But if for all this, they will still goe on (as they doe) with *crucifige, crucifige*, crucifie them, crucifie them, *downe with them, downe with them, even to the ground*; *& disperdamus eos de gente*, and let us cut them off from being a people; *quia inutiles sunt nobis & contrarij sunt operibus nostris*; because they bring us no profit, nor any gaine in the world, but are alwaies contrary unto us, and speaking continually against us; why then, herein standeth all our comfort, that although *capitis pœna nos afficere possunt, nocere tamen non possunt*, they can naile us to the Crosse, or cut off our heads; yet can they not make God to forsake us upon the Crosse, nor can they cut us from our head: *Premere possunt, opprimere non possunt*, for they can kill our bodies, but they cannot destroy our soules; they can (as they doe) *send us empty away* from the Church, when we have wearied our selves to speake unto them; but they can *not empty us of Gods grace*, nor send us out of the way to Heaven; they can shorten our *naturall* life, but they cannot bereave us of *eternall* life; they can cast us down into our graves, but they cannot hinder us to ascend up into heaven; *quia non plus valet ad deijciendum terrena pœna, quam ad erigendum divina tutela*, saith S. *Cyprian*; for all the *malice* of the world, and the greatest *punishment* of the cruellest tyrants are not so able to cast us downe, as the *spirit* of God and his Divine assistance is to raise us up.

Justin Martyr. Apolog. 2. ad Antoninum imperat.

What the people cannot doe to the Preachers.

Our comfort.

Cypr. l. 2. ep. 6.

2. That we should not wrong the innocent. Pro. 17. 15.

2. The shame of the Iewes for condemning an *innocent*, is also set down for our example, that we *should take heed of condemning innocents*; for this also is an abhomination before the Lord: And yet such is the wicked nature of man, that as *Aristides* must be banished out of *Athens, justus quia justus*, for none other cause but for justice; so the *Christians* in former times must be throwne to the Lions and other savage beasts, *Christiani quia Christiani*, because they were Christians; and so now *oderunt nos gratis*, they can hate us freely without any cause. *Gens immitis atq; intractabilis*, a cruell and unplacable people, that will condemne the *innocent*, and offer to do wrong unto the harmelesse.

Psal. 34. 19.

3. That we should not oppose our Kings.

The pestiferous doctrine both of Iesuites and Puritanes.

3. Their shame for crucifying their *King*, is set downe, to teach us, that *we should not respuere Regem*, refuse or cast away our King; for though the Iesuites tell us, that if the King prove an Heretick, the *Pope* may give us a bill of *divorcement, de justa abdicatione*, of the lawfull deniall of our alleagiance; and our *Precisians* too, do hold those Kings, which obey not their discipline, *to be unworthy to beare any rule over Gods people*; and therefore thinke that they also may send their bils *of inditement, de justa excommunicatione*, of the just and lawfull excommunication of Kings; and so both of them, *veluti lepores, dare jura leonibus audent*; and going so farre, then as *Salomon* said to his mother, in her suite for *Adoniah, postula ei & regnum*, they were best take the kingdome too; for scrape away his annointing, and he is no more annointed, he is no longer King, and then doe what you will: and although S. *Ambrose* went very farre with *Theodosius*; yet none can deny but he shewed himselfe herein very bold and resolute, (and I think he was as bold, and as resolute a Bishop as ever was) and so, as it might have been, to the overthrow of himselfe and many others, had not the *mildenesse*, and the goodnesse of that good Emperour so quietly put it up: Neither could I ever see, how it can be lawfull for any man breathing, to excommunicate a free Monarch or an absolute King; for it is apparant, that this is the onely way to rebellion, and to suffer him to be no longer King; for that the excommunicate person must be unto us, *tanquam Ethnicus*, as an Heathen, with whom we are to have no commerce; or how can it be, that he should be excommunicated and excluded from *the society of the Saints*, and from the exercises of Religion, by whose authority Religion is maintained? as if the *children* should exclude their *fathers* out of dores, who is the master of the house, and the maintainer of his children.

3 Reg. 2. 22.

Lege Ep. 18, 29. Ambros. to. 3. l. 5.

Yet S. *Ambrose* went not so far as these men do.

Mat. 8. 17.

That Kings ought not to be excommunicated.

The King is the head of the Church, the Church being governed, and Religion maintained, *authoritate regia*; but the *head* is not to be excommunicated by the *members*; for as the greater must *blesse* the lesser, as *Melchizedech* blessed *Abraham*; so it must be the greater that can *curse* any man by the sentence of excommunication,

Heb. 7. 7.

munication, and not a leſſer to curſe the greater, which in all reſpect is contrary to the rules of nature; and therefore no King can be excommunicated by any man, becauſe there is not any man greater, either in temporall, or eccleſiaſticall matters. And it is worth the noting, which *Petrus Cunæus* ſetteth down out of *Maimoinides*; to ſhew unto us, *quanto major omnibus & Prophetis & Pontificibus Rex fuerit*, how the King is farre above both all the *Prophets* and all the *Prieſts*, the words of *Ben Maimon* are thus rendred by *Cunæus*: *Sanctum fuit, ut Pontifex maximus Regem veneraretur, & locum illi ſuum ad ſedendum cederet atq; ipſe ſtaret, ſi quando veniret ad eum Rex; at è contra, Rex non ſtat preſente Pontifice, niſi cum conſulit ſolemni ritu oraculum Urim: præterea tanta Regis dignitas eſt, ut vel ipſe vates, quoties ei adeſt, in terram humiliter ſe ſummittat; quippe ſcriptum eſt, Nathanem Prophetam veniſſe coram Rege, & ſpecie honoris prono ore procubuiſſe in humum.* *Pet. Cunæus de repub. Heb. l. 1. c. 14. p. 131.*

Ob. But it may be objected, that the Prieſts drived King *Ozias* out of the Temple, and hindred him to meddle with the things that pertained to the Prieſts office; therefore the Prieſts may excommunicate the King, if he doe what he ſhould not doe, in a fact deſerving ſo ſevere a ſentence. 2 Chron. 26.

Sol. I anſwer briefly, that they hindered him to offer *ſacrifice*, and to execute the Prieſts office, but they hindered him not to execute his owne office; and therefore that was not ſo great as the ſentence of excommunication which ſhutteth him out of all; ſo may the High-Prieſts denie, that the King ſhould adminiſter the holy Sacrament, but not to excommunicate him; for it is apparant that theſe are two different things.

And therefore in very deed, both *Papiſts and Puritanes*, though they differ a little in the manner of their practiſes, yet if we narrowly looke into the end of their purpoſes, we ſhall eaſily ſee, *that it is no popiſh conceit from poyſoned ſoules*, but a manifeſt truth ſeene in their doings, that as *Herod* and *Pilate* were reconciled *to crucifie Chriſt* the King of the Iewes; ſo do both theſe Iewes and Gentiles agree together in no leſſe then the apparant *depoſing*, and conſequently the ſecret *killing* of Chriſtian Kings and Princes: And whoſoever ſay to the contrary, *ſurgunt indocti*, they are unlearned or undutifull indeed, that ſay it; and they doe apply their tongues, and that little learning that they have *in adjutorium falſi, & non in teſtimonium veri*, to underprop falſhood, and not to confirme the truth: for, *exitus acta probat*, we can ſee no leſſe in the end of their practiſe.

Yet the very Heathens can tell us, what a ſhame it is for a *Souldier to betray his Captaine*, or for a ſubject to kill his King; and the Lord ſaith plainely, that *per me regnant Reges*, by him Kings doe raigne, whether they be good or bad, and that *Cyrus* was *Chriſtus, an anointed, though no Chriſtian*; and therefore not to be touched by any Chriſtian: *Nam ſi bonus, nutritor eſt tuus*, for if he be a good King, he is thy nurſing father, receive thy nouriſhment with obedience; *& ſi malus, tentator eſt tuus*, and if hee be an evill King, he is thy tempter, and thou ſhouldſt receive thy tryall with patience; ſo there is no reſiſtance; either *obey good Princes willingly, or endure evill tyrants patiently*; and therefore *David* would not touch *Saul*, though he was wicked, and would have touched his life; and the *Chriſtians* denied not their allegiance unto *Iulian*, that was worſe then a Iew, an *Apoſtata*, worſe then a Pagan; and therefore all Chriſtians ſhould take heed of this, that they ſhould neither apparantly nor ſecretly, neither directly, nor by conſequent *reſpuere Regem*, caſt off their King with the Iewes. *Iuſtin. l. 14. hiſt.* Pro. 8. 16. Eſa. 45. 1. Kings good or bad, ought to be obeyed.

An eſpecially (ſaith S. *Auguſtine*) that they ſhould not *reſpuere Regem Deum, & eligere Regem hominem*, refuſe *God* to be their King, and chuſe *man* to be their King; for we have many that are contented to have *Cæſar* to be their King, at *Chriſtum in cœlo ſedentem, & ubiq; regnantem habere nolunt*, but Chriſt, that ſitteth in heaven, and raigneth every where, they will not have; they will obey their *King*, but not their *Chriſt*; Neither do they offend in obeying their King, but becauſe they obey not the King of Kings; *non enim illi dicendo ſe habere Regem Cæſarem peccaverunt, ſed quia Regem Chriſtum habere noluerunt*: for they did not *Aug. in Pſal. 55.* Not to refuſe God for man. Not to obey the King before God *Idem ibid.*

not ſin (ſaith S, *Auguſtine*) in ſaying they had *Cæſar* for their King, but becauſe they would not have Chriſt to be their King; for our Saviour bids them *give unto Cæſar, that which was Cæſars*; but he doth not bid them give *all* unto *Cæſar*; for they muſt alſo give unto God that which is Gods; but the Iewes would have *no* king but *Cæſar*: they would give *all* unto *Cæſar*, and leave *nothing* for God; but we beloved ſhould take heed, that, as we are to do the one, ſo we leave not the other undone; to obey our *King*, but not to diſobey our *Chriſt*, to chuſe the one, but not to refuſe the other; for though it be good to obey man, yet *is it better to obey God, then men.*

Mat. 22. 21.

Act. 5. 29.

Many men more afraid to offend the King then God.

And yet (I feare me) we have too too many that are afraid to offend their King, and are very obſervant of his lawes, which they ought to do, but are very careleſſe in the lawes of God, which they ought not to be; *Cæſar* ſhall be their King in their *outward* affaires, but Chriſt ſhall not be their King to rule their *hearts*; for we do daily ſee, that men are more afraid to breake the *penall* lawes of men, then they are to tranſgreſſe the lawes of the *eternall* God; and what doe theſe but with the Iewes, to ſay, *Wee have no King but Cæſar*, we will not care for any lawes, but for the lawes of *Cæſar*; and ſo as our Saviour ſaid of the Iewes, that they *made the commandements of God of none effect, through their owne traditions*: ſo may I ſay of theſe men, that through the lawes of *men*, and the cuſtomes of thoſe lawes, the law of *God* is not regarded among them; *the cuſtome of mans law makes void the precept of Gods law*: but this is the ſhame of the *Iewes*, (and all Iewiſh people, that will *reſpuere Regem Deum*, that is, care not for God and his commandements, and reſpect none but *Cæſar* and his lawes; and therefore I am aſhamed to ſpeake any more of what our people do herein, or to particularize the precepts of Gods law, that are nullified by the cuſtomes of mans law.

Ioh. 19. 15.

Mat. 15. 6.

And ſo much for the ſecond part of my Text.

The

The third part.

THe third part is set downe in the third word, *scripsi, What I have written, I have written*; and it sheweth the *irrevocability* of what he had written, that it should remaine unchangeable: *nam duplicatio verbi, est confirmatio rei*; for the doubling of his words is the sure confirming of the matter.

Of constancy. *Thom. 22. q. 137.*

Constantia (saith the Schooleman) *est stabilitas animi firmi, & in proposito perseverans, Constancy* is the stability of a firme mind, persevering in the same purpose, without wavering; For βεβαίως ἔχειν, is that, which is said to be firme and stable, (as *Plato* saith) and it may be taken either well or ill (though usually it is taken in the better sense) according to the purpose of the mind; for when a man is firme, stable, and *constant in a good matter*, then *it is good*; but when a man is firme, *and stable in evill*, as hereticks in their errours, sinners in their wickednesse, or any man in a lewd purpose, then *is the same a most wicked constancy*; but *Pilate* in these words sheweth, that his mind was firme and stable in that, which he had done, and should not be over-swayed, or altered, either for feare of *Cæsar*, or through the flattery of the Iewes; for *quod scripsi, scripsi*, and *I will not alter it.*

The resolution and constancy of *Pilate.*

Herein therefore is set downe the *constancy and resolution of Pilate*, that he would not change his mind, nor alter the thing that he had done; and *this is the maine end of my text*, and the chiefe aime of my mind.

Luk. 14. 28. The mischiefe of temerity.

The heathen man saith, *antequam incipias consulito*, consider well what thou dost, before thou beginnest; and not onely, when thou goest to warre, but also *when thou buildest a tower*, (saith our Saviour) *consider first what thou doest*; that thou shouldst not be too rash in any thing, whether great or small, either in thy word, or in thy work: be not inconsiderate in any thing; *quia temeritas præcipitat in malum*, because rashnesse makes many a man to fall; proud *Phaetons* fall doth prove it,

Andr. Alcian. Emblem. 5.

Qui temerè infesso lapsus ab axe miser;

Which wretchedly did faile, and fall from the highest pole; but when thou hast well considered of thy matters, then *be not carried away with every wind*, but shew thy selfe constant in all thy purposes; for this is the property of the wise, and that is the note of a foole, *ut lunam mutari*, to be changed as the moone, saith the sonne of *Syrach*: *Pilate* therefore, having well considered what he writ, he would not shew himselfe so foolish, as to alter the same by any meanes, but said, *quod scripsi, scripsi*, what I have written, I have written; as if he should have said, *wise men should not alter their words, much lesse their writings*: and I have not only said it, but I have written it, yea I have written it upon his crosse, and fixed it above his head; and therfore *ego non corrumpam veritatem, etsi vos diligitis falsitatem*, I will not alter the truth, though you love nothing but falshood, saith S. *Augustine*: *Si enim illis obtemperasset, crimen temeritatis in seipso ostendisset*, saith *Theophilact.* If he had yeelded to them, he had thereby condemned himselfe.

Iam. 1. 6.

Aug. in Ps. 55.

Theoph. in Joh. 19.

Noverat autem dicere judex homo, quod scripsi, scripsi, & non noverat dicere judex Deus, (saith S. *Augustine*) but could man tell how to say, *what I have written, I have written*, I said he is your King, though you do crucifie him, and this my saying shall not be altered; and doth not God know how to say the same without altering of it? *Prorsus ergo Rex vester est*, why then he is; and he shalbe your King; do what you can, crucifie him, kill him; yet still he is your King; and therefore, *if you will not have him for your Iesus, you shall be sure to have him*

Aug. in 2. in Ps. 55 & 120.

for

for your Iudge: O yes, they can be contented he ſhould be their *Ieſus* to ſave them, but not their *King* to rule them; for they deſire him not to alter *Ieſus of Nazareth*; that may ſtand: but *King of the Iewes* muſt be altered, for that they cannot indure to ſtand; to ſhew indeed that many would be contented to be *ſaved* by Chriſt, but not to bee *governed* and guided by Chriſt; they can bee glad to have him for their *Prieſt*, to deliver them from their ſinnes, but they cannot indure to have him for their *King*, to preſcribe them lawes of righteouſneſſe: Yea, but *this will not be altered*, theſe two muſt go together; for if he ſhall not be your *King* to governe you, he will not be your *Ieſus* to ſave you: and therefore you were beſt to imbrace him for your *King*, that you may obtaine him to be your *Saviour*; or if you will not, yet *prorſus Rex veſter eſt*, ſtill he is your King; *quia omnium Rex Chriſtus*, ſaith S. *Auguſtine*; and therefore, if you will not ſuffer him as a King to raigne over you here, yet you ſhall be ſure to find him to be your King hereafter, that will call for thoſe *his enemies, that would not he ſhould raigne over them, to ſlay them all before him*; for this truth is unchangeable, and I will not alter it, ſaith *Pilate*, that he is *the King of the Iewes*.

A good note to be obſerved.

Idem ibid. fol. 231.

Luk. 19. 27.

Herein therefore you ſee the conſtancy of *Pilate*; and this conſtancy alſo to be in good, becauſe he would not alter the truth of the title: But if you look a little before, you ſhall ſee his great *inconſtancy*; for he purpoſed to ſave our Saviour Chriſt, as S. *Peter* ſheweth; yet at the clamour of the Iewes, and for feare of *Ceſar, tradidit eum morti*, he delivered him unto them to be crucified: And ſo many men els, in that, wherein they do well at ſomtimes, they do faile in the ſame thing, at other times, *nemo idem omnibus horis*, for no man is the ſame at all times: *Brennus* was valiant at all times els, yet his heart failed him when he came to *Delphos*, ſaith the hiſtory; *Ioab* was bold enough to reprove *David* after the death of *Abſolon*, but he was not ſo bold when he numbred Iſrael; ſo *Moſes* was faithfull enough in the land of *Egypt*, but he failed of his duty at the waters of ſtriſe; and ſo *Pilate* alſo was conſtant enough in not altering the cauſe of Chriſts death, but inconſtant enough in his purpoſe to preſerve his life.

The unconſtancy of *Pilate*.

Acts 3. 13. Ioh. 19. 12. Ver. 16.

Many men unconſtant. *Iuſtin. hiſt. l. 24.*

But what was the fruit of either?

1. *His inconſtancy was the cauſe of Chriſts death.*

2. *His conſtancy proveth the fulfilling of the truth of God*; for it was *propheſied* by *David*, or at leaſt *prefigured*, that the title of his inſcription, ſhould not be altered, as S. *Auguſtine* affirmeth in diverſe places: And therefore we are earneſtly perſwaded to conſtancy in all our waies; *Let your ſpeech be yea yea*, ſaith our Saviour, or, *let your yea be yea*, that is, whatſoever you ſay, let it be truth; and being ſo, *let your yea be yea*, and *let not your yea now, be preſently a nay*; ſo here, he perſwadeth you to ſay the truth without ſwearing, in the firſt *yea*; let your ſpeech be *yea*; and then he perſwadeth us to *continue in that truth without altering of it*, in the ſecond *yea, let your yea be yea ſtill*; and S. *Paul* ſheweth how ſtedfaſt he was in his purpoſes to the Corinthians: and likewiſe in his preaching of Chriſt, that *it was not yea and nay*; but *it was yea*, that is, that he was not diverſe and wavering, as *now* ſaying *yea*, and *preſently nay*, but *it was yea*, that is, moſt ſurely, it was the ſame thing; for *I uſed no lightneſſe, I was not ſo changeable*, ſaith the Apoſtle; for a wavering minded man is like a wave of the ſea, (ſaith S. *Iames*) that *is toſt with the wind, and caried away*.

The fruits of *Pilates* conſtancy and unconſtancy.

Aug. in Pſ. 55 & 56. &c.

2. Cor. 1. 18.

Iam. 1. 6.

And that we might be the ſooner moved, and the better perſwaded to avoid and ſhun *inconſtancy* and lightneſſe, and to imbrace *conſtancy* and firmeneſſe in all our doings, wee have moſt manifeſt reaſons ſet downe in all places. For,

Two reaſons to diſſwade us from inconſtancy.

1. To diſſwade us from inconſtancy we have left to our conſideration,
   1. *The firſt authours of inconſtancy.*
   2. *The juſt deſerved puniſhment of the ſame.*

2. The authours of inconſtancy. Ioh. 8. 44.

1. The firſt that proved inconſtant, was the *Divell*, in Heaven; for *he kept not his firſt eſtate, he remained not in the truth*; and the next that followed him was

man

man in paradiſe: when he fell from grace to that moſt grievous ſin that wrought his overthrow.

2. But what is the puniſhment of inconſtancy? *Vidi Satanam tanquam fulgur è cœlo cadentem*; Satan was thruſt out of heaven, and is reſerved in everlaſting chaines under darkneſſe, unto the judgement of the great day; *And man was thruſt out of Paradiſe*, with a curſe inſtead of a bleſſing; and the Lord tels us plainly, that *though we ſhould be righteous never ſo long*; yet *if we prove unconſtant, and fall away but at the laſt houre, then all our former righteouſneſſe ſhall be forgotten, and we ſhall die in our ſinnes*, and ſo periſh for our inconſtancy: O terrible voice of a juſt judgement, that this one ſin of *inconſtancy*, ſhould ſpoyle all our former vertues; who then would prove unconſtant!

2. Puniſhment of inconſtancy. Luke 10.18. Iude Ep. Ver. 6. Ezek. 18.24.

2. To perſwade us unto conſtancy, we have

1. *The infallible example* { 1. Of God the Creatour. 2. Of all his creatures.
2. *The moſt excellent reward of perſeverance*, which is promiſed to all them that will continue conſtant unto death.

2. To perſwade us to conſtancy. 1. Examples.

De 1. God is ever the ſame, both in himſelfe, and in his will: in himſelfe, yeſterday, and to day, and the ſame for ever; *nam ego Deus & non mutor*, for I am God, and I change not; *his name is Iehovah*, an eternall being, which was, and which is, and which ſhall be: and as God is in himſelfe, ſo the will of God is ever the ſame, immutable and unchangeable; for the Word of God, which is, *regula fidei, manet immobilis & irreformabilis*, ſaith *Tertullian*; it is immoveable and unalterable; and therefore the Lord ſaith directly, *conſilium meum ſtabit, & voluntas mea fiet*, my councell ſhall ſtand, and my will ſhall be done; for *he is not as man, that he ſhould lie, or as the ſonne of man, that he ſhould change his mind*; but with him *there is no repentance*, no change, no alteration; a change indeed may *ſeeme* to be in him, as when he threatneth to deſtroy the wicked, and yet ſpareth them, as he did the Ninivites and others; but if you do well obſerve it, we ſhall find *this change to be in man*, and *not in God*, as that thrice worthy *Zanchie* doth moſt excellently expreſſe: And therefore moſt falſly doth Cardinall *Cuſanus* ſay, that *intellectus Scripturæ currit cum praxi*, the underſtanding of the Scripture, which is the will of God, or the manifeſtation of his will, runneth with the *practice* of the Church; for, as that were but a deceitfull touchſtone, that would apply it ſelfe to the gold-ſmiths pleaſure, ſo were this but a deceitfull rule of Gods will, if it were to yeeld and to change, according to the fantaſies of men; but we find, that *as God, ſo the will of God, and the word of God is ever the ſame, immutable and unchangeable.*

1. Of the Creator. Mal. 3.6. *Tertul. de velan. virgin.* Pſal 33.11. Eſa 46.10. Pro. 19.21. Rom. 11.29. No change in God. *Zanch. l. 3. de nat. Dei. Card. Cuſanus Ep. 2 ad Bohem.*

2. As God the *Creatour*, ſo all his *creatures* are moſt *conſtant* in all their waies; for *he ſpake the word, and they were made*; *he commanded, and they ſtood faſt*; yea ſo faſt, as that the heavens, the earth, and all the elements, with all other creatures therein, do keep their ſtation and their wonted courſe, to this very day; for *he appointed the Moone for certaine ſeaſons, and the Sun knoweth his going down*; And all other creatures do remaine unchangeable, as they were created: onely proud *Lucifer* in heaven, and fooliſh *man* in Paradiſe, did firſt run out of order.

2. Of the creatures. Pſal 32.9. Pſal 104.19.

And yet of men we find that very many, both of Heathens and Chriſtians, have retained in them ſome *reliques* of this conſtancy.

1. Of the Heathens, we read that ſome of them were moſt conſtant in their vertues, as *Ariſtides*; ſome in their ſtudies, as *Plato, Socrates*, and *Diogenes, qui eodem vultu tenore*, that, with the ſame countenance, armed themſelves with a ſetled reſolution, conſtantly to proceed on againſt all croſſes, that might happen unto them; and ſome in their ſufferings, as *Cato Uticenſis*, and *Anaxarchus*, who moſt reſolutely ſaid unto the tyrant of Cyprus, *tunde, tunde Anaxarchi vaſculum, Anaxarchi conſtantiam non teris*, though thou teareſt my body in ſunder, yet canſt thou never teare my conſtancy: and ſo alſo might I reckon infinite others, whoſe *praiſe* ſhall ever continue for their continuance in their conſtancy.

1. The conſtancy of the Heathens. *Solinus c. 4.* *Bruſius l. 2. c. 2. ex Plut.*

2. Of the Saints.

2. Of the Saints and holy men of God, we find they were so constant as is wonderfull, both in their *profession*, and in their *conversation*.

1. In their profession.

1. In their *profession*, you may see the *constancy* of *Moses*, *Aaron*, *Daniel*, *Shadrach*, *Meshach and Abednego*, *Mordocheus*, *Mathathias* and his children, *Eleazar*, *Susanna*, the mother with her seven sonnes, and *a cloud of witnesses* more of the old Testament, *who were racked, and would not be delivered, that they might receive a better resurrection, and were tried by mockings and scourgings, yea moreover by bonds and imprisonment: yea they were stoned, they were hewne asunder, they were tempted, they were slaine with the sword, they wandred up and downe in sheepes skins and in goats skins, being destitute, afflicted and tormented, whom the world was not worthy of; they wandered in wildernesses and mountaines, and dens, and caves of the earth:* and all this they suffered and indured for their *profession*; because they would not forsake their God, *which was the God of Israel:* And yet more wonderfull was the *constancy* of the Christians and *Martyrs* of the Primitive Church; for as you know, the commendation of *Levi* was, that *he said of Father and Mother, I have not seene them, neither did he acknowledge his brethren, nor knew his owne children, in causa Dei*, in respect of God; he regarded none of these; so the Christians of the *Primitive* Church respected *neither father nor mother, nor children, nor even themselves, in respect of God*, but they would sooner leese themselves, than either alter or dissemble their faith; for though they were daily *persecuted*, and most cruelly tormented, rosted and racked, boyled and broyled, dismembred, and barbarously handled; yet were they so *unchangeable* in their faith, so *constant* in their profession, and so *patient* in their sufferings, as that the beholding thereof, made many Heathens to become Christians, as S. *Basil* affirmeth; and *Tertullian* tels us, that their holinesse was such, as that it made their greatest *adversaries*, and their cruellest *persecutors* to stand amazed at their constancy, and to cry out, *qua miseria est hæc?* what a misery is this, that we are farre more weary in tormenting, then they are in induring torments? for they were so patient, that *being reviled they reviled not againe; but as sheep before their shearer are dumb, so opened they not their mouthes.*

Heb. 11. 35, 36, 37.

2. Saints of the new Testament.

Deut. 33. 9.

Basilius orat. de 40. Mart.

Tertull. in Apolog.

You know the constancy of *Peter*, of *Paul*, and of all the rest of the Apostles and Disciples, *whose praise is in the Gospell*; and we read of *Ignatius* Bishop of *Antioch*, that the ravening beasts could not make him alter the profession of his Saviour, but being commanded by the King of *Syria*, to be torne in pieces of wild beasts, and being led to the place of execution, he most constantly said, *nihil moror visibilium, nec invisibilium*, I neither care for visible nor invisible things, nor yet for any thing in the world, so I may obtaine *Iesus Christ*: so we read of S. *Cyprian* Bishop of *Carthage*; of *Polycarpe*, Bishop of *Smyrna*; of *Symeon* Bishop of *Ierusalem*; yea of women too, as *Apollonia*, *Dionysia*, *Mercuria*, and many millions more both of men and women that were so *constant* in their profession, as that they boldly said to their bloudy butchers, *Ure, tunde, divelle, idola tua non adorabimus*; devoure us, slay us, hew us in peeces; yet will we never worship thine abominable idols; for though thou canst consume our mortall bodies with intolerable torments, *facere tamen ut aliud sentiamus, aut loquamur, non potes*; yet to make us either to think or to speak otherwise than we do, thou canst never do; *& ideo citius saxa scopulosq; & montes de loco suo movebis, quam nobis fidem Christo datam eripies*; and therefore thou shalt sooner remove the rocks and the mountaines from their places, than thou shalt make us to alter our profession of the Gospell of Christ: For, as *Megara* said of *Hercules*, *gravent catenæ corpus, & longa fame mors protrahatur lenta, nan vincet fidem vis ulla nostram*; so the Christians were resolved, that although their bodies should bee chained with fetters, or pined with famine; yet that neither these, nor any other cruelty, should alter their mindes, or subdue their faith; *such was the constancy of the Saints of God in their faith and profession.*

The constancy of Ignatius.

The constancy of the Martyrs.

Megara apud Senecam, in Hercule furente.

2. In the holinesse of their life and conversation.

2. It was no lesse in their life, and *conversation*: they were like the Cypresse tree,

tree, *quæ viriditatem ſuam hyeme quidem non amittit*, which changeth not her colour in the middeſt of Winter, ſaith Saint *Ambroſe*; for they never ceaſed to doe good workes in the middeſt of the ſtormie winter of perſecution; but as *Hannibals* Souldiers continued their journey over the Alpes, notwithſtanding all the rockes and craggy clefts that hindred them; ſo did theſe true *Souldiers* of Chriſt Ieſus continue ſtill, in the race of *a holy life*, notwithſtanding all the mountaines of *afflictions*, that did oppoſe themſelves againſt them; for if wee looke into their *learning*, we may thinke they did nothing elſe but *reade*; if wee looke unto their *voluminous workes*, we may thinke they did nothing els but *write*; and if we looke into their *devotions*, their *confeſſions*, their *Soliloquies*, then may we thinke indeed, they did nothing els but *pray*; and if we looke into their care and *diligence*, both of *eſchewing evill, and of doing good*, then ſhall we ſee that it was wonderfull and *exceeding great*; that they faſted *truely*, prayed *earneſtly*, watched *diligently*, and chaſtened their bodies *ſeverely*, beating their breaſts in their devout prayers, and fighting againſt the violence of the Serpent; and the *infinite monuments of their almes-deeds*, that are yet extant in the world, *the infinite Churches, that they have builded*, and endowed with great and abundant maintenance for the Miniſters of the ſame, to *maintaine true Religion*, (which now we have taken away to maintaine the pride of Atheiſticall and graceleſſe men, and to bring in Atheiſme and Paganiſme amongſt us) and *the infinite Schooles, Vniverſities*, and *Colledges*, with *infinite more publike commodities*, which were done by thoſe good Chriſtians, not onely out of their *abundance*, but many times out of their *neceſſities*, when they ſaved it from their owne backes, and out of their owne *mouthes*, to beſtow it upon ſuch deeds of *charity*, doe ſufficiently declare their *wonderfull care and unſpeakeable diligence* in doing good; and therefore *Iulian* the *Apoſtata*, writing unto *Arſatius*, ſaith, that *Chriſtiana Religio, propter Chriſtianorum erga omnes cujuſvis Religionis beneficentiam, propagata eſt*, the wonderfull bounty and charity of the Chriſtians towards all men, of what Religion ſoever they were, did wonderfully increaſe the Chriſtian Religion: And *Maxentius* alſo (as *Euſebius* witneſſeth) could not chuſe but wonder to ſee, *how ſedulous they were in doing good*; for when their very enemies, and their *greateſt adverſaries* were even conſumed away with *miſery*, then they tooke from their *owne ſuſtenance*, and that little ſtore, which they had, (like as the widdow of *Sarepta* did to *Elias*) and gave it for their *reliefe*; they buried all their dead, and never ceaſed to follow them with the workes of charity, and they were ſo *religious* in their *profeſſion*, ſo *righteous* in their *converſation*, and ſo *charitable* in all their *actions*, as that thereby they moved the very tyrants to give out Edicts, with *Nebuchadnezzar*, that none ſhould worſhip any other God ſave the God of Chriſtians. And *Sozomenus* tels us that the *devoute life* of a poore Captive *Chriſtian* woman, moved a *King* and all his *familie* to *embrace the Chriſtian faith*: And ſuch are the examples of *conſtancy*, which we find in former Chriſtians: ſo that, as *Cæſar* wiſhed, that he had ſuch *valiant ſouldiers*, as were in the time of *Alexander* the Great; ſo might we well wiſh, that we had ſuch *conſtant Chriſtians*, as theſe our *forefathers* were.

Livius l. 21. hiſt. Rom.

The great piety of the Primitive Chriſtians.

Piety increaſeth piety.

Euſeb. l. 9. c. 8.

1 Reg. 17. 15.

Dan 3. 29.

Sozomen. l. 7.

De 2. Though *examples* doe move much, as Saint *Hierome* affirmeth; yet the *hope of reward* moveth more, as Saint *Baſil* writeth; For what doth make the labourer to worke, but his hire, the husbandman to *toyle*, but the *hope of a good harveſt*, and the Souldier to *fight*, but the *hope of victory*? ſo what could make men to *continue conſtant* in a godly life, but the *hope of ſome reward*? and therefore the Lord doth not onely propoſe *theſe examples* before our eyes, but he doth alſo promiſe an *exceeding great reward*; *that if we continue conſtant unto death, we ſhall have the crowne of life.*

2. The reward of perſeverance and conſtancy. *Hieron. Ep. ad Heliod. Baſil in Pſ. 1.*

Rev. 2. 10.

And the end of all this, both the *examples* of the godly, and the promiſe of *reward*, to thoſe that are conſtant, *tendeth to this end*; *that all we, ſhould be mooved hereby to continue in the like conſtancy*, both in our words and workes, in

How conſtant we ſhould be.

our profeſſion, and in our converſation; and *not to be carried away with every idle conceit of an unſtable minde*; but that our zeale ſhould be like the fire, that the *Veſtall virgins* did keepe in *Rome*; or rather like the *ſacrificing fire*, that ever burnt upon the altar of God, and never went out; or as the ſtone *Aſbeſtos* in *Arcadia*, mentioned by *Solinus*, which *being once ſet on fire, cannot be quenched againe*; or as *Pilate* ſaid, *quod ſcripſi, ſcripſi*; *what I have written, I have written*, and will not alter it.

Plut. in Numa.

Levit. 6. 13.

Solinus, c. 12. biſt.

Permanet in facto mens mea firma ſuo; feares ſhall not compell me, *& lachryma voluuntur inanes*, and teares ſhall not move me to change my mind; *quia mens immota manet*, for I am fully reſolved never to alter it; ſo ſhould every Chriſtian man ſay, *quod credidi, credidi*; what I beleeved I beleeved, what I have ſaid, I have ſaid; and *I ſaid I would take heed unto my waies*; and what I have purpoſed, I will performe; to continue conſtant in my faith, and to perſevere in an holy and a godly life; and neither the *flattering Calypſo* of worldly pleaſures, nor the *ſubtle ſleights* of the intiſing ſerpent, nor our *owne fleſh*, that like *Dalilah*, allureth us to ſinne, nor yet that *roaring Lyon*, which threatneth our deſtruction, ſhall ever be able to make us alter this our godly and *conſtant* reſolution.

Ovid. Ep. 15. Virgil. Eryth. Æneid. l. 4 p. 204.

So it be in good, as hereafter I ſhall diſtinguiſh of our conſtancy.

For that we know full well, that *non eſt magnum bonum inchoare bonum*, it is no great matter to begin a good matter; and therefore, that *non inchoantibus ſed perſeverantibus præmium dabitur*, the reward is not given to the *beginners*, but to the *perſeverers*; for *to him that overcommeth will I grant to ſit with me in my throne, and he that will continue unto the end ſhall be ſaved.*

To begin well is nothing.

Rev. 3. 12.

Mat. 10. 22.

And yet for all this, we doe ſee, how *many and how manifold* are the *multitudes*, that are as unconſtant, and as conſtant too, as ever *Pilate* was; *ſed pejori modo*, in a farre worſer manner; for whereas he was unconſtant in that which was good, *in his deſire to ſave our Saviours life*; ſo afterwards he was moſt conſtant in that which was good, *in not altering the cauſe of his death*: but moſt men in theſe daies are,

That many of us, are
1. Vnconſtant in good.
2. Conſtant in evill.

1. *Moſt unconſtant in that which is good*; *and*

2. *They are conſtant onely in that which is evill*: ſo that *intollerabilis inconſtantia, & abominabilis eſt conſtantia eorum*, their inconſtancy is intollerable, and their conſtancy is moſt abominable; for

1. In good, three waies.

De 1. To inſtance a few things of many, how many doe we ſee unconſtant?

For { 1. *In their minds and manners.* 2. *In the method and manner of teaching.* 3. *In the order and governement of our Church.* }

1. In their minds and maners.

1. *In their mindes*, they are as changeable as the *Iewes*, that, as it were to day, cried *Hoſannah, Hayle king of the Iewes*, and as to morrow, cried out, *crucifige*, hang him up; for *we have no King but Cæſar*; or *as theſe* in the Iſle of *Melita*, that even now ſaid, Saint *Paul was a wicked perſon*; and by and by, they would *Canonize him for a God*: ſo theſe men; *to day*, they ſay one thing, *to morrow* another thing; *to day* they runne after ſuch a Preacher, and with the *Galathians*, they are ready *to pull out their eyes to doe him good*; for all the world in their conceit, cannot affoord ſuch an other; yet *the next day*, if he pleaſe them not, they will find ſome fault in him, and ſo he ſhall become their enemy, *becauſe he telleth the truth*, and then they care not for him; *He is quite caſt off and contemned*, as the *Galathians* did with Saint *Paul*: and ſo they are never contented, unleſſe they have *heapes of teachers*, as the Apoſtle ſpeaketh; for whoſoever he be, *qui placet, non diu placet*, which pleaſeth them, it is unpoſſible for him to pleaſe them long, unleſſe he be like the *Camelion*, that will change his *colours*, as they doe their *minds*: And ſo, *to day* they are of this profeſſion, and *to morrow* they be of another: Of theſe the Apoſtle ſpeaketh; that *in the laſt dayes, quidam diſcedent*, certaine men ſhall depart from the faith, ſuch as are our *Runnagates to Rome*, and our *Separatiſts of Amſterdam*, that will not be

Act. 28. 4. 6.

Gal 4. 15.

The practice of the people.

Gal. 4. Ver. 16.

2 Tim. 4. 3.

Our runnagadoes

1 Tim. 4. 1.

be *ſicut cæteri*, as the reſt of their brethren be, but deviding themſelves from all other, they onely will be *the ſingular and elected brethren:* and to ſhew that theſe *quidam*, certaine uncertaine men are conſtant in nothing but in inconſtancy, we find them *like reedes ſhaken with the winde, to day* a Proteſtant, *to morrow* a Papiſt, and the *next yeare* a Proteſtant backe againe; but hereafter if they prove no more conſtant then they ſhewed themſelves heretofore, I thinke it had been as good they had tarried ſtill there, as come over here; for as the *Emperour* ſaid of the *crow*, that *ſatis iſtarum avium habebat domi*, he had no need of it; becauſe he had inough of thoſe birds at home, ſo have we *inough, and too too many of ſuch inconſtant men at home already.*

Mat. 11. 7.

And as they are thus in *their minds*, ſo are they no leſſe in *their manners*: as changeable as the Iewes that came out of *Ægypt*, but murmured in the *wilderneſſe*; they are like the *Lyzards* that *caſt off* their old coates, and when they have done, *they eate it up againe*; ſo do theſe *Lyzardlike* profeſſors, *caſt away their ſinnes* for a time, and then preſently againe, they *will returne with the dogge to his vomite, and with the ſow to her wallowing in the mire*; And as *Mandrabulus* offered unto *Iuno*, the *firſt yeere* a ſheepe of gold, the *ſecond yeere* a ſheepe of ſilver, and *the third yeare* a ſheepe of braſſe, *ſtill proving colder and colder in his devotion*; ſo do theſe men ſtill, *grow worſe and worſe* in their profeſſion, like that ridiculous picture in the Poet,

The Lizards what they do.

Plin. l. 2. c. 31.

What *Mandrabulus* did.

2 Pet. 2. *ult.*

Ὁτὶ Μανδραβούλου χωρεῖ τὸ πρόβατον. *Lucian. de merced. ſervient.*

Horat. de arte Poetica.

Deſinit in piſcem mulier formoſa ſuperne,

Which had the face and countenance of a woman, but the monſtrous ſhape of a fiſh, in her lower parts; for as in the time of the Apoſtles, there were abundance of ſuch revolters, as *Demas, that for a time* profeſſed Chriſt, *but then* embraced this preſent world; and *Phrigillus, Hermogenes, Hymineus, Alexander*, and ſuch like; ſo now in theſe our times we have more abundance of ſuch men, that have beene very *zealous at the firſt*, and, as Comets have appeared for a time on high, as if they had their converſation in heaven, *but preſently* they have reſolved to nothing, *breaking their firſt faith, like thoſe wanton widdowes*; whereof the Apoſtle ſpeaketh, and *forſaking their firſt love, like the Angell of the Church of Epheſus*, and betaking themſelves to ſerve God *by turnes*, like thoſe that are taken *by the fits of an ague*, which at laſt will ſo leave them, as that they ſerve him not at all. And ſo, though with the fooliſh *Galathians*, they doe *begin in the ſpirit, yet doe they end in the fleſh*; and therefore it had beene farre better for ſuch men, that they had not knowne *the way of righteouſneſſe, then after they have knowne it, to turne from the holy commandement*, as the Apoſtle ſpeaketh.

Revolters in the Primitive Church

2 Tim. 4. 10.

2 Tim. 1. 15.

1 Tim. 1. 20.

Garſaus in Metaphraſt.

1 Tim. 5.

Revel. 2. 4.

Gal. 3. 3.

2. Pet. 2. 21.

The Prophet *David* was ſo conſtant in Gods ſervice, that he ſaith: he would *benedicere Domino in omni tempore*, his praiſe ſhould be alwaies in his mouth; but our people are *ſo unconſtant*, as that they will praiſe him, and ſerve him, but *at ſometimes onely.*

Pſal. 34. 1.

Some, *cum benefecerit illis, cum accidit eis lucrum*, when God doth bleſſe them, and when gaine doth happen unto them, they are willing to ſerve him, ſaith Saint *Auguſtine*; but with *Iobs* wife, they are ready to curſe him, *if hee doth but touch them with the leaſt of his fingers* They are like the Swallowes, that are preſent *all ſummer*, but abſent all *winter*, or like unto the rich mens fawning and flattering friends whereof the Poet ſaith truly:

Some ſerve God in proſperity but not in adverſity.

Aug. in Pſal. 32. & in Pſal. 48.

Donec eris fœlix multos numerabis amicos,

Tempora ſi fuerint nubila, ſolus eris.

Ovid. triſt. l. 1.

As long as thy wealth doth laſt, not one of thy friends will be loſt, but if miſery fall upon thee, then will they melt *like waxe*, and fall away from thee *like water*; but theſe men doe not conſider, ſaith Saint *Auguſtine*, that as a father, *& blandiens & flagellans, parat hæreditatem filio*, provideth an inheritance for his ſonne, as well when he whippeth him, as when he cheriſheth him, as well when he is *in the Schoole of correction*, as when he is *in the houſe of conſolation*; ſo doth the Lord prepare an everlaſting inheritance, as well for thoſe, that he ſcour-

Flatterers how they deale with the rich.

Correction an argument of Gods love.

Heb.12.6.

geth, as for those that he blesseth; for he loveth those that he scourgeth, nay, *he scourgeth those that hee loveth, yea every one that he loveth*, saith the Apostle: *quia mala quæ nos hic premunt, citius ad Deum ire compellunt*; because the scourgings that come from him, doe cause us to runne unto him; saith Saint *Gregory*; for that there is no place, *quo fugias à Deo irato, nisi ad Deum placatum*, where thou mayest flie from thine angry God, but to the same God being pleased: and therefore we should not onely love him when he blesseth us, and bestoweth his benefits upon us; but with *David*, we should also *de profundis clamare*, call upon him *in the dungeon*, with *Ioseph*, and to praise him *in the fiery furnace*, with the three children; for that *both scourgings and blessings doe proceed from him as from a loving Father*.

Psal.129.1.

Gen.30.9. Dan 3.24.

Some serve God in adversity but not in prosperity.

Others can be diligent inough *in adversity*, but they forget him in the time of *prosperity*; as the children of *Israel* could call upon God *in the land of Egypt*, but serve strange gods *in the land of Canaan*: *Moses* will tell you that *dilectus meus impinguatus*, when they were fatted and enlarged, *they kicke with their heeles*: And *David can tell you too*, how they *called upon God in their troubles*, and he heard them and delivered them out of their distresse, *yet presently they forgate his workes, and regarded not the counsels of the most highest*; so we have many, that *can call upon God in their troubles*, but *when they grow rich*, and want nothing, *when they are great*, and feare no man, *they cannot frame themselves to stoope, and to serve the Lord*; they thinke that they, which need nothing, need not this; so that unlesse God should *sometimes* punish them, they would *never* remember him, they would grow as *obstinate* as *Pharaoh*, and as proud as *Nebuchadnezzar* against their God; so ready we are to be lulled a sleepe by the pleasures, the riches, and the honours of this world: and so *to forget God that made us, and hath done so great things for us*.

Deut.32.15.

Psal.107.19. Psal.106.13.

Great rich men love not much to serve God.

The worse men serve God best in prosperity, and the best men serve him best in adversity.

2 Sam.11. The great mercy and wisedome of God, in prospering the wicked and punishing the godly.

And most commonly we doe see, that as evill men doe serve God best, *cum accidit eis lucrum*, when they are hedged about with blessings, and doe blaspheme God most, *cum accidit damnum*, when they are touched with any losses, (as we may plainely see in *Saul* and *Iobs* wife, who would *then* either *curse God*, or *kill* themselves;) so good men doe *praise God best* in the time of affliction, and *they forget him most* in the daies of refection, and are lulled asleepe in the time of prosperity; as we plainely see in *David* and divers others: And therefore seeing *adversity* is most powerfull, to make the wicked *forsake their God*, and *prosperity* to make the best men *forget their God*, we doe see that the *worse men* are in most *prosperity*, and the *best men*, in most *adversity*: the Lord herein shewing himselfe not unjust to any of them (as the wicked thinke) but *most mercifull to both of them*, in keeping from either, what might bee most hurtfull unto either of them.

2. The unconstancy of preachers in their preaching

2. Neither are our *people onely* thus changeable in *their minds and manners*, but *many of our preachers also* are as changeable in the *method and manner of preaching*: I know that to preaching pertaineth these foure parts, which they call

Foure things belong to preaching 1. Point, Edification of faith.

1. μάθησιν,
2. ἔλεγχον,
3. ἐπανόρθωσιν,
4. παιδείαν.

} By the first, *we teach faith*, and whatsoever pertaineth to the Articles of Faith, what we are able to beleeve, and what not to beleeve concerning God, the Church, Man, *&c.* And this we call διδασκαλίαν.

2. Point, Confutation of errours.

By the second, *wee confute all errours* that are contrary to the doctrine of Faith.

3. Point, Exhortation to piety.

By the third *we perswade men to amend their manners*, to live *soberly*, and *justly*, and *godly* in this present world, to forsake all vices, to denie *ungodlinesse* and *worldly lusts*, and all other sins whatsoever.

4. Point, Instruction of beginners.

And by the fourth *we teach the beginners* of Religion, the *Catechisme* and first rudiments of the Christian faith; These foure parts, I find to be set downe by the Apostle in the 2. of *Tim.* 3.16. Where he saith that the Scripture is profitable for

these

theſe foure: Firſt *to teach*, that is, *articulos fidei*. Secondly, *to convince*, that is, to confute all hereſies and errours, that are contrary to the truth of faith. Thirdly, *to correct*, that is, the vices and the wickedneſſe of men, whereby we diſhonour God, and defile our ſelves. And fourthly, *to inſtruct* in righteouſneſſe, that is, all thoſe that are ſimple in the rudiments of religion. And although the Apoſtle putteth *doctrine* in the firſt place, as being *the chiefeſt of all the reſt*, yet *Tertullian* tels us, that it is the property of hereticks, firſt *movere*, to perſwade, and then *docere*, to teach them; firſt, to make them their ſure followers, and then, when they be ſo addicted unto them, they can teach them what they liſt.

The property of Hereticques. *Tertull. de Præſcrip.*

And I am ſure, that we have ſome men in our daies, that are *alwaies moving* and *perſwading*, but *never teaching*; for notwithſtanding all their great ſhew of *doctrine*, they have nothing in their doctrines, but meere exhortations: I do not deny, but *exhortations are exceeding good*, to reforme our manners, but *doctrinall* inſtructions are farre better to informe the underſtanding; for that the other without this can no more be done, than a roofe can ſtand without a foundation; but this is *farre eaſier* for themſelves, and *more plauſible* unto the people; and therefore do they wholly addict themſelves unto the ſame; and they do not only practice nothing elſe, but to *perſwade*, but they have brought the ſame to ſuch a forme of doctrines, and reaſons, and obſervations, and uſe, ſo that I am ſure the like can never be found in the writings of the ancient Fathers, or any of the learned Schoolemen; for *that good and ſcholler-like method*, which all they have practiſed, is now *quite altered, changed*, and *wholly rejected*; and this new invented method, (whereby they can draw *quidlibet ex quolibet, & ex ſilice ſanguinem*, * any point of Divinity, out of what text you will) is now onely *imbraced*; and it hath gained ſo great a credit, as that the *ſimpler ſort*, ſuch as are the *greater ſort*, do think this form of preaching to be the onely infallible note of the true Preacher of God; and what they think of others, that uſe it not, I will not ſpeake: Yea now, theſe Preachers of the faction have verified that ancient propheſie, *like Prieſts, like people*; for this could not be ſaid in the time of the Fathers; for then, (as S. *Bernard* ſpeakes) *The Prieſts were better than the people*; neither could it be ſaid in the time of Popery; for then *the people were better than the Prieſts*; but now they are *both alike*, while the one will heare, but *what may pleaſe him*, and the other will ſpeake, but *what may profit him*; ſpeaking what, and when, and howſoever the people will, at whoſe tables they are fed, * like geeſe in the Capitol, to gaggle againſt every man that is againſt them.

Yet I confeſſe herein, the great goodneſſe of God in the diverſity of his gifts; that makes ſome men very able to perſwade the people unto piety, and others able to confute errours, which are not ſo powerfull in the former. Which alſo I confeſſe to be moſt plaine and eaſie, and therefore moſt profitable for the ſimpler ſort of people. *Divinity is indeed ſuch an homogeneall body, that, by deduction of conſequents, any point almoſt may be drawne from any text. Which is but the errour of the ignorant.

*This is only ſpoken of ſome few paraſyticall Preachers.

3. And moſt eſpecially in the orders and government of our Church, both *Prieſts* and *people* are as wavering, as changeable, and as unconſtant as in any thing els: for

3. The inconſtancy of ſome about the government of the Church.

1. Touching the *Governours* of our Church, and the guiders of Gods people, *the moſt reverend Biſhops*, which in the Church of God had alwaies *authoritatem uberrimam*, exceeding great authority, and the Church of them had *uſum ſaluberrimum*, exceeding great good uſe, as S. *Auguſtine* ſpeaketh, they muſt be quite excluded, *Ædibus & ſedibus effugari*, driven out of houſe and home, *out of life and being*, and inſtead *of them* muſt be erected *a new ſort of governours*, of a ſtrange concretion and compoſition, part of Clergy, part of Laity, a linſie wolſie, or an old and a new cloth pieced together, not much unlike *Nebuchadnezzars* Image, *gold, braſſe, iron, clay, all patcht together*; and yet, the whole Book of God muſt be unbowelled, to find out ſtiles honourable enough, to dignifie theſe new erected governours.

1. Touching the Governours. I do not here make an exact confutation of the folly and errours of theſe men, but I onely make a relation of the inconſtancy of them, how they alter all things, and how variable they are in all their waies, Dan. 2. 32.

And they ſay, that where this *preſbyteriall* Synod is not erected, Gods ordinance is not performed, the kingly office of Chriſt is not acknowledged, and the denyers of this government to be thoſe, which ſay, *nolumus hunc regnare ſuper nos*, we will not have this man to raigne over us; and therefore they ſhall heare that fearfull ſentence, *thoſe mine enemies that would not that I ſhould raigne over them, bring hither and ſlay before me*.

Luke 19. 14.

Verſ. 27.

But alas, alas, besides the *antiquity* of this calling, the divine authority that it hath from the Apostles; cannot *the good service, done by Bishops,* (not of *few*, but of so *many*, not of late in *England* onely, where the English Bishops, more than any else, have written learnedly, disputed soundly, and suffered manfully, in the defiance of *Popery*, in the time of *Queene Mary*; but of former times also, and *in forraine countries*, where so many faithfull Bishops, as S. *Cyprian*, S. *Chrysostome*, S. *Basil*, S. *Nazianzene*, S. *Augustine*, S. *Ambrose*, *Fulgentius*, and almost infinite more, have witnessed the Faith, some by their most *painefull writings*, and others by their *most constant (suffering* under bloudy tyrants) be any meanes to stand in the gappe, to stoppe this furious downe-throwing of them all?

The good service of many Bishops.

Hath some offended, and shall all be punished for the offence of a few? Indeed *Theodosius*, for the offence of *a few*, put *all* the *Thessalonians* to the sword;

Pallasq; exurere gentem Argiuûm, atq; ipsos voluit submergere ponto, And *Pallas* overthrew the whole navie of the Argives,

Ruffin. l.2.c.18. Eccles. histor. Virgil. l.1. Æneid.

Vnius ob noxam & furias Ajacis Oilei, even for the sinne of one man; and, πολλακὶ ϗ ξυμπασα πόλις κακῆ ἀνδρὸς ἐπαυρεῖ, the Heathens say, God punisheth a whole citie for one mans sin, and sends upon it λιμὸν ὁμᾶ ϗ λοιμον, a famine and a plague for the sinne of few. But the Scriptures say, God would have spared *five Cities*, if but tenne *good men* could have been found therein; *nay he would have spared Ierusalem, if but one good man had beene found therein*; why then should *all the Bishops* be quite overthrowne, when as we find so *many*, so *worthy*, and so excellent men amongst them?

Hesiod. op. & dies.

Gen. 18.

Ier. 5. 1.

The novelty of the presbyteriall government.

Or if this can availe nothing; yet me thinkes the *novelty* of the other *order* of government should be a sufficient motive, to make all *wise men* to dislike the same, *quum id verius quod prius*, seeing ever the *truth* is the most *auntient*, as *Tertullian* speaketh; For it is most certaine, that *this order* of governement, which these men have *invented* in the *Idea* of their owne braines, hath never yet seene the age of a man; M. *Calvin* and M *Beza* being the first devisers, and chiefe erecters of the same; for, not onely the Councell of *Nice* confirmeth the *antiquity* of the government of the Church by *Bishops*, but *Ireneus* also, that lived not long after the Apostles time, doth say, that the Bishops then governing could derive their succession from them, to whom the Apostles by hand delivered the said Churches to be governed in every place; and he saith, that this *antiquus Ecclesiæ status in universo mundo secundum successiones Episcoporum, pervenit usq; ad nos, &c.* And S. *Hierom* himselfe, (that least favoured Bishops being *no Bishop himselfe*,) denies not but that the Church was governed by Bishops, even from Saint *Markes* time.

Which perhaps might be best in their popular estates.

Iren. l.4.c.63. f.487.

Hieron. ep. ad Evagr.

And yet we have too too many that, as Saint *Hierom* said of *Origen*, had rather erre with M. *Calvin* and M. *Beza*, *quam vera cum alijs sentire*, then to say the truth with others; they thinke that *tutum est peccare, autoribus illis*; they may well sinne, so they may have such authority; but I beloved, will say no worse of them, then S. *Austine* said of S. *Cyprian*, that *sicut multa erant, quæ doctus Cyprianus doceret*, although there are many things that S. *Cyprian* did most excellently teach; yet *erat & aliquid quod Cyprianus docibilis disceret*, there was something wherein *Cyprian* might have learned more then he knew, as especially in that point of rebaptization of children; so *these men had not all knowledge*, they might be ignorant in some things; and therefore though *amicus Plato & amicus Socrates*, these men shall be my friends, and I will love them well and honour their memories, for the exceeding great good service, that they have done unto the whole Church of God; yet *magis amica veritas*, I must love the truth farre better; for wise men have no reason to *alter* any ancient *verity*, for the *love* they beare to the *authors* of any novelty.

That we ought not to erre with any master.

Aug. de Baptis. contra Donat. to.7.

2. Touching the Lyturgie of our Church.

2. As for our *Booke of Common prayers* (which, for the excellency thereof, I have ever admired, and which, in any thing to dissent from *Gods Word*, I think can never

never be proved, they being extraordinarily aſſiſted by Gods ſpirit that penned it) it muſt notwithſtanding *be quite baniſhed* by theſe men, and themſelves forſooth, that *cannot erre, as they thinke*, muſt frame *another* in ſteed of it: and, becauſe heerein they would ſhew themſelves to be no changelings, but *remaine* ſtill *conſtant in unconſtancie*, and moſt wavering in all their waies, we find that within the ſpace of three yeeres, there were no leſſe then three bookes brought forth by them, and *as baſtards*, ſo theſe *baſtard bookes*, were farre unlike, and much *different* each from other.

Teſte D. Bancroft. fol. 63.

3. Touching *our Rites and Ceremonies*, though they aime more at the *Biſhops*, yet are they boldeſt to ſpeake more againſt theſe; and therefore, *theſe* of all things elſe muſt *preſently* be *packing* at their pleaſure: ſome diſlike *one Ceremony*, ſome *another*, and by that time you have made the totall ſumme of them, we find that the *totall ſumme of our Ceremonies*, muſt be quite *altered*, and *changed*; not *any one* of them all, but *ſome one* of them will ſpeake againſt it: And becauſe we will not yeeld unto their deſires, they cry out, that *the Church of England hath committed fornication with the Church of Rome, and hath tript out her foote like a ſtrumpet, to every device of mans braine, that hath paſſed by her*: But herein I ſee that the *Churches caſe* is like the caſe of *Suſanna*; for this accuſation of *incontinency* is framed againſt her, by ſuch as would have beene *incontinent* with her themſelves; had *Suſanna* proſtituted her body to the *Elders*, her credit had never beene called into queſtion; even ſo had the Church of England yeelded unto theſe *Preſbyterian Elders*, to frame what Rites and Ceremonies they would, her credit would never have beene called into queſtion; and ſhe ſhould never have had ſuch *bitter accuſations*, had ſhe yeelded unto all *their alterations*.

3. Touching our Rites and Ceremonies.

Why our Ceremonies are accuſed.

Dan. 13.

And yet we are not ſure of that; for an Ægyptian will be againſt an Ægyptian, *& proditoris proditor*; and had *Suſanna* yeelded unto the *Elders*, it may be they would have *accuſed one another*, and then *worthily* had her *credit* been called into queſtion: ſo, had we yeelded unto theſe men, we ſhould have found it too too certaine, that they would have beene alwaies jarring, or alwaies altering even thoſe things, that themſelves had invented; for we find that *they are conſtant in nothing*; and not onely *differing every one from another*; but every one of them *contrarying himſelfe*, altering his minde, changing his reſolution, and *carried away, like a clond, with every puffe of wind*.

One thiefe betrayes another.

For *be it knowne unto all men*, that *all* of them, and *every one* of them *ſcripſit, ſubſcripſit, & reſcripſit*, yea ſome of them have ſubſcribed no leſſe then five *times*; and not onely *ſcripſerunt*, but *juraverunt*, they have alſo taken their oath in ſome things, ere they entred into the *ſacred order* of *Prieſthood*; if therefore they diſlike of our Church, and of the Rites and Orders thereof; why would they be made Miniſters of our Church? and ſo they take their oath before they receive any *Eccleſiaſticall dignity*; And this requirall of ſubſcription is no more then both may and ſhould be done, as we ſee plainely in the Councell of Nice: And yet theſe men, for all this, doe *denie* the ſame unto the people, and they will not *performe* the ſame in their function; but they doe alwaies *ſpeake* againſt the ſame in their Sermons, and they are ever beating this point into their followers heads, that they ſhould *examine, ſearch*, and *ſeeke*, whether the Word of God doth approove of the ſame or not.

D. *Covell* in his anſwer to D. *Bury*.

Subſcription Juſtified. Canon 8.

And therefore we may ſee hereby, not onely the *largeneſſe of their conſciences*, that can ſweare, and forſweare, and thus diſſemble with God and man; but alſo their *cunning and crafty dealing* with Gods people, that they may the more eaſily deceive them; for this hath beene *alwaies* the *property* of all *Heretickes*, to bid *all men to ſearch and ſeeke*, that ſo, bringing them to *uncertainties*, they might the ſooner catch them by *their ſubtilties*.

The craft of Heretiques.

Tertul. de præſcriptione hæret.

Ob. But then you will ſay, Will you ſo *blind* us with the *Church of Rome*, that we ſhall not *examine* the things that are *propoſed*, when as the *Apoſtles* bid us *to trie the ſpirits*, and *to examine all things*.

1 Theſ. 5. 21. 1 Ioh. 4. 1.

Sol. I

Sol. I anſwer briefly, not *diſtinguiſhing* the *perſons*, who ſhould be the examiners, whether this be ſpoken to the Prieſts onely, or to the people alſo; nor yet the *matter* that they ſhould examine; whether *all things onely*, that pertaine unto ſalvation; or *all things generally*, without reſtriction; but I ſay, that although *all men* had that authority, to trie and to examine *all things*; yet that they have it not at *all times*.

All things not to be examined at all times. 1 Theſſ. 5. 21. 2 Tim. 3. 7.

For, when the things be *examined* and *approved*, then *wee muſt hold the things that are good*, ſaith the *Apoſtle*; and then we muſt receive it without *curioſity*; for otherwiſe we ſhall be like thoſe fooliſh Women, *that are ever learning, but are never able to come to the knowledge of the truth*: ever ſeeking but never finding, ἀεὶ ὁδὸν ἐν ὁδῷ, alwaies about the way, but never in the way: for as *Tertullian* ſpeaketh, *qui credit quæ credere debuerat*, he that beleeveth, what he ſhould beleeve, *Et aliud in ea re putat requirendum*, and thinketh afterwards, to ſeeke for ſome other thing in that ſame thing, that he beleeved; *Indicat ſanè ſe nihil eorum credidiſſe, quæ credere videbatur, aut credere jam deſiiſſe*; he doth manifeſtly declare, that he never beleeved thoſe things, that he ſeemed to beleeve, or that now he giveth over to believe the things that formerly he beleeved; for it is moſt certaine, that *he which ſeeketh, doubteth*; *and he which doubteth, beleeveth not*, as he ſhould: *ideo nobis curioſitate opus non eſt poſt Chriſtum Ieſum, nec inquiſitione poſt Evangelium*; and therefore we need not be any longer curious, after we have found Ieſus Chriſt; nor be inquiſitive for any thing els, when we have found the Goſpell of Chriſt; for when we have once beleeved, *nihil deſideramus ultra quærere*; we do not deſire to ſeek, or to find any other thing: and Saint *Chryſoſtome*, upon thoſe words, *volumus a te ſignum videre*, we would ſee a ſigne of thee, ſaith, that *ſicut ſemper diſcere ſignum eſt nunquam poſſe perficere*, as to be alwaies learning, is a ſigne that we ſhall never be learned, never able to be perfect, *ita teſtimonium ſemper quærere, ſignum eſt velle nunquam credere*; ſo to be alwaies ſeeking for more proofes and teſtimonies, is a ſigne that they will never beleeve us; and *Athanaſius* alſo ſaith, that *thoſe things*, which have beene *proved*, and *decreed* by ſo many and ſo worthy Biſhops, *ſupervacaneum eſt in judicium revocare*; it is a vaine and an idle thing, to call them againe into queſtion: and ſo ſaid *Valentinian* and *Martian*; and ſo you find in your *owne lawes*, and in your *owne trades*, *that things proved and approved goe for currant*.

The doubtfull man beleeveth not.

Chryſoſt. ſuper. 12. Mat.

Things fully proved ought not afterwards to be queſtioned.

Yet things falſly determined by Councells have beene diſcuſſed and altered by other Councells.

And therefore when certaine men, in the Councell of *Chalcedon*, began to *diſpute* of ſome points, *determined* before in the Councell of *Nice*, the Fathers there aſſembled ſaid all with one conſent, *Si quis retractat, anathema ſit*; *ſi quis ſuper iſta inquirit, anathema ſit*; if any man retracteth, let him be accurſed; if any ſearcheth or ſeeketh any further, after theſe things, let him alſo be accurſed; *maledictus qui aufert, maledictus qui innovat*; yea let all and every one, that either addeth or diminiſheth, or altereth any thing, of theſe our decrees, be accurſed: and no marvell; for otherwiſe we ſhould never have *any certainty* of any thing, if we ſhould *ſtill* call into *queſtion thoſe things*, that are already *determined*.

And if theſe points determined by the Fathers in the Councell of *Nice*, touching the Deity of Chriſt, and other the *waightieſt and greateſt points of all our Religion*, might not be *innovated* or *inquired into*; *Sub pœna maledictionis*, under no leſſe danger then a curſe of Anathema, to be ſeparated from Gods people; then why ſhould we be ſo ready to alter the decrees of our forefathers touching *Ceremonies* and *Circumſtances*? could the former judge in ſo *great matters*; and could not the latter judge in ſo *ſmall matters*? or were the latter able, by the aſſiſtance of Gods Spirit, to *plant the true Religion* in deſpight of all their adverſaries; and had they no knowledge *in theſe inferiour matters*? What ſhall we doe then? *Shall wee beleeve them*? or as *Appian* the Grammarian reports of himſelfe, that hee called forth *Homer* out of his grave, *onely to aske him what Countrieman hee was*, and who was his Father; ſo, *ſhall wee call the Apoſtles*, or the Fathers out of heaven, onely to know whether wee

What *Appian* did

ſhould

ſhould receive the *diſcipline* and *orders* that they have decreed or not?

You ſee then (unleſſe, with the *Sodomites*, we do grope for a wall at noone day) what *little reaſon* we have to *alter*, either the *Governours*, or the *government* of our Church; and what *great reaſon* we have to *imbrace the reſolution of Pilate*, and to ſay, *quod ſcripſi, ſcripſi*, to what we have ſubſcribed, we have ſubſcribed, and *will not alter it*; our Lawes and our Orders are good; and therefore they ſhall remaine, like *Pilates* title, *unchangeable*, or like the Lawes of the *Medes* and *Perſians*, that *could not be altered*. Gen. 19. Eſter 1.19. Dan. 1.3.

And yet, who knowes not, what *great contention* and oppoſition, theſe men of the *Puritan faction* have made in our Church about the ſame? And the cauſe hereof (as they pretend) is their *conſcience*, and the *zeale of God*; but if you looke into it more narrowly, you ſhall find the true cauſe indeed to be, The cauſe of Schiſme and the oppoſition of the orders of our Church, threefold

1. *Their covetouſneſſe.*
2. *Their ambition.*
3. *Their intolerable pride.*

} A threefold cord, and therefore moſt hardly broken, unleſſe you breake their hearts wherein they are rooted; for,

1. *Covetouſneſſe* makes men teach *things, which they ought not, for filthy lucre ſake*, ſaith the *Apoſtle*: And this is diverſe times noted to be the cauſe of diverſe hereſies; for we read of *Paulus Samoſatenus*, that the hope of preferment, which he expected from the *Queene of Arabia*, cauſed him to fall into thoſe Schiſmes, which afterwards wrought his overthrow; ſo *theſe men*, finding themſelves unfit for any *eminent charge* in the Church, ſought to draw every place to an *equality* with themſelves; that ſo, *they might partake of all the goods of the Church*; or if this could not be, yet they ſaw the *people* were ſo deſirous of *novelty*, and ſo *delighted* to heare the *ſpeakers againſt authority*, that if *they* would be the men to ſpeake againſt the *truth*, to pleaſe the *people*, that (as I ſhewed you before) *can never be pleaſed with authority*, they ſhould get more by the people (as theſe do) *for maintaining of their faction*, than the true and faithfull Preachers could get, *for the preaching of the faith*: and they find, that to live at every mans Table, *like begging Friers*, was both dainty and eaſie unto themſelves; howſoever the ſame is baſe to any generous mind. 1. Covetouſneſſe. Tit. 1.11. *Theod. l. 2. haer. fab.*

2. *Ambition* is another cauſe of their contention and ſeparation; for as we read, that *Arrius* coveted the Biſhopricke of *Alexandria*, and *Donatus* laboured to be Biſhop of *Carthage*, and *Aerius* for a Biſhopricke in *Pontus*, which *Euſtathius* had gotten from him, and becauſe they could not get theſe *eminent places in the Church*, they became *enemies againſt the Church*, and ſo fell into moſt fearefull and damnable hereſies, as *Epiphanius* and others do declare; even ſo, the deſire of *T. C.* preferment, being fruſtrated by the farre more worthineſſe of another man, was the *firſt* cauſe that moved him to whet his pen and his tongue againſt the government of our Church; and the ſame thing is ſeen in all his followers; *ſtop their mouth with a living, and preſently you ſhall ſee their hands ſubſcribing*. 2. Ambition. *Epiphan. haeſ. 75.*

3. Their intolerable *Pride*, (whereby they contemne others, and are in admiration of their owne worthineſſe, and that moſt *hypocritically* under their demure carriage, and moſt holy ſhew of humility) is the chiefeſt cauſe of their diſobedient contention; *Quia initia haereticorum* (ſaith S. *Cyprian*) the beginning of all heretickes groweth from this, that *contemning* their Governours, they run from the Church, and erect prophane altars without the doores: And as the *contempt* of others is the cauſe of their departure, ſo their *ſelfe-love* is the cauſe of their contempt; for *Aquitanicus Proſper* found this to be the cauſe of all contentions in the Schooles of *Philoſophers*, *quia ſeipſis ducibus utebantur*, becauſe every one, that had a whirly-gigge in his owne braine, would have his owne conceit to go as currant as any; and ſo likewiſe this is the cauſe of all contentions in the Schooles of Divinity, and therefore S. *Auguſtine* ſaith, that this *ſelfe-love* is the maſter- 3. Pride. *Cypr. ad Regnum.* Pride the cauſe of all contention. *Aug. de civit. Dei. l. 14. c. 28.*

maſter-workman, *qui adificat civitatem Diaboli*, which buildeth the city of the Divell; for they are ſo beſotted with an opinion of themſelves, that they thinke their owne writings to be *Goſpels*, as the Hereticks did in the time of *Irenæus*; andthen, *Pigmalion*-like, they fall in love with thoſe images of their owne making, and they will ſooner hazard their lives, than, by revoking their errours, to impaire their reputations: and if you alledge againſt them all the generall *Counſels*; yet they think that all Councels might ſooner erre than themſelves: if you alledge the generall conſent of *all Fathers*, they ſtick not to ſay with *Abailardus*, though *omnes Patres ſic*, all the Fathers indeed thought ſo, *at ego non ſic*; yet I do not thinke ſo; Fathers are but *children*, and Schoole-men are but *foole-men*, (as ſome of our zealous fooliſh men have been pleaſed to call them in this place) in reſpect of themſelves, who can ſooner eſpie motes in the Fathers eyes, than they can thoſe beames of folly and ignorance, that are in their owne eyes. What then ſhall we ſay to them? *An non juſtiùs os loquens talia fuſtibus tunderetur, quam rationibus refelleretur?* Should not ſuch men be rather knocked with cudgels, than refelled by reaſons? Seeing the rod is the fitteſt for the back of a foole, as *Salomon* ſpeaketh; *Et nonne omnium in ſe meritò provocat manus, cujus manus contra omnes?* And ſhould not all mens hands be againſt that man, whoſe hands are againſt all men, ſaith S. *Bernard?*

Iren. l. 1. c. 1.

The waywardnes of *Abailardus.*

Bern. Ep. 119.

Idem ibid.

And yet theſe men are ſuch, as that they contemne all others; and, *Narciſſus*-like, do admire their own ſhadowes; yea and believe themſelves ſooner, than they will believe the Goſpell of Chriſt: *Nam, qui in Evangelio, quod volunt credunt, ſibi ipſis potius quam Evangelio credunt*, ſaith *Tertullian*; for they, that will believe what they liſt out of the Goſpell, do believe themſelves, and not the Goſpell: And howſoever they do pretend zeale and conſcience to be the cauſe of their *contumacy*, and conſtancy in their opinions; yet one true cauſe is the feare of impairing their credit; for many of them have been heard to ſay, *if they ſhould now ſubſcribe*, and yeeld to that, which they had formerly ſo bitterly ſpoken againſt, *what would the world thinke of them?* And ſo, they ſhew themſelves to be ſuch, as love *the praiſe of men more than the glory of God*, and to ſave their credit, with the loſſe of their ſoules, if God be not the more merciſull unto them, to mollifie their obſtinate hearts: *parvum & inſcrutabile cor*, for though their hearts be little, yet they are unſearchable, and they are full, &c.

They believe themſelves, and not the Goſpell.

Ioh. 12. 43.

And therefore, whatſoever cauſes they do pretend, yet theſe are the true cauſes, that cauſed them to contend; and their contention cauſed many people to become ſo diſtracted, as that they could not tell what to do: It hath ſhaken the hearts of thoſe, that were beginners, and it hath hindered thoſe, that would have been followers in the faith of Chriſt; for if a Gentile ſhould come and ſay, *Vellem fieri Chriſtianus*, I would faine be made a Chriſtian; (ſaith S. *Chryſoſtome*) yet when he ſeeth ſuch ſtrife and diſſentions amongſt us, *ut neſciat cui adhæreat*, that he knowes not of which ſect to be, *cum ſinguli dicunt, ego verum dico*, when every man ſhall ſay, *I ſay the truth*; why then, he knowes not what to do; and ſo ſay the Papiſts too; for I have read of *Bernardine Ochin*, a man of great learning, that being touched with the finger of Gods Spirit, began to diſlike of the doctrine of the Church of *Rome*, and ſo fled to *Geneva*, and from thence he came to *England*; but ſeeing ſo many blind ſects here amongſt us; *Quæ licet omnes Chriſtianiſmi titulum ſibi vendicant*, which, though all of them challenged to be true, *tamen aliam aliam execrantem*, yet each one condemning the other; he turned back againe to the Church of *Rome*, and, as the *Indian Noble-man* ſaid to the Prieſt, that would have baptized him, (when he had asked him, where the *Spaniards* went, when they died, and the Prieſt had anſwered to heaven;) he would never be baptized to go where they went; for that it was impoſſible for ſuch cruell and bloudy people, to go into any happy place: ſo this man ſaid, he would never be of that faith, which theſe men were of; for that it was impoſſible, that they, which were ſo ſimple, ſo way-ward, ſo obſtinate,

What great miſchiefe the oppoſition of rites and ceremonies effecteth.

Chryſ. Hom. 33. in Act.

Bernardine Ochin.

Chem. Serm. f. 71.

What the Indian Noble-man ſaid to the Spaniſh Prieſt.

obstinate, and so full of sects, and dissentions, could be of the true faith of Iesus Christ; seeing *his coate is without a seame*; to shew, *that his Church should bee without a Schisme*. O unhappy man, that being once lightned, would looke back againe to that Sicilian *Ætna*, that spues up smoake and sulphure, errours and heresies, into the world, to put out the eyes of men; but more unhappy *England*, that by thy Sects and Schismes about Rites and Ceremonies, things of such small moment in themselves, hast set so many hands to his shoulders, to cast him down, that was so desirous to stand in the truth of God. But I need not amplifie this point, to shew how their *ignorance* and simplicity, their division, and their obstinacy, have not onely *hindered* many from becomming Protestants, but have *caused* more to turne Recusants, and have shaken the hearts of many men, making them *Camelion-like*, capable of any faith, save the right faith: *Heretici enim firmos fatigant, infirmos capiunt, & medios cum scrupulo dimittunt*, saith *Tertullian*; for this is the property of Heretickes, to weary the strong, to catch the weake, as in a snare, and the middle sort, to leave them scrupulous; and therefore it is apparant, that *quos ducunt, seducunt*, they misleade all those, that they leade after them: and better no leading at all, then a leading out of the way.

Iob. 19. 23.

Tertul. de præscrip.

What then should be done unto these men, but (as the Lord commanded *Abraham to cast out the bondwoman and her sonne*) to cast them out of our Church, and to make them hold their peace, if they will offer to disturbe the peace of our Church; for, as in the Arke, there was as well *Virga* as *Manna*, a rod for correction, as bread for refection; so in the Church of Christ, there must be as well *vox correctionis* as *vox consolationis*, that is, not onely a voice of consolation, *to defend the godly as with a shield*, but also a voice of correction, to bruise the disobedient and the stubborne, as *with a rod of iron, and to breake them in peeces like a potters vessell*; For the Church of Christ, as she is *ancilla Domini*, the hand-maid of the Lord, so is she *domina populi*, the mistresse of her people, to rule and to guide her folke; yea and to correct them too, if they doe offend: and therefore Saint *Augustine* doth well compare her unto *Sara*, who thrust her maide out of dores, when she contemned her mistresse; to teach us, how the Church should *mittere foras*, thrust all those out of doores by Ecclesiasticall discipline, that are rebellious, and contumacious against her.

Gen. 21. That they ought to be silenced, which will not by any meanes be perswaded to subscribe, Heb. 9. 4.

Aug. to. 8. in Ps. 88

Idem ep. 48. ad Vincent.

I know that some thinke this to be *durus sermo*, an hard saying, *quia cor durius est*, because their foolish hearts are farre harder; and therefore they doe contemne the censures of the Church, and esteeme it none otherwise then as *brutum fulmen*; a bullet of corke, or as a thing of nothing; because they thinke the Church dealeth too hardly with them: But as, *gravius ancilla Saram persecuta est, per iniquam superbiam, quam eam Sara per debitam disciplinam*; *Hagar* did more persecute *Sara*, by her contempt and wicked pride, then *Sara* did *Hagar* by sending her out of doores, saith S. *Augustine*: so may I boldly say of these men, that they doe a thousand times more *persecute* the Church by their foolish speaking, and unjust accusing of her, then the Church doth them, in silencing of them.

Hagar persecuted *Sara*.

Aug. de unitate Eccles.

And we know by the rules of reason, that *non omnis amicus qui parcit, nec omnis inimicus qui verberat*; as Saint *Augustine* speaketh; every one is not a friend that spareth, and every one is not a foe that smiteth; and therefore, Let the righteous smite me, saith the Prophet; *nam sicut est aliquando misericordia puniens, ita est aliquando crudelitas parcens*, saith Saint *Ambrose*; for sometimes it is mercy to punish, and sometimes cruelty to spare; as the Father, which spareth his servant that killeth his Sonne, will be rather thought unjust then mercifull: and therefore when mildnesse will not serve, *debet amor lasus irasci*, love too much provoked, must grow angry, saith Saint *Hierom*: And the rules of Divinity tell us, saith S. *Augustine*, that, *ut semper mali persecuti sunt bonos ita & semper boni persecuti sunt malos*, as wicked men doe alwaies persecute the godly, so the godly doe alwaies persecute the wicked; *illi nocendo per injustitiam, hi consu-*

Idem ep. 48. ad Vincent.

To spare is sometime cruelty.

Hieron. ad Helio.

How the godly persecute the wicked.

lendo per diſciplinam; they, through malice doe unjuſtly hurt and vexe the godly, without a cauſe; but the godly, through love, doe juſtly correct them, for their wicked deeds by diſcipline; and therefore we ſee that the Apoſtles, which were delivered *poteſtati humanæ*, to the hands of men, delivered their deliverers, *poteſtati Satanæ*, to the power of Satan: And no marvell; for the diſcipline of the Church, ſaith Saint *Cyprian*, is *cuſtos ſpei, retinaculum fidei, dux itineris ſalutaris, ac inſtrumentum bona indolis*; the preſerver of hope, the retainer of faith, the guide unto ſalvation, and the cheriſher of all godlineſſe.

Aug. ibid. ep. 48. ad Vincent.

Diſcipline what it is.

Cyprian de diſcip. & hab. virg.

And therefore, ſeeing theſe men are ſo obſtinate, as that they will not be moved, *voce ſuavitatis*, by the ſweet voice of intreating; they ſhould be compelled to hold their peace, *voce ſeveritatis*, by the councelling correcting voice of diſcipline; and that as I gather in a double reſpect.

That the obſtinate and retractarie ought to bee diſciplined in two reſpects.

1. *Of themſelves.*
2. *Of the Church.*

1. Of themſelves.

1. For, *ſi ille hæreticum interficit*, if he killeth an hereticke, (as S. *Hierome* ſpeaketh) who ſuffers him to be an hereticke, and the other that doth juſtly puniſh him, quickneth and puts life unto him; becauſe he maketh him thereby to die unto his hereſie, and to live unto the Catholike faith; and if that be true, which Saint *Auguſtine* ſpeaketh, *qui phreneticum ligat, & qui lethargicum excitat ambobus moleſtus, ambos amat*; he that bindeth him that is frantike, and awaketh him that is in a lethargie, he is troubleſome unto both, but he loveth and helpeth both; why then, ſeeing they are poſſeſſed with a ſpirit of phrenſie, ſeeking to ſubvert all things; what greater good can be done unto them, then to bind ſuch mad men with the cords of juſtice, that ſo they deſtroy neither themſelves nor others.

Hieron. l. 3. c. 6. com. Pellag.

Aug. de verbis Domini. ſer. 59.

2. In reſpect of the Church.

2. It is farre better for the Church to weaken them by juſtice, then that they ſhould be ſuffered to weaken the Church by their faction; for as *Groſthead* ſaid of our Church, that ſhe ſhould never be delivered from the Ægyptian bondage, that ſhe was held in by the Pope, untill her deliverance was wrought *in ore gladij cruentandi*; even ſo, ſeeing theſe men are growne ſo head-ſtrong, I feare, we ſhall never have peace, untill it be wrought *in ore gladij juſtitiæ*, with the ſword of juſtice.

Groſtheads ſaying.

And therefore, they that accuſe our reverend Biſhops of too much ſeverity againſt theſe men, in ſilencing them; they ſhew themſelves to be enemies both to theſe men and us; for I thinke rather that of the twaine they are too mild and mercifull, then any waies too ſtrict and ſevere.

Three demands made.

But then, for all this that I have ſpoken, it may be, ſome will marvell at three ſpeciall things.

1. Queſt.

1. Why I ſpeake ſo much againſt them that are now ſo quiet, and are as the ſcinders quite buried in the aſhes; and therefore ſhould not be raked out now againe, *quia malum bene abſconditum ne moveas*; becauſe thou ſhouldeſt not touch an evill well couched.

2. Queſt.

2. Why I ſpeake ſo much againſt theſe men, and ſo little againſt the Papiſts.

3. Queſt.

3. Why I have ſo ſharpened my ſtile againſt them; as if it proceeded from an *uncharitable* minde toward them, or at leaſt with leſſer *moderation* then I ſhould, againſt brethren of the ſame *profeſſion*, howſoever different in ſome *circumſtances* of Religion?

1. Demand anſwered.

To the firſt I ſay, that I would to God this evill were *bene abſconditum*, well alayde; for I finde that in all places, like the Caterpillers of Ægypt, there are abundance of theſe people, both among Cleargy and Laity: why then ſhould we leave ſpeaking againſt them, untill they leave ſpeaking againſt the Church?

2. Demand anſwered.

To the ſecond I ſay; firſt, becauſe I find moſt men (as they ſhould, and as there are many juſt and great reaſons for it) ſpeaking againſt the Papiſts, and that large enough, and yet ſcarce ſo large as they ought; and but very few ſpeaking againſt theſe,

theſe, and they that doe it but little enough. Secondly, becauſe though the Papiſts ſeeme and are indeed farre worſe then theſe; yet, for ought that I can ſee, I find theſe in ſome reſpects but little inferiour unto the other; For you can ſay of the Papiſts, but that they maintaine a falſe Church, (which indeed is as bad as bad may be) and it is moſt apparent, from the conſequent of their doing, that theſe would doe little leſſe then overthrow the true Church; and what difference betweene theſe two, *to juſtifie the wicked, and to condemne the godly?* Pro.17.15. And thirdly, becauſe I find, that although the other be farre more hurtfull to the Church of Chriſt in generall, as thoſe that are poyſoned in their doctrines, and doe maintaine errours and hereſies, and doctrines of divels farre more pernitious then theſe men doe; yet theſe men are more hurtfull to the Church of England in peculiar: *Quia longe plus nocet falſus Catholicus, quam ſi verus appareret hæreticus; nam ſi inſurgeret apertus inimicus hæreticus, mitteretur foras & areſceret:* because theſe are within the boſome of the Church; and therefore *quò interius eò periculoſius*; and the others are ſo farre that as yet, we hope, we need not feare ſo much; but theſe are ſo neere, that *they are ſtill buzzing errours in the eares of our people.* Inward enemies moſt dangerous.

And to the third I ſay, with what charity I ſpeake it, the God of all charity doth beſt know; and my ſelfe doth proteſt before that God unto you all, that though I have ever deteſted all their practiſes, yet have I ever loved all their perſons, and never wiſhed any more hurt to any of them, then I did to mine owne ſoule; the chiefeſt thing that ever I deſired, being their owne good, and the peace of the Church: And for the ſuppoſed too much vehemency of ſpeech againſt them, I ſay, that with a *tender* hand, and *trembling* tongue, I have ever touched the ſores of friends: but in them *non verenda retego, ſed inverecunda confuto*, I do not uncover the ſhame of a friend, but I diſcover thoſe things that are paſt all ſhame; the *malice* of enemies, and not the *infirmities* of friends: For why ſhould I thinke them to be friends, whoſe violent and tumultuary ſpirits have wrought ſo much trouble to this whole Church: and the end of whoſe practiſes would by conſequent have brought nothing elſe, but an utter deſolation in the Church, and in the end a quite rooting out of all Chriſtian Religion. For firſt, downe muſt the Biſhops goe; and what can follow of that but an *anarchie* in the Church? and then comes up the *Presbytery*; and they undertake no leſſe then the *excommunicating* of Kings; and there can follow of that, no leſſe then rebellion: no uſe of the *Church*, but in the time of preaching; and therefore, though they profeſſe a *zeale* of God, yet hereby it muſt needs follow, that there will be no zeale of Gods *houſe*, which is the houſe of prayer; no *authors* in their Sermons to be named, no *Greeke* nor *Latine* to be uſed, no ſayings of *Fathers* to be alleaged, no *Schoole*-men to be followed; *& quid ſequitur*, all good learning will be ſoone withered, and their verball preaching will be ſoone contemned: no *kneeling* at the Communion, for that is too much reverence; no *antiquity* to be followed, for that is too much vanity; no *order* to be preſcribed, for that is too much tyranny; no *holidaies* to be obſerved, for that is too much ſanctity; and what can follow of all theſe, but diſobedience, ignorance, prophaneſſe, and a heape of confuſions in all their doings? And in briefe, to paſſe over a hundred other things, that would bring forth a thouſand ſuch bitter fruits, they would not onely leave the preachers to be at the peoples liking, to be placed and diſplaced at their pleaſures, (the end whereof I leave to ſpeake, it being the onely end the Divell aimes at,) but they would have altogether brought upon the Miniſters, (as in ſome meaſure they have already done) *veriſſimos labores & certiſſimam egeſtatem*, an unſtinted paines, and an undoubted penury; a ſtinted ſtipend, as they terme it competent, whereby, it may be, they may poorely live, while they live, but ſure to leave nothing for wife and children, when they die, ſo that they muſt either want, or be maintained by the Pariſh: *& quid ſequitur? ſublatis ſtudiorum præmijs, ipſa ſtudia pereunt*, take away the reward of learning, and learning muſt needs periſh, ſaith *Corn. Tacitus*; and the very

3. Demand anſwered.

The manifold evill conſequences of ſome refractarie puritans tenents.

The want & miſeries that they would have brought upon the Miniſters.

very Poets could ſay as much; for *Iuvenal* demands,

L. 4 Satyr. 10. ——— *Quis virtutem amplectitur ipſam,*
Præmia ſi tollas? ———
Who dame vertue will regard,
Where is no hope left for reward?

De triſt. l. 5. And *Ovid* ſaith,

Deniq́, nulla mihi captetur gloria, quaq́
Ingenij ſtimulos ſubdere fama ſolet.
To me there is no offer made of any golden wedge,
Or outward glory, that hath power, to ſet my wits on edge.

And *Martial*, that witty Epigrammatiſt, doth as wittily ſay;

Sint Mecœnates, non deerunt Flacce Marones;
Virgiliumq́, tibi vel tua rura dabunt.
Where Patrons will preſent themſelves, there Poets will abound,
In every village towne will then a *Virgil* great be found. And

Cicero. *Cicero* the Oratour ſaith as much as the Poets; *honos alit artes, & omnes incenduntur ad ſtudia gloriæ*; and the Philoſopher confirmeth the ſame, that *honos eſt*

Ariſtotle. *præmium virtutis*, and poverty is the poyſon of all learning; For when this miſery is ſeene, who will ſpend ſo much money to make their ſonnes to be Miniſters, to live ſo poore, to die ſo beggarly, and to leave their family to live on almes? And now put all together, *& reſpice finem*, and then tell me what is like to be the end of all; if not anarchy and barbariſme, and a quite rooting out of all Chriſtian Religion? For this is the device of Satan, and the policy of hell it ſelfe, to gaine by inches, and to root out by little and little, that which ſuddenly he ſeeth impoſſible for him to do: and therefore wiſe men ſhould not only conſider how all things are for the preſent, but how they might continue hereafter, not only for a time, but alwaies.

And therefore, ſeeing the *beginning* of their doings were *tragicall*, with the trumpet of *Sheba*, with the tongue of *Shemei*, and not much leſſe than the hand of *Zimri*, the *proceeding* indirect and *tyrannicall*, and the *end*, in proceſſe of time, like to have proved more than *intolerable*, no leſſe than moſt lamentable; I would have no man that loves the *continuance* of the truth of God, and the *peace* of the Church of Chriſt, to think that either I, or any other, have ſpoken too much; when as all that can be ſpoken is not neare enough, to be ſpoken againſt them, untill they leave ſpeaking againſt the *Governours* and *government* of our Church.

And ſeeing they are as unconſtant in all good, that concernes the good of the Church, as ever *Pilate* was in his purpoſe to ſave Chriſt; let us neither love them in ſuch unconſtancy, nor yet any waies ſuffer the ſame to be in our ſelves; for that this is not onely the note of a foole, *ut luna mutari*, to be as changeable

Cyprian. as the moone; but alſo the property of a wicked reprobate, to be as the chaffe, that is carried away with the wind; *Nam ut triticum non rapit ventus, nec arborem ſolida radice fundatam, ſed inanes duntaxat paleas jactat tempeſtas*; for as the wind doth not carry away the wheat, nor throwes downe the trees, that are deeply rooted; ſo the wind of Satans malice cannot ſo much as ſhake the godly, that are deeply rooted in the faith of Chriſt, and moſt ſoundly builded upon the rock Chriſt Ieſus: for as *Pilate* ſaid, *quod ſcripſi, ſcripſi*: I am conſtant in my reſolution and will not alter it, ſo will they and every one of them moſt conſtantly ſay, *quod credidi, credidi*, we are conſtant in our profeſſion, we will not alter our faith. But the wicked, that are carried away with every wind of doctrine, he cauſeth to *change* and to alter all things, and ſo to prove inconſtant in all things that are good.

Tertull. But ſeeing they are wicked, *avolent quantum volent*, let the chaffe of a wavering faith flee away as farre as it will, with every puffe of temptations; *eo purior maſſa frumenti in horrea Domini reponetur*; for ſo ſhall the graine, that is laid up in the garner of the Lord, be the purer ſaith *Tertullian*.

De

De 2. He doth not only shake them downe from the rock of truth, whereon they stood before, but having cast them downe into the gulfe and quick-sand of sinne, he holdeth them there so fast, as that they were not so *unconstant* before in *good*, as they are now *obstinate* in that which is *evill*. And this is as great a fault as the former: for *declinare a bono & perseverare in malo*, to be *inconstant* in good, or *constant* in evill is both alike abominable unto God. And therefore, though we commend *constancy*, yet not in evill; *quia in malis promissis rescinde fidem*, for evill promises thou shouldest not performe; *in turpi voto muta decretum; quod incautè vovisti ne facias*: What thou hast foolishly vowed, let it not be performed; and in wicked decrees and purposes change thy mind; *quia impia est promissio, quæ scelere adimpletur*, for that is a most wicked promise, and a most wicked vow, that is performed with any sinne, saith *Isidorus*: and therefore, *Herod* should not have given *John Baptists* head unto the Damosell, though he had sworne to give her whatsoever she asked; for if a man sin in the promising, or in the swearing, or vowing of a thing, let him not sinne againe in the performing: for this is to add sinne upon sinne, or to excuse one sinne by another.

2. Constant in evill.

Evill promises and vowes not to be performed.

Isidor. l. 2. in synon. & hab. 22. q. 4. in malis.

And yet for all this, such is our misery, that we are constant, firm, stable or resolute in nothing so much, as in the things that are only evill: as

For { 1. *In the wickednesse of our lives.* 2. *In the errours of our minds.*

1. I feare me, that we are so rooted in sin, and so resolved to live therein, every man in the delight of his heart, that if Christ himselfe came in his owne person, and preached in this place against our sinnes, (it may be we would let him say what he would) yet most surely we would do what we list; all his preaching and all his wonders should no more prevaile with us, than it did with the Iewes; yea we would rather crucifie him againe with the Iewes, than crucifie any one sin within us; for as *Moses non potuit mutare colorem uxoris Æthiopissæ*, could not change the colour of his wife (saith S. *Bernard*) so we are so fastned in sin, that we cannot change our foulnesse; every one of us may say, *peccatum meum contra me semper*, my sin is alwaies before me; because I sinne alwaies against thee, O God; and *from the sole of my foot to the crowne of my head*, there is no soundnesse, but wounds and swellings, sores full of corruption; *nulla sanitas*, no soundnesse indeed, saith S. *Bernard, quia nulla sanctitas*; because there is nothing but wickednesse: and therefore I may well take up the complaint of *Tertullian, O miseri nos, qui Christiani dicimur hoc tempore*, O miserable men that we are, which are called Christians in these daies, *& gentes agimus sub nomine Christi*, and yet do live like the Gentiles, under the name of Christians, yea farre worse than the Gentiles: for though they believed like *Pagans*, yet they lived as Christians; but though we professe to believe like *Christians*, yet do we live farre worse than Pagans; for it is most certaine to them, which read the histories of the Lives of the Heathens, and do observe the lives of many of our professed Christians, that (excepting idolatry) the very Iewes, the Heathens, and the Pagans neither had, nor have, so great, so many, and so horrible detestable sinnes, as we have raigning amongst many of us; and therefore I may take up the saying of *Tertullian* farre better of us, than he could say it of the Christians of his time, that *we are hated of the very Iewes and Heathens, even for our vices sake*; For we are so setled in sin, and so accustomed to heare all, say what you will, yea we will commend them, that speake *earnestly* and zealously against sinne; and yet so godlesse and so graceless are many of us, and so fastned in all sinnes, as that it is impossible for us with all our preaching, to draw any of them from any sin.

1. In the wickednesse of our lives.

Bern. dom. 1. post octa. Epiph. ser. 2. There are two Ethiopia's; and therefore, though *Zippora* was an Æthiopian, yet was she not a blackmoore. Esa 1.

And so saith S. *Gregory* too.

It is written of many of the Romish Fathers.

Hymnus hic est modus vitæ, This Hymne the usuall forme doth give,
Quo utuntur Iesuitæ. In which the Iesuites do live.

Opulentas civitates,
Vbi ſunt commoditates,
Semper quærunt iſti patres.

To wealthieſt cities, where the rather
They moſt commodities may gather,
Flies every Ieſuitiſh Father.

Bonum panem, melius vinum,
Nec recipiunt peregrinum,
Neq; ſurgunt ad matutinum.

Beſt wine they drink, and eat good bread,
With which no ſtranger ſees them fed,
Nor notes how long they lie in bed.

Carne pingui vitulina,
Per quam exul eſt vaccina,
Plena eſt horum coquina.

With groſſe beefe they'l never deal,
But for it fat and tender veal,
To their full kitchin ſtill they ſteal.

Indij galli atq; pavones,
Quorũ cibus ſunt macharones,
Horum patrum ſunt buccones.

Indian cocks and turkeyes great,
Fed alwaies with pureſt wheat,
Are thoſe bits theſe Fathers eat.

Crocum, piper, cum amomo,
Et quæ nullus ſanctus homo
Habuit, habent iſti in domo.

Saffron, pepper nouriſh them,
And Roſes of Ieruſalem,
Of which no holy man doth dreame.

Quando vocant carcerati,
Bonis omnibus privati,
Dicunt ſumus occupati.

When priſoners for their charity call,
They ſay, we are depriv'd of all,
And muſt to our devotion fall.

Sed ſi vocant potentes,
Divitijs affluentes,
Rogant Deum & omnes gentes.

But when their mighty friends and rich,
Require their helps, they God beſeech
For them, and through all nations preach.

Divitumq; patrimonia,
Magnatumq; matrimonia,
Ficta tractant ſanctimonia.

Th'inheritances of rich heires,
And Princes nuptiall affaires,
Diſpoſeth this fain'd zeale of theirs.

Si quis dives infirmatur,
Pro ejus morte Deus rogatur,
Quando hæreditas ſperatur.

When rich lie ſick, and theſe men gape
To have their riches feed their rape,
They pray God they may never ſcape.

O lupinam feritatem,
Prædicando charitatem,
Noſtram rapiunt hæreditatem.

O wild and wolviſh cheviſance,
That when they charity advance,
They raviſh our inheritance.

Habent opes Venetorum,
Gravitatem Hiſpanorum,
Et potentiam Romanorum.

Venetian wealth they ſtill apply,
Affect the Spaniſh gravity,
And build on Romes Authority.

Si quis quærat regia officia,
Eccleſiaſtica beneficia,
Horum dantur amicitia.

If Princely offices be ſought,
By theſe men all they muſt be wrought,
And with good ſtore of wealth be bought.

Dominantur temporale,
Dominantur ſpirituale,
Dominantur omne et; Vale.

In temporall ſtate they beare the bell,
In ſpirituall ſtate as much excell,
In all ſtates they command; *Farewell.*

But if we look well unto our ſelves, I doubt not but we ſhall find ſo much evill in many places, as can neither by rime nor reaſon be well expreſſed; we need not wander abroad to prie into the faults of our neighbours; we are full enough

inough at home; and as I ſaid before, ſo I ſay ſtill; the preachers ſhall have inough to doe to draw any one of us from any ſin; and eſpecially, thoſe that are addicted to them, from

1. Adultery, 2. Couſenage, 3. Covetouſneſſe, 4. Diſſention, 5. Swearing, 6. Sacriledge. For

1. In *whoredome* and *adultery* we continue ſo conſtant, and cleave ſo faſt unto the fleſh, as the fleſh doth to our bones: and this is accounted but *Magnatum ludus*, the ſport of Nobles, though it proves *magnatum funus*, to bring many of them unto untimely death, yea and many more of them to everlaſting death; for *whoremongers ſhall not inherit the kingdome of Heaven*, ſaith the Apoſtle: *Neq; populi ſunt expertes*; and the Nobles ſhall have companions enough herein; for, as a horſe neigheth after a mare, ſo, from the higheſt unto the loweſt, doth *every man neigh after his neighbours wife*, ſaith the Prophet: And this bewitching ſinne, is like a well in *Epirus*, that when fire-brands are put into it, will preſently *quench them*; and yet when they are quenched, it will preſently *ſet them on fire againe*; for an harlot is found to be ſuch a water, as when it quencheth the luſt of the body for a time, it ſets the ſame on fire ever after a great deale more: And this is the cauſe, that we are ſo wedded to this ſinne, and ſo bewitced with the pleaſures therof, as that many will die a double death, not ὑπερ πάτρας, for the love of the Common-wealth, but ὑπερ μήτρας, for the love of a common wench, as *Alexis* ſaid to *Calimedon*; they will ſooner leeſe their life, and eternall life, then they will be perſwaded to forſake this ſinfull ſin.

1. How conſtant many are in uncleanneſſe. *Eraſ. annot. in Hieron. ep. ad Innocent.* 1. Cor. 9. 10.

Ier. 5. 8.

Aug. de civitat. Dei. l. 21. c. 5.

A harlot, what manner of water ſhe is.

Eraſ. Apoph. l. 6.

2. *Couſenage* is our common practiſe, and ſome Londoners ſerve ſeven yeares prentiſhip, that they may be cunning inough in couſening; and therefore now the times are ſo deceitfull, as that we know not whom to truſt; for moſt men are ſuch, as——*fronte politi*

Aſtutam vapido ſervant ſub pectore vulpem;

For they have *mel in ore, fel in corde*; *lanx in dictis, fraus in factis*, honey in their mouthes, but malice in their hearts, and miſchiefe in their heads; they write *Pharmaca* medicines, upon the outſide of the boxe, when they deliver *venena* poyſons; and they are as ambiguous in their anſwers, as Λοξίας was in his Oracles; yea many of them, with the face of an Angell, with nothing but *indeed*, have learned to play the divels of darkeneſſe, and *to cozen men in very deed*, yea to cozen them before their faces: theſe are the broode of vipers, and the generation of ſerpents, that with their *Meandrian* turnings and windings, are growne ſo skillfull in the rule of falſhood, and in the art of *aquivocation*, as that we may ſay,

2. How conſtant ſome are in fraud and deceit.

Perſ. ſat. 5.

Quo teneam vultus mutantem Protea nodo?

Is it poſſible for them to be underſtood by any mortall man? And therefore, being ſo skillfull in the divels logicke, they doe nothing elſe but inrich themſelves with *unrighteous* gaine: and of all other, they thinke that gaine to be their *godlineſſe*, which by their fraudulent leaſes, (that the wit of divels hath firſt invented) and by other their cunning, crafty, and cruell dealing, they keepe backe from the poore and godly Miniſters: I could ſpeake more of this, were it not our owne cauſe, and I would have ſpoken leſſe of this, were it but only our cauſe; but ſeeing it is a more greevous ſinne to you, then it can be loſſe to us, we muſt ſpeake of it for your good; yet I doe aſſure my ſelfe you can be contented to beare the ſinne, ſo we be contented to beare the loſſe; for that the wicked are herein, as in all ſinnes elſe, as conſtant in them, as ever the Divell was in evill.

3. *Covetouſneſſe* doth ſo cleave unto us, that as it is the roote of all miſchiefe, ſo are all of us little or much ſo rooted therein, as that our minds will never be altered; ſay we what we will, or what we can againſt it, yet may we ſay with the Prophet, *who beleeveth our reports?* our words ſeeme unto you, but as *Lots* Sermon to his ſonnes in Law, when he foretold the deſtruction of *Sodome*, *who ſeemed as though he had mocked*: For as the Cartwheele is alwaies tumbling in

3. How conſtant ſome are in covetouſneſſe.

Iſay 53. 1.

Gen. 19. 14.

the dirt, so our hearts are alwaies turmoyling in the base riches, the dung and drosse of this wicked world; and all the world cannot dissuade us from it; for as *Judas sold Christ* to the High-Priests *for money*; so would many now a dais *sell* their soules unto the divell for money; they will be contented to leese their soules, so they may save their money; they will leese their pleasure, their liberty, their contentment, and all else for the love of wealth; as if their soules were made of money: for among many other things, these two things I have observed.

Two observable things. 1. Thing.

1. That whatsoever the Pope hath done, that tendeth to your profit, and sends the money to your coffers, it is as well done, and as generally embraced, as if the best Angell in heaven had done the same; Looke to your impropriations, that the Pope hath made (and yet he did but take them from one *Scholler*, to give them to another *Scholler*) and yet this is well enough; if all his doings were thus to you, and brought so much profit to you, you would never blame him; but whatsoever he hath done to draw any money from you, though it be never to so good an end; yet the same is as damnable, as if the Divell of hell had made the same: Whatsoever is for your profit, whosoever did it, that you like well enough, *& è contra.*

2. Thing.

2. I have observed, that if the people have a Minister, that can neither *teach* as he ought, yea not at all, nor *live* as he should, but will take what they give him, and never raise their tythes; they will say they have a very honest man, and will desire he may long continue amongst them; for that they are sure, when he goeth they shall have a worse; but give them the best *Preacher* in the world, and let him live as *uprightly* as man can doe; yet if he doth but call for his due, or seeke to raise his tythes, a penny where a pound is due, then will they say, they are troubled with a contentious fellow, they will all with open mouth say, he is a covetous fellow, and very glad they would be to have him gone: Whereby any man may conclude, that they had rather leese their soules then leese their money: Well, but *Cavete ab avaritia*, take heed and beware of covetousnesse: for I do remember foure sins that are called *peccata clamantia*, crying sins, which are expressed in this distich;

Clamitat ad cœlum vox sanguinis, & Sodomorum;
Vox oppressorum, merces retenta laborum:
The wages detained doth loud for vengeance crie;
So murder, oppression and lustfull Sodomie.

Foure crying sins. 1. Murder. Gen. 4. 10.

1. *Murder*; *nam vox sanguinis fratris tui clamat ad me*, for the voice of thy brothers bloud cryeth unto me from the *earth*.

2. Oppression. Exod. 2. 23. Exod. 22. 23. 27.

2. *Oppression*, for the *crie* of the *Israelites* for their bondage came up to God, and the Lord saith, *If you vexe and trouble the poore, and he crie unto him, he will surely heare his crie.*

3. Sodomie. Gen. 18.

3. *Sodomie*, for the *crie* of *Sodome* and *Gomorrah* is great, saith the Lord.

4 Detaining of wages. Deut. 24. 15.

4. *Detaining* or *defrauding* the hire of the Labourer; for thou shalt give him his hire before the Sunne goe downe, lest he *crieth* against thee unto me, and it be sin unto thee saith the Lord.

Most of the crying sins proceed from covetousnes

These are *crying sinnes*, not *for mercy* for you (you may assure your selves of it;) but *for vengeance* against you; and yet most of these if not all of these doe proceed from covetousnesse; for what makes you to detaine the hire of the labourer? what makes you to oppresse the poore, by your unreasonable rents, or any waies else, but onely your *covetousnesse*, and your desire to enrich your selves, by the losse of others? what made *Achab* to kill *Naboth*, and what makes the Usurer to *kill* many men, and to shed innocent bloud, but onely *covetousnesse*? for his desire of wealth, not onely renteth his owne soule, but teareth in peeces the flesh of others, and fetcheth still the drops of bloud from them, one after another: And therefore the Usurers that are of all men most covetous, may be best termed, *viri sanguinum*, men of bloud, and bloudy men; and all their wealth may be truly

Vsurers what they are.

Psal. 5.

said

ſaid to be *the price of bloud*; and therefore when God maketh inquiſition for bloud, wo be to the uſurers.

So you ſee all theſe crying ſinnes, theſe bloudy ſinnes, nay *all ſinnes* els, do proceed from *covetouſneſſe*; for it is *radix omnium malorum*, the root of all miſchiefe, ſaith the Apoſtle: and therefore it made *Demas* to forſake S. *Paul*; it made the young man to forſake Chriſt; and it makes many to forſake the way of ſalvation, and to run on in the way of eternall deſtruction: It makes many men to *forſake the Goſpell*, and to refuſe the Miniſtery (for that is poore) and to *imbrace the law*, (and ſo, in ſome ſenſe, to fall away from grace) to become great Lawyers; becauſe they are the onely men, the chiefeſt rich men; they onely, or ſome of them (as I take it) having received the world from the Divell, upon thoſe conditions, which our Saviour Chriſt, and all his Miniſters have refuſed it. And yet for all this, when they have loſt their ſoules in getting riches, they ſhall leeſe their riches alſo; for *when a rich man dieth, he ſhall carrie nothing with him*; they are like *Pyrrhus* and *Hannibal*, who could quickly conquer Cities, but could never keep them long when they had ſubdued them; ſo the worldlings can heape up riches, but neither they nor their poſterity can keep them to the third generation; their wealth being but as ſnow-bals, that are gathered with cold fingers, and yet preſently are melted with the Sun, or waſhed away with the raine.

1 Tim. 6. 10.

What the Author thinks ſome Lawyers have done. Mat. 4. 19.

Plutarch. in vita Pyrrhi & in vita Hannib.

Wealth like ſnow-bals.

And we find that riches doth not onely prove the *Spiders web*, which is a vanity, but many times the *Cockatrice egge*, which is deſtruction to them that hatch it: for the rich man, ſaith S. *Chryſoſtome*, hath two heavy burdens upon his back, the one is, *deliciarum putredo*, fleſhly delights, and the other is, *curarum magnitudo, quorum unumquodq; ad ſubigendum navigium ſufficit*; abundance of worldly cares; whereof the leaſt is able to ſink a ſhip; or as S. *Ambroſe* ſpeaketh, he hath *unum pondus divitiarum, alterum peccatorum*, one waight of riches, and another waight of ſinnes; and therefore well ſaith Pope *Leo*, that *fœnus pecuniæ*, the birth of money proves many times to be *funus animæ*, the death of man.

Riches what they are to many.

Chryſ. hom. 45. in Mat.

Leo de Iejun. dec. menſ. ſer. 6.

4. In *diſſention*, we are ſo glued, that we cannot be diſſolved; for though in the Primitive Church ſuch was their unity, that *omnis homo in Chriſto, unus homo*; all men in Chriſt were but as one man, they were all like *Hippocrates* twins, that had *idem velle, & idem nolle*, the ſame mind, and the ſame meaning; for they had *cor unum, & animum unum*, one heart and one mind; yet now is it far otherwiſe; for *ſo many men, ſo many minds*; nay, *ſo many minds in every man*; for we are like the fooliſh *Galathians*, that delighted to devoure one another; and although our Church, many times, findeth peace among ſtrangers; yet, *Filij nequam, filij ſcelerati ſæviunt in eam*, her owne children, like the ſonnes of *Rebecca*, do ſtrive within her wombe; yea, *Nero-like*, *viper-like*, they do kill and exenterate their owne mother-Church; and ſo, like *Ieroboams* garment, they have rent in pieces the peace of the Church.

4. How conſtant ſome are in diſſention. *Aug. in Enarrat. Pſal. 39.*

Diſſention in the Church. *Bern. Ser. ad Paſtores in Synodo.* 1 Reg. 11. 30.

Neither is contention onely reſident in the Church, but a thouſand times more in the common-wealth; the Divell, which is the accuſer of our brethren, & *diſſentionis deus*, and the god of diſſention, doth throw his apples of ſtrife amongſt us, and ſetteth at variance as much as he can,

Diſſention in the common-wealth.

For
1. God with man.
2. Man with God.
3. Man with man.
4. Man with himſelfe.

Whom the Divell ſetteth at variance

1. He accuſeth God unto us, as he did to *Eve*; *Ye ſhall not die, but your eyes ſhall be opened*, and you ſhall be *tanquam Dij*, as Gods; as if God did of purpoſe keep them blind, that they ſhould not be happy; whereby he might draw her to a diſlike with God, and to like better of his device; and ſo he deſires alwaies to make man to diſlike of God, and to think he is not ſo good a God as he might be.

1. God with man. Gen. 3. 4, 5.

2. He

2. Man with God. Iob 1.9. Rev. 12.10.

2. He accuſeth us to God, as he did that righteous *Iob*, whom he ſaid did not ſerve God for *nought*; and therefore he is called *the accuſer of our brethren*.

3. Man with man.

3. He makes ſuch diſſentions betweene man and man; as we ſee, there is nothing but ſtrife, hatred, and warre it ſelfe amongſt us: I need not ſtand to confirme it; for the Lawyers wealth and velvet gownes do ſufficiently prove it.

4. Man with himſelfe. *Bernard. feſto omn. Sanct. ſer. 5 fol. 207*

4. He ſets poore man at variance againſt himſelfe; for ſinne (ſaith S. *Bernard*) *non ſolum ponit nos contrarios Deo, ſed facit nos nobis-ipſis graves*; doth not only ſet us at variance with God, but it makes us alſo grievous unto our ſelves; ſo that *fugiat homo ab agro in civitatem*, let a man run from the field into the City, or from the City into the field, *Ecce hoſtem invenit, quo confugerat*, behold ſtill he finds an enemy; for there is war within himſelfe, *caro adverſus ſpiritum, & ſpiritus adverſus carnem concupiſcens*, the fleſh fighting againſt the ſpirit, and the ſpirit ſtriving againſt the fleſh.

Aug. in Pſal 45. Tom. 8. fol. 286.

Here is nothing therefore but diſſention, and a conſtant continuance therein; all the perſwaſions in the world cannot diſſwade us from diſſentions; all being ſo conſtant in their reſolutions, to have their will, whatſoever it coſt them.

5. How conſtant others are in ſwearing.

5. *Oaths* are as common as words; ſo that it is a wofull thing to conſider of this one thing: but I will ſpeake no more of this, but only deſire you, before you paſſe this place, to looke into the fift of *Zachary*, and there to read of the flying booke, that was written, both within and without, and ſaith, *that a flying curſe ſhall enter into the houſe of him that ſweareth, and it ſhall remaine in the midſt of his houſe, and it ſhall conſume it with the timber, and the ſtones thereof.*

6. How conſtant others are in ſacriledge.

6. And as for *ſacriledge*, the patrimony and inheritance of the Church (as by a *Lex Agraria*) is diſſipated into ſo many hands, as that without a *miracle* it can never returne to the Church againe; and I think, they have *vowed* to themſelves, to ſow the land of the Church with ſalt, that it might ever be barren, and never beare fruit any more unto the Prophets or Prophets children: for they hold it as an irrevocable Maxime, that *non oportet Chriſtum diteſcere*; and we have not a few of ſuch, which care not for *Religion*, ſo they might get the *ſpoyle*, but could be well content to *crucifie* Chriſt, ſo they might get his *garments*; for our age is full of ſuch ſpoyling *Souldiers*, and ſuch wicked *Dionyſians*, that would rob Chriſt of his golden coat, as neither fit for him in winter nor ſummer.

The worlds maxime.

Neither are they onely ſatisfied with the *inheritance* of the Church, and taking the houſes of God in poſſeſſion; but their chiefeſt ſtudy is alſo to rob God and the *Levite*, of the little portion of *tythe* and offering, which is left unto them; and therefore, we cannot ſay of ſuch, as the Iewes ſaid of the *Centurion*, that he loved their nation, and built them a Synagogue; but we may truly ſay of many, that although you ſpeake us faire, yet you love us not; but you are like your father the Divell: *qui proponit quod delectabile, ſupponit quod exitiale; ungit, pungit*; you will give us the tenth of our tythes; and, it may be, once in ten yeares, you will bid us to your dinners; and this is the cauſe that our Church, which was wont to be ſo faire and beautifull, doth now cry, *pellis & oſſa ſum miſer*: I remember that *Egypt* in the time of *Ioſeph*, felt ſo extreame a famine, that the fift part of the land was ſold to relieve the land; yet the *Patriarch*, in all this care that he had both of the Countrey and of the King, to *ſuccour* the one, and to *inrich* the other, never attempted the ſale of the land of the Prieſts, nor once diminiſhed the ſame: And therefore if the holy Patriarch, in ſo great *extremity*, never ventured to alienate the poſſeſſions of *idolatrous* Prieſts, though it were to the relieſe of a whole kingdome; why then, with what face dares any *politicke* worldling curtoll the maintenance of the *Church* of *Chriſt*, or untile the houſes, that by religious

The care of Egypt and Ioſeph for the Prieſts.

Princes

Princes have beene consecrated to Gods service? and yet we feele how our maintenance is shortned, how in our tythes we are cousened, and your selves see, how the houses of God are now made houses for men.

The curse of Sacrilege.

But is it possible that this sin should go unpunished? surely no; for, *aut non est Deus, aut hoc impunè non erit*; And you know what curses the Prophet *David* pronounceth against them, saying, *Doe thou unto them as unto the Midianites, unto Sisera* and unto *Iabin* at the brooke *of Kison*, which perished at *Endor and became* as the dung of the *earth*; make them and their Princes *like Oreb* and *Zeb*; yea make all *their* Princes like as *Zeba* and *Salmana*; which say, let us take to our *selves* the houses of God in *possession*; ô my God, (marke how *pathetically* he speakes it) make *them* like unto a wheele, and as the *stubble* before the wind, like as *the fire* that burneth up the wood, and as the *flame* that consumeth the mountaines, *persecute* them even so with thy *tempest*, *and make* them afraid with thy *storme*; make their faces *ashamed ô Lord*, that they may seek thy *name*; let them be confounded and *vexed* ever more and more, and let them *be put to shame and perish*; I know not with what words a man could set forth a more terrible curse and execration, then this holy Prophet doth here set downe the fearefull state of these Church-robbers; and I reade that our ancestors commonly used these words in their donations; *Let their account bee without favour in the day of the Lord, whether they bee our heyres or successors, or whosoever els, that shall dare to diminish, or to alter the lands, revenues and inheritance that we have consecrated unto the Lord:* and therefore they shall be surely punished, *aut in mundo, aut in inferno*; for we find that many were plagued here, for an assurance unto others to be plagued hereafter; and therefore we reade that *Celce*, the Constable of *Gertrund*, King of *Burgundy*, having inriched himselfe with the goods of the Church, & hearing one day in the Church, the *woes and the curses* that are due to Church-robbers, he suddenly shriked in the Congregation, and cried out, *This woe is spoken to me, this curse is upon me, and my posterity*; and afterward he died most miserably. And an infinite more almost, such fearefull examples I might relate unto you, if the time would permit: and all are to shew, how *odiosus* this sin is in the sight of God, and how sure it shall be of punishment, if not in this life, then farre more fearefull in the life to come.

Psal. 83. 9, &c.

The forme of donation of goods unto the Church. *Lapis. Car. l. 6. cap. 285.*

How Church-robbers have beene punished.

Vide D. *Gardiner* in his scourge of Sacriledge, *versus fin.*

And then, as it was prophesied of *Turnus*.

Turno tempus erit magno,
Cum optaverit emptum
Intactum Pallanta, & cum
Spolia ista diemq́ oderit.

The time will be, when *Turnus* shall wish at the deareſt rate,
Pallas had been untoucht, and this his spoyle and day shall hate.

So the same prophesie will be fulfilled and accomplished in them. And yet for all this, this sinne is so pleasant unto us all, that although in former times, the *zeale of Gods house did eate up the godly*; yet now, *the zeale of these godlesse people have eaten up Gods house*, and like King *Pharaohs* leane ill favoured Kine, that devoured those good and goodly beasts; so have these hunger-bitten fellowes devoured the goodlinesse of our Church.

Psal. 69. 9.

But seeing the punishment hereof is so fearefull, and yet that the same is so delightfull to every one of us; as if this alone were, *delitiæ generis humani*, the onely delight of men; yea, and that in our *Luciferian* pride, we are waxed so intollerable, as that we cannot endure our owne sores to be touched, nor abide to heare of helping remedies, but that, *multitudo reprehendentium*, doth *indurare rare impatientiam*, we grow worse and worse if we be reproved; I will onely turne my selfe to God, and pray yet against your wickednesse, that there may be *an end of these things, before there be an end of all things.*

And such is *our resolution*; so constantly doe we continue in sin, in these sins especially, and in all sins generally: that herein we say with *Pilate*, *Quod scripsi, scripsi*, we have subscribed to these things, and to continue in these sins, & we will not

Psal.119.136. not alter it: And therefore every Christian man may say with the Psalmist, that *his eyes doe gush with water*, or wish with the Prophet *Ieremy*, *that his head were full of water, and his eyes a fountaine of teares, that hee might weepe day and night, because men keepe not the lawes of God*: *Quia coram pio, vivens impiè, etsi non obligat conscientiam, cruciat tamen sentientem*, saith Saint *Augustine*: for, when the sinnefull man commits his wickednesse before the good mans face, though the godly mans hand toucheth not the sinne; yet the wicked mans sinne toucheth the godly mans heart: and therefore Saint *Cyprian* said of the relapsed Christians, that he could not chuse but weepe to consider of their sinne; and that neither the *soundnesse* of his body, nor the *sincerity* of his soule could any way ease his griefe: so if we doe well consider how the world is plunged in sinne, and so *constant* in their resolution, never to forsake their sinnes; I am verily perswaded it were almost able *to make hearts of stones, to gush forth into streames of waters, as the waters gushed out of the stony rocke.*

Aug. Ep. 145. ad Sybast.

Cyprian ad Lapsos.

Virgil. Æneid. l. 2 For, *quis talia fando temperet a lachrymis*, what heart so flinty, that will not melt into teares, when he doth consider our most *constant* constancy in all these sins, and then calls to mind the fearefull punishment that is threatned against every sinne? which hath beene the cause of the *destruction* of *Sodome*, of the *rejection* of the Iewes, and the *damnation* of many infinite thousands, *qui jam nolentes ceciderunt in pœnam, quia sæpe volentes ceciderunt in culpam*, which now unwillingly are punished in hell, because they have so often sinned, and so willingly continued in sinne: And no marvell: for if you lay more waight upon the roofe, then the pillars can support, the house must needs fall though it be never so strong; even so, if you lay upon any man more waight then he can beare, hee must needs sinke though he were as strong as *Atlas*; but sin is of an intollerable waight; it presseth God himselfe, as a cart is pressed that is full of sheaves; and it maketh the earth, *to reele to and fro, like a drunken man*: and therefore as a malefactor that is pressed to death, crieth for more waight, so the waight of sinne maketh the sinner to cry for more vengeance against himselfe, and for the *burthen of the Lord*, to presse him downe to the pit of hell.

Amos 2.13. Esay 24.20.

Ier.23.

Surely, surely, saith Saint *Augustine*, it is a great deale more fit, and a great deale indeed more profitable unto us, *ut anima carnem ad cœlum vehat, quam ut animam caro ad infernum trahat*, that the soule should carrie the body to heaven, then that the body should pull downe the soule to hell; O then let us cease from sin, and let us continue no longer therein; *but let us flie from sinne as from a Serpent*, saith the Sonne of *Syrach*. And why, as from a Serpent (saith another) *& non potius ab unguibus Leonis aut a Tigridis dentibus, vel a facie Draconis*, and not rather, as from the pawes of a Lyon, the teeth of a Tiger, or the face of a Dragon, seeing these are more terrible, and other vermines are more poisonable then the little snake? he answereth out of Esay, *because that out of a Serpents root commeth a Cockatrice, and the fruit thereof will be a fiery flying Serpent*; to shew indeed that sinne groweth worse and worse, greater and greater, untill the height and fullnesse of our sinnes, doth bring upon us the fullnesse of Gods vengeance; *quia abyssus abyssum invocat*, for that the *greatnesse* of the one doth require the *severenesse* of the other: and thus doe we continue constant in the wickednesse of our lives, and the corruption of our manners.

Why sin is compared to a Serpent.

2. Our constancie in our opinions and the errours of our minds.

2. As we are thus fastned in our sinnes, as with the chaines of iron, *quibus ligat nos Diabolus in peccatis*; so are we as *obstinate* in our *opinions*; that nothing can move us from the same; alleadge what you will against us, Fathers Counsells, Reasons, Scriptures, and all together; yet all can never make us yeeld unto any thing that is contrary to our owne minds and opinions; every man is of the resolution of *Pilate*, *quod scripsi, scripsi*; *quod sentio, sentiam*; as I hold, so I will hold; and as I say, so I will say, and I will not alter it; for as *quod volumus, id sanctum est*; so *quod sentimus, id verum est*; what we will, is good; and

and what we thinke, is true, whatſoever it be; and this is the *cauſe* of infinite errours, of all hereſies, of grievous enormities, and of the unwillingneſſe in men to yeeld to any reaſon, unto their Princes; and of their eager willingneſſe, to do contrary unto all reaſon, unto their Prieſts.

Obſtinacy the cauſe of errours, and many enormities.

1. I am *no polititian*; I ſpeake onely by the rules of Divinity; and there I find it is not lawfull for any man, to *touch* the perſon or eſtate, or dignity, or prerogatives of his King, the annointed of God; for *tolle regalia, tolle Regem*, touch the one, you cannot chuſe but touch the other: Chriſt was a King, but becauſe he had not his Royalties, they would have none ſuch for their King; ſuch Kings being like the poore Parſon, that takes all the paines, and the Gentlemen all the tythes; a King in name, but nothing elſe: And therefore as a King, is *ſupra nos*, ſo his authority, and his prerogative is above all men; we ſhould not ſearch into it; For we are not able to attaine unto the depth of it: and I dare boldly ſay, that he goeth further then he ſhould (whoſe Sonne ſoever he be,) that goeth about to limit the prerogatives of an abſolute Prince; For by that meanes, though he leaves him to be a man, yet he ſcarce leaves him to be a King.

1. Towards our King.

Prerogatives of Kings not to be too narrowly pried into.

2. This *obſtinacy* of them in their opinions, makes them alſo to offer all wrongs unto their Prieſts, yea to their Fathers, the Reverend Biſhops, the *annointed of God: Cham* did but laugh at his Fathers nakedneſſe; * but men in theſe daies would puniſh their Fathers ſuſpected nakedneſſe, curſed children of ſuch godly Fathers; *Kings* were wont to come to the cottages of Prieſts; but now *Biſhops* muſt ſtoop to the vaſſalls of Princes, if they had their minds: Oh what would they have done! nay what would they not have done, if they ſhould have had their minds? But bleſſed be the God of *Iakob*, that hath given us ſuch a wiſe and godly *Iakob*, to be, not onely *pater patriæ*, but alſo *pater patrum*, a Father of our Patriarchs, a defender of our Biſhops and of all Chriſtian Miniſters againſt all thoſe, that would touch us, *quo tactu neſcio*: and therefore long may he live, and let his daies be as the daies of heaven.

2. Towards our Miniſters.

Gen 9.22. * If hee did ſo much; for the Text ſaith no more, but *he ſaw the nakednesse of his Father and told his two brethren without.*

And thus I have ſhewed thee ô man *quid ſit bonum*; and yet notwithſtanding, that thou doſt nothing elſe but *quod ſcis malum*; that although conſtancy and perſeverance be *corona virtutum*, yet that we are onely conſtant in evill.

And for this that I have ſpoken, I doe not doubt but many will be offended; eſpecially thoſe *Puritane* Doctors (as I heard ſince I preacht it) that like baſe *Baylifes*, or crafty *Catch-poles*, doe ſtand at advantage, to catch young boyes (as they terme us) in a ſlippe, whereby they may accuſe us.

But to this I ſay, that *ex ore lactantium*, out of the mouthes of babes, hath God ordained ſtrength; and Saint *Bernard* ſaith, that *melius eſt ut ſcandalum oriatur, quam ut veritas relinquatur*; and for my ſelfe, I do profeſſe, that I feare *none* but *God*, and I hate nothing but *ſin*; I care not for my *life*, ſo it be loſt in defence of truth; I looke not for *preferment*, the world is ſo corrupted; I deſire not the *praiſe* of men, the ſame being but a vanity; I feare not their *diſpraiſe*, ſo I deſerve it not; and I *aime* at nothing more then to ſet forth the glory of *God*, the diſcharging of mine owne *conſcience*, and the profiting of Gods *people*. And therefore *liberare animam meam*, to free mine owne ſoule, I have ever freely ſpoken my mind without either feare or flattery.

The Authors reſolution.

Well therefore, ſeeing no good is acceptable before God, without a conſtant *perſeverance* therein, and no evill ſo odious as to *continue* in any evill, *quum humanum eſt errare, ſed diabolicum perſeverare*; let us not *continue* in ſinne, but as *Pilate* herein was conſtant in good, ſo let our conſtancy be onely in good; every man in his place and calling: We that are Preachers in the *preaching* of Gods will, and you that are hearers in the *performance* of the ſame; You my Right Honourable Lord Major, (to whom I ſhould have now directed my ſpeech, if you were heere, with the reſt of the Aldermen your brethren, which either might or ſhould have beene heere) in the puniſhing of *vice*, and the cheriſhing of *vertue*: and all men elſe, that looke for eternall life, in performing the good

The conclusion.

The Lord Major was abſent; and therefore this within the parenthesis was ſpoken, in ſteed of what was purpoſed to be ſpoken.

and acceptable will of God, by eſchewing evill and changing our mindes from all wickedneſſe; (leſt that, in the laſt and dreadfull day, we ſhall heare that fearefull *accuſation* of the accuſer of our brethren, againſt our ſelves, when he ſhall ſay, not *bone Deus*, ô good God, to move him to Clemency, but, *juſte Iudex*, ô juſt Iudge, to ſharpen him to ſeverity, though theſe wicked ſinners were thine, *per creationem*, by creation, yet are they mine *per tranſgreſſionem*, by tranſgreſſion; thine *per paſſionem*, by thy bitter paſſion; mine *per perſuaſionem*, by my ſubtle perſwaſion; thine *per gratiam*, by the heavenly grace, which thou haſt offered them; mine *per culpam*, by the manifold ſinnes which they committed againſt thee; for they have forſaken *Sacramenta tua*, thy holy Sacraments, and they have followed *blandimenta mea*, my falſe allurements: and therefore, juſt Iudge, ſeeing they belong unto me, let them be condemned with me;) and by doing the things that are good, and continuing therein like *Pilate* in his reſolution, or like mount Sion that could not be removed; that in the laſt day, we may heare that joyfull *invitation* of the Redeemer of our brethren, ſpoken to our ſelves, when he ſhall ſay, *Come you bleſſed children of my Father, receive the kingdome that was prepared for you before the beginning of the world*; for if we *thus* continue *conſtant* unto the end, we may be ſure to find the *end* of our faith, to be the *ſaving* four ſoules, through *Ieſus Chriſt* our onely Saviour, to whom, with the Father, and the holy Spirit, be all *honour and glory, might majeſty and dominion* both now and for ever, and ever *Amen, Amen.*

Satans ſpeech to God at the laſt day.

Chriſt his ſpeech to the godly at the laſt day. Mat.25. 34.35.36.

The Poet, ſpeaking of a womans conſtancie, ſaith,

Fortis & infelix, & plus quam fœmina, virgo
Ducitur ad tumulum, diroq; ſit hoſtia buſto;
Vtere jam dudum generoſo ſanguine, dixit;
Mors tantum vellem matrem mea fallere poſſet.

Ovid. Metam. l. 13. de Polyxena.

And *Horace*, deſcribing a right noble and magnanimous man, ſaith,

Iuſtum & tenacem propoſiti virum,
Non civium ardor prava jubentium,
Non vultus inſtantis tyranni,
Mente quatit ſolida, neq; auſter
Dux inquieti turbidus Adriæ:
Nec fulminantis magna manus Iovis:
Si fractus illabatur orbis
Impavidum ferient ruinæ.

Flla ſuper terram, deſecto poplite labens.
Pertulit intrepidos ad fata noviſſima vultus.
Tunc quoq; cura fuit, partes velare tegendas.
Cum caderet, caſtiq; decus ſervare pudoris.
Horat. carm. l. 3.

And therefore the Tragœdian, perſwading us from a puſillanimous mutability, to all conſtant perſeverance in good, ſaith,

Sed flecte mentem, pectus antiquum advoca,
Victasq; magno pectore erumnas doma;
Reſiſte; tantis in malis vinci malum eſt.

Seneca traged. 3.

And if the Heathens, that knew not God, were ſo magnanimous, in theſe heroick vertues, then ſhould we, that are Chriſtians, be much more in all divine graces; and that we may be ſo, let us thus pray to God.

A Prayer for conſtancy in all good

O *Immutable everlaſting God, which in thine eſſence art the ſame for ever, and whoſe counſells, and purpoſes ſhall ſtand, more firme and ſtable then the faithfull witneſſe of heaven; we thy poore creatures, that ſoone fell from that happy ſtate, wherein thou haſt created us, and ſo made our ſelves liable to all changes, to be carried away with every wind, like reedes that are ſhaken with any blaſt, to be led by the ſuggeſtions of the divell, and the temptations of this wicked world, from that eternall truth and unchangeable rule of all righteouſneſſe, which our owne conſciences and the remnant of that true light, and naturall reaſon, which is left in us tell us to our faces ſhould not bee done, doe in all humility beſeech thee to forgive us what is paſt, and of thy free grace and mercy towards us, to illuminate our underſtanding*

to

to let us see and know what is truth, and what is right; and then kindle our affections and inflame our zeale towards that truth and thy glory, that we may love the same with all our hearts, and knit our soules unto it; and last of all strengthen us with thy grace, and stablish us with thy spirit, that we may continue constant in all our godly resolutions, that neither height nor depth, nor principalities nor powers, nor things present nor things to come, nor terrours nor afflictions, nor life nor death, nor any other creature whatsoever, may be able to change our mind from the truth, or to separate us from the love of God, which is in Christ Iesus, Amen.

IEHOVÆ LIBERATORI.

FINIS.

THE DELIGHTS OF THE SAINTS.

A MOST COMFORTABLE TREATISE of *Grace* and *Peace*, and many other excellent Points; Whereby men may live like Saints on earth, and become true Saints in heaven.

First delivered in a Sermon preached at PAULS *Crosse* the second day of December, being the second Sunday of the *Parliament*, and in other *Sermons* within the *Cathedrall Church* of Saint PAUL, *London*.

By GR. WILLIAMS, Bachelour in Divinity, and Parson of *Lhan-Lhechyd*.

Jehovæ Liberatori.

LONDON,
Printed by *George Miller*, for *Philemon Stephens* and *Christopher Meredith*, at the golden Lyon in PAULS Church-yard. 1635.

TO THE RIGHT HONOVRABLE, THE RIGHT Reverend Father in God, IOHN Lord Biſhop of *Lincolne*; *Lord Keeper* of the *Great Seale*, Grace and Peace.

Right Honourable,

TO edifie, *hath beene ever the* height *of my ambition*: hic ſcripto, ille voce prædicat, *ſaith* Clemens Alexandrinus; *a man may edtfie as well by writing as by preaching. I have ever* affected both; *and both mine, I acknowledge, are* like my ſelfe, *who God knoweth, and I confeſſe, am full of imperfections*, Quia animarum ſuſceperim curam, qui meam non ſufficerem cuſtodire, & factum eſt, ut docere inciperem prius quam diſcere, *as* S. Bernard *ſpeaketh. Yet I preſumed to preſent this little Treatiſe of* grace and peace *unto your Honours view*: (*not to ſeeke for any* ſhelter, *for what is good herein, will defend it ſelfe, and what ſavoureth of mine* infirmity, *I deſire it may be* pardoned *of all, and not* patroniz'd *by any*) *but onely to* teſtifie *my humble thankfulneſſe for thoſe manifold favours which I have received from your Lordſhip, who, in ſome ſenſe, may juſtly claime the ſame* intereſt *in me, as* S Paul *did in* Philemon, thou oweſt unto me even thy ſelfe: *for you commended me to my Tutor in the Vniverſity, you furthered my entrance into the Miniſtery, and after I had laboured, not* one night *with the Apoſtles, but* many daies and nights, *and got nothing but* afflictions *and puritannicall hatred in every place; your Lordſhip was a great comfort to me, and ſome* meanes *to helpe me to that*

little meanes I have: *And your last most honourable and* comfortable words, *and loving promise unto me* (*together with my thrice honourable, and ever truly loved Lord and Master and Mistresse, the Earle of* Montgomerie, *and his most truly religious Ladies loving respect unto me*) *have revived my* dejected spirits, *and given some life againe unto my* fainting studies: *In regard of which, and many others, your great favours unto me, I thought my selfe* obliged, *not onely by my* daily private prayers *unto God for your Lordship, but also by some* publike testimony, *to declare my most* humble thankfulnesse, *and dutifull affection unto your Honour. I confesse this is* unworthy *of your acceptance, but seeing it is the best* my meane condition *can affoord, I hope your* wonted love *to me, and my* ever ready service *and dutifull affection unto you, will* excuse *my boldnesse, and assure your Honour, that I am* one of those many, *which will ever heartily pray, that God,* the great Rewarder, *who hath most graciously blessed you, and made you great, would* still preserve *and keepe you in the favour of himselfe, and of your King, to the* glory *of Gods great name, the further* increase *of your owne honour, and the* good *of all godly men. And so most humbly craving* pardon *for my boldnesse, and taking leave, I rest,*

Your Honours most truly affected

in all duty and service,

GR. WILLIAMS.

TO THE THRICE HONOVRED

Sir *John Wynne*, Knight and Baronet, to his Right Worshipfull Sonne, Sir *Richard Wynne*, attendant in Ordinary upon the Prince his Grace, and one of the Gentlemen of his Privy Chamber, and to his two Sonnes in Law, those worthy Knights, Sir *Roger Mostynne*, and Sir *John Bodvell*, *grace be unto you, and peace*, &c.

Honoured Sir,

THose *many*, *great*, *daily favours* of your Worship unto me, ever since I came from my *Honourable Lord and Master*, *the Earle of Montgomeries* service, unto your parts, (which I professe have beene my chiefest incouragement of continuing like *Naboth* at *Ahabs* gate) and the *pious practice* of your Worship in all your actions; such *daily*, *private*, and *publike prayers* in your house, that meales are not more frequent than prayers; such *care*, not only to provide *spirituall food*, the preaching of Gods Word, to those hungry and thirsting Christians (that do gape and long for the same, as *the drie ground doth for raine in the time of drought*) in your Parish Church, and Market towne of *Lhan Rwst*, every second market day, but also by your owne continuall example, of comming, and never missing to come, *your selfe*, (while your health permits you) and *calling others*, to hearken unto that *divine exercise*, for the furtherance of the same. And then such kind and *loving entertainment* of us *Prophets*, and the *Prophets children* at your table, where we have *convivium Theologicum*: and are most commonly able to make a *Iury of Ministers* upon any controversiall point of Divinity, so as I am sure in Wales *none*, in England I think *few* have the like: and such a *desire* to have all the poore ignorant people of that countrey *instructed in the Catechisme and Principles of Christian Religion*, and many more such like *fruits of grace*. And likewise the worthy *service* unto your King, and the great

great good that you do unto your *countrey*, by the *reconciling* of many variances, the *puniſhing* of lewd offendors, *maintaining* the publique peace and tranquillity of all, and eſpecially the *relieving* of ſo many *poore* as you do, both at your *doores*, and by *your purſe*, for which you have ſo many prayers and interceſſours: *& impoßibile eſt multorum preces non exaudiri* (as S. *Chryſoſtome* ſpeaketh.)

I ſay *theſe things*, and many like *fruits of grace and peace*, that I might juſtly ſpeake of, would prove me to be *unthankefull*, and unworthy of your love, and, indeed, *unmindfull of my dutie* to God and his Church, if I did not *acknowledge* thoſe many kindneſſes, that I have received from your Worſhip, and likewiſe *ſet downe* ſome of thoſe *fruits of piety*, and good works, that you do both in Church and common-wealth, to be a *patterne unto your brethren*, to be imitated herein, and eſpecially to thoſe *three worthy Knights*, your ſonne and ſonnes in law, *and all the reſt* of your children and poſterity, which God hath bleſſed, *and bleßed them all* (I doubt not but for your ſake, and your moſt mild and vertuous *Ladie*, who brought a *bleſſing* unto your houſe) equall in grace, in vertue, and in all faire cariage, to the beſt mans children that I do know; that when they *ſee not you*, when you do ſee *the face of God in glorie*, they may ever ſee the *true records* of your *pietie* and practice, for their *honour* and *patterne* for imitation: For howſoever I, *duſt and aſhes*, am nothing, of none account, and ſhall *returne to nothing*, yet I hope I may ſay of this my poore labours of verity, as the Poet ſaid of his labours of vanity, that

——— *nec Iovis ira, nec ignis,*
Nec poterit ferrum, nec edax abolere vetuſtas.

And therefore I preſumed, *out of my unfained love*, to inſett your honoured name in the frontiſpice of this tract. Accept it as a token of *a thankfull heart*; for though you may have *many greater friends*, yet will I ever reſt in the number *of your trueſt* and faithfulleſt friends,

At your ſervice, wholly to
be commanded,

GR. WILLIAMS.

The Epiſtle to the Reader.

Gentle and Chriſtian Reader,

I *Muſt confeſſe this little Treatiſe, though it was not in a ſhort time* compoſed, *(for I preached it all in the Cathedrall Church of S.* Paul, *in my ordinary Lectures there) yet came it in haſt to be* printed; *for after I had preached the chiefe heads of moſt part of it at* Pauls Croſſe, *it was requeſted for the Preſſe, and I had not time* lambere fœtum, *to over-ſee it againe as I would: and becauſe my bookes and all my notes (ſave onely a few ſcattering papers that I brought with me) were farre from me, almoſt two hundred miles from* London, *I was faine to let it paſſe without any diligent ſearch for the quotations either of the Scripture places, or of Fathers, ſave onely what I bore in memory, and what were in my notes I brought with me. And by reaſon of my* abſence from the Preſſe, *I finde many faults committed in the printing, I gathered ſome of them together, and I pray thee (ſweet Chriſtian brother) take thy pen and mend them, and where thou findeſt any other, do the like, and I will take it kindly at thy hands, and my prayers ſhall be ever ready for thee. I hope the* matter will prove profitable, *and that is my greateſt deſire. For I take God to witneſſe, who is* fideliſſimus teſtis, *the moſt faithfull witneſſe, that my aime hath been alwaies* non ſcire ut ſcirem, nec ſcientiam vendere, *not for any gaine, either of credit or of profit, but for the gaine of ſoules, which is* uberrimus quæſtus, *the greateſt gaine in the world, to ſtudie and preach, and to do all that lieth in me, to diſcharge my duty; and therefore I ever affected* verum magis quam verba, *ſoundneſſe of matter rather than niceneſſe of words. If any man ſay I did but collect the ſame out of other mens works: I ſay ſo too, And I wiſh, he that ſaith ſo, would do ſo too:* Quia facilis eſt oblivio boni. *I gathered my ſtones out of many quarries, but I compoſed my frame my ſelfe. And I rejoyce in this, that* I deliver what I learned, and not what I invented, *as* Lyrinenſis *ſpeaketh. To the cenſures of malevolent minds, I do expoſe my ſelfe. Let them go on; ſay what they will:* Ego ſic vivam ut illis fides non habeatur. *I hope God will give me grace, to feare him, and not them: and I hope the godly Reader of this little Tract of mine, will find ſome profit by it; for the* moſt neceſſary, *and the* moſt frequent *points of* Divinity, *that do meet us almoſt in* every paſſage *of the Scripture, are here* fully handled: *Scarce* any Text *of the* New Teſtament *can be found, but ſome part of this Treatiſe will affoord ſome matter fit for ſome part thereof. What profit it will bring, I leave it to the event: If none, I hope God will eſteeme my labours* non ex eventu, ſed ex affectu, *not according to what it did, but according to what I deſire it ſhould do: ſo praying to my good God for thee, and for all men, and deſiring thee and all Saints to pray for me, I reſt,*

Thy true brother in Ieſus Chriſt,

GR. WILLIAMS.

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THE DELIGHTS OF THE SAINTS.

ROM. I. VII.

To all that be at Rome, beloved of God, called, Saints; grace be to you, and peace, from God our Father, and from our Lord Iesus Christ.

CHAP. I.

The diuision of the text; how requisite it is for all Preachers to love their people; and of the restriction of saving grace.

IN this Verse is set downe unto us, *the Desires and Delights of the Saints*; the desire of S. *Paul*, and delight of Christians: and therefore, as *Titus Vespasian* was called *delicia generis humani*, the delight of humane kind; so the contents of this my text may be more fitly termed, *Solatia Sanctorum*, the joy and solace of the Saints:

Iupiter Ambrosia satur est, est nectare plenus, Saith *Persius*; but neither the Poets *Ambrosia*, nor *Homers Moly*, nor *Plinies Centauria*, that preserve men (as they say) from all lustfull inchantments, can be so delightfull to the sonnes of men, as *grace* and *peace* are to the Saints of God; for as he that findeth the stone of *Thracia* is never after troubled; so he that findeth *grace* and *peace*, can never after be discontented. What therefore the Apostle wisheth unto them, I do wish the same unto all you: that is, *grace and peace, from God our Father, and from our Lord Iesus Christ.*

Wherein you may observe these three things.

1. *The Saints, to whom the Apostle wisheth these blessings, are plainely decyphered.*
2. *The blessings themselves, wherewith the Saints are delighted, are particularlye expressed.*
3. *The Authour of these blessings is here perspicuously described.*

First, the *Saints* are decyphered and described three waies.

1. *From the number, which the Apostle meaneth, all Saints.*
2. *From the place, where the Saints inhabit, in Rome.*
3. *From their proper differences, whereby they are distinguished:* And they are three, *viz.*
   1. *Their dilection.*
   2. *Their vocation.*
   3. *Their sanctification.*

The parts of the Text.

Secondly, the *desire* of the Apostle, and the *delights* of the Saints are expressed, From the *number* of blessings requested, and they be two,

1. *Grace.*
2. *Peace.*

Thirdly, the *author* and the fountaine from whence they flow: is said to bee *God the Father, and our Lord Iesus Christ:* and

Of these, by the assistance of God, in order: and

First, touching the *number* to whom the Apostle wisheth these blessings, two things are to be observed;

1. *Declaratio amoris:* The manifestation of the Apostles love.
2. *Restrictio gratiæ:* The restriction of the grace of God.

1. Point, The Saints described from their number. Two things observable. 1. The Apostles love. How Ministers should love their people.

1. In that he writeth to *all*, and wisheth grace and peace to *all Saints*, he sheweth how largely his love extended it selfe to the Romanes, *quòd effuso animo eos omnes complectatur*, saith [a] *Bucer*; that he loved *all*, remembred *all*, and excepted none of *all*; a speciall point required in Gods Ministers. For

a *Bucer. in hunc locum.*

Saint *Augustine* tells us [b] that *nihil præcipit Deus nisi charitatem, nihil culpat nisi cupiditatem*; God commandeth nothing but *charity*, and forbiddeth nothing but *cupidity*: It is therefore necessary in all, especially in us; for if we could speake with the tongues of men and Angels, that is, so many languages as men use to speake, more then *Mithridates* could, that had 22. languages, as *Volateran* saith; and so divinely and truly as the Angels of God, more mellifluously then *Origen, cujus ex ore non tam verba quàm mella fluere videntur*, out of whose mouth the honey did seeme to flow, as the *Magdeburgenses* out of *Vincentius* do report; yet without love our preaching would be no better then sounding brasse, or tinckling cymbals; for when our auditors are not perswaded we teach them out of love and charity, we can never perswade them to beleeve the truth and verity; but as *Theocritus* saith, τὰ μὲν καλὰ, καλὰ πέφανται τῷ φιλέοντι: *Quæ minimè sunt pulchra, en pulchra videntur amanti*, every thing comes well from him, to whom we are well affected. And therefore what Saint *Augustine* saith of every Christian, I may truly say of every Preacher; *Universa inutiliter habet, qui unum illud, quò universis utatur, non habet*; He hath all things in vaine that hath not charity, whereby he may rightly use all things. I wish therefore with all my heart, that all we Preachers would study, what lyeth in us, to lay aside all *maliciousnesse*, all suits and contentions in law, whereby our Ministery is made unfruitfull, and live in *love* and peace with all men; whereby, I assure my selfe, we should purchase more *spirituall gaine* by love, then all the *wealth* of the world would be unto us, that we should get by Law.

b *Aug. de Doct. Christ. l. 3 c. 10.*

Love to their people, how necessary for all preachers. *Volateran. l. 17.*

Origen how mellifluous he was. *Magd. cent. 3. p. 369.*

Theocrit. εἰδύλ. β.

Contention and law-suits to be shunned by all Ministers.

2. In that he writeth to all beloved of God, called Saints; it sheweth *the restriction of grace*; *fidelibus tantùm, & non alijs*; to the faithfull onely, and to none else, saith *Gorram*; *Non Romæ simpliciter manentibus, sed Deo dunt axat dilectis*; Not to all the *inhabitants* of Rome, but to all the *Saints* that were in Rome, saith *Theophylact*; and so Saint *Chrysostome* also, and all the rest of the Fathers (*qui dictorum intelligentiam expectant ex verbis potius quàm imponunt*, (as Saint *Hillarie* saith in another case) which rather seeke the true meaning of Gods Spirit from the words, then impose a false glosse upon the Text to corrupt the truth) doe from hence collect *a restriction of grace:* to the *Saints* of God, and not to the sonnes of Belial.

2. The restriction of saving grace. *Gorram in hunc locum.*

Theoph. in hunc locum.

Hilar. de Trin. l. 1.

Even so the Prophet *Esay* calling *every one that thirsted to come to the waters*, meanes none but those that thirsted; And our Saviour inviting *all that were wea-*

Esay 55. 1.

ry

ry and heavie laden, to come unto him to bee eased, meanes none but those that were weary: and the like we find almost in every passage of the Scriptures. Mat. 11. 28.

This restriction therefore of Gods grace, doth sufficiently confute *Pelagius*, *Hemingius*, *Huberus*, and all the rest of the *Arminian brood*, touching the doctrine of *Vniversall grace*; who say that God would have all men to be saved; and therefore as he gave his Sonne to die for all, so he offereth *saving* grace unto all; that all men might be saved, if they would themselves beleeve in Christ, and persevere in faith, according to the condition of the Evangelicall promises: and they doe further understand these Evangelicall promises, to be *so* offered, and so indefinitely left in the power of man, as that he may either of his *owne* will receive them and be saved, or reject them and be condemned. Vniversall grace confuted.

But for the fuller understanding of this one point, I will examine these two points: Two points examined.

1. Whether God, by his absolute will, would have all men to be saved.
2. Whether he gave Christ Iesus to die for all men, that they might bee saved. And

To the { First, I answer negatively. / Second, affirmatively. }

Chap. II.

Of the absolute will of God, and his conditionall will, and how they seeme divers and are not; the number of the Elect determined. Why God commandeth things wee cannot doe: why we pray for the reprobate; why grace is denied them, and what this doctrine should teach us.

OF the first I say then, it is not the *absolute will* of God that all men should be saved, or have *saving grace* given unto them; for if it were, I demand the reason why they are not saved? for, *Voluntati ejus quis restitit?* Who hath ever resisted his will? and I pray you looke in *Esay* 46. 10. *Psal.* 33. 11. *Pro.* 19. 21. &c. and then make me an answer. I. Point. Whether God would have all men saved. Rom. 9. 19.

If they say, that the cause hereof is not in the will of God that *offereth grace*, but in the frowardnesse of mans will that *refuseth grace*; I answer with Saint *Augustine*, that *Sic velle & nolle, in volentis & nolentis est potestate, ut divinam voluntatem non impediat, & divinam potestatem non superet*; So to will or nill, is in the power of him, that willeth or nilleth, as that it neither hindereth the divine will of God, nor especially surmounteth the power of God. *Aug. de corrept. & gratia, cap. 9. cap. 14.*

For otherwise, it were to make the will of God to depend upon the will of man, and to subordinate the first cause unto the second, which is contrary to the lawes of *Nature*, And (as Saint *Augustine* speaketh) it were to make the *weake and the peevish* will of man, of more power and might then the *omnipotent* will of God, whereof Saint *Ambrose* saith, *Voluntas ejus, potestas ejus*; his will and his power are both a like; because he can doe whatsoever he will doe; for if God would have men to be saved, and men by their nilling or refusing, will not be saved; then certainely, *Dei voluntas superata est hominum voluntate, & infirmissimis nolendo impedientibus, non potest facere potentissimus quod vult*; The will of God and his desire is overcome by the will and denial of man; so that by the nilling of the most *base and impotent* creature, the will of the *most powerfull and omnipotent God* is made void and frustrated. Will of God never frustrated. S. *Ambr. in* 5. *Luc.* S. *Aug. in Enchrid ad Laurent. c.* 97.

And therefore, as *Tertullian* said of the heathenish Romanes, (because they had a law, that their *Emperour* might not deifie any man to be a god, unlesse he were approved by the *Senate*) that the deity depended so upon mans favour, *ut si deus homini non placuerit, deus non erit*, as that if god pleased not men, he should not be a god; *quia homo jam deo propitius esse debebit*; because man had that power, to shew such favour unto god, as either to make him or to *Tertul. in Apolog. c.* 5. The Romanes practice about their gods.

marre him; to give him his Deity, or denie his *Esse*.

Even so deale these men with the will of God, *de salvandis hominibus*, touching the saving of men; it must stand to the curtesie and liking of men; If men *like* to beleeve, and *will* receive grace, then Gods will shall stand, that he shall have men saved, and so his desire shall be effected; but if men will not *yeeld* unto his desire, but refuse grace to be saved; then his *desire* shall be void, and his *will* of none effect: and so by this meanes, if men will not, God shall have no man saved.

S. *Aug. de bono pers.*

But the Word of God, and the learned Fathers teach us otherwise; that, touching those he will have saved, *Iubet credere, & facit ut credant*, hee biddeth them to beleeve, and he worketh faith and beleefe in them: And so Saint *Gregory* saith, *Superna gratia prius agit in nobis aliquid sine nobis*, The heavenly grace doth first worke in us without us, before we can worke with it: So another saith, *Deus obsignavit pactum in cordibus electorum per internam regenerationem, quam ille ipse operatus est in ipsis*: God sealeth his covenant in the hearts of his chosen by an inward regeneration, which regeneration he himselfe worketh in them.

Greg. Mor. l. 16. c. 10.

Abbas de ver. grat. Christi.

God worketh all graces in all that he will have saved

As therefore he worketh grace, faith, hope, and charity, and all other spirituall graces in all those that are saved, so would he worke the same in all, if hee would have all to be saved,

2 Pet. 3. 9. 1 Tim. 2. 4.

Ob. But against this it may be *objected*, what Saint *Peter* saith, that *he would have all men to be saved*, and to come to the knowledge of his truth; And therefore, either there are divers and *contrary wils* in God; or els it is his will, that all should be saved, but yet are not; because they will not beleeve.

The will of God is not divers. *Damasc. l. 2. c. 46.*

Sol. I answer: That the will of God is diversly distinguished by the Doctors,

As *Damascen*, into an { 1. *Antecedent* / 2. *Consequent* } will.

Lib. 1. d. 45.

Lombard and the Schoolemen,

Into his { 1. *Signified* / 2. *Well-pleasing* } will.

Lib. Exhort. ad castitatem.

Tertullian, into his { 1. *Efficient* / 2. *Permissive* } will.

Whereof hee calleth the first *voluntas pura*, and the other *voluntas indulgentiæ*.

Enchirid. cap. 102. & 103.

Saint *Augustine*, into his { 1. *Effectuall working*, and omnipotent will. / 2. *Not working*, or not efficient will. }

Others into his { 1. *Absolute* / 2. *Conditionall* } will.

Others into his { 1. *Secret* / 2 *Revealed* } will.

And yet all these, and all such like distinctions of Gods will, if they be diligently observed and well understood, doe fall into the same end, and doe no waies prove either divers wils to be in God, or any contradiction to be in the will of God; For it is most certaine, that as the *essence* of God is *most simple*, without composition or division; so the *will of God*, which is nothing else but his eternall decree concerning all things, is one and the selfe same, *immutable and unresistible*; in so much that the wicked, who as much as in them lieth, doe resist the will of God revealed and commanded unto us in his Word, yet notwithstanding, will they nill they, they fulfill the will of God decreed in himselfe from all *eternity*; as you may see most plainely in the example of *Pilate, Herod, and the wicked Iewes*, who in crucifying Christ, rebelled and resisted the will of God revealed in his Word, yet herein they did performe the *secret will* of God, which before all worlds he had determined should be done, as Saint *Peter* sheweth: *Et sic in hoc ipso, quod contra voluntatem Dei fecerunt, de ipsis facta est voluntas ejus*; And so in this very thing, wherein they did against Gods will, God

The wicked offending God, do thereby effect the will of God.

Acts 2. 23. *Aug. in Enchirid. cap. 98.*

God effected his owne will, *Et de his, qui faciunt quod non vult, facit ipse quæ vult*; And touching theſe men, which doe againſt his will, hee doth whatſoever he will.

Idem de cor. & gratiâ.

Quia voluntas Dei { *Alia, quam fieri vult à nobis.* / *Alia, de nobis,* } For ſaith *Zanchie.*

Zanch. cap 3. de Nat. Dei.

The will of God is either that, which he would have done of us, or that, which he meaneth to do concerning us.

And if this ſeeme to be divers and contrary, that he ſhould *command* one thing and *doe* another; as to command *Abraham* to ſacrifice his Son, and yet to hinder it; to command *Pharaoh* to let *Iſrael* goe, and yet to harden his heart, that he could not let them goe; to command the wicked to keepe his lawes, and yet to deliver them to vile affections, to doe thoſe things that were not convenient; to ſay, he willeth all to be ſaved, and yet to decree their reprobation. &c.

Will of God ſeeming divers. Gen. 22. 2. & 13. Exod. 8. 2. c. 4. 21. & c. 7. 3. Deut. 6. 2. Rom. 1. 26.

Sol. I anſwer: That herein indeed it *may ſeeme* to be divers and contrarie; but that is not in reſpect of his will ſimply conſidered; but

How his will ſeemes divers.

1. Partly, in reſpect of the *divers things, which God willeth.*
2. Partly, in reſpect of the *divers manners*, wherewith he ſeemes to will the things that he willeth. For

1. He willeth { 1. *Good.* / 2. *Evill.* } *Sed alio atq; alio modo*; But not after the ſame manner; For he willeth *good ſimply* of it ſelfe, and for it owne ſake; and he willeth *evill, ſed propter bonum,* but for to effect a further good; as he willed the death of Chriſt, but for the ſalvation of all the Elect: And therefore the firſt is called *voluntas placens*, his well-pleaſing will; and the ſecond is called *voluntas permiſſiva*, his permiſſive will; and

1. God willeth divers things, and how.

2. Sometimes he willeth things *ſimply*, and this is alwaies performed; and therefore this is onely the will of God properly ſpoken; and ſometimes hee wils things *conditionally*, as when he willeth all to be ſaved, if they beleeve; and this is not alwaies fulfilled: and therefore properly cannot be ſaid to be the will of God, becauſe his will properly taken, is alwaies abſolute and moſt certainely accompliſhed.

2. God willeth things divers waies.

The conditionall will of God is not properly the will of God.

And ſo in all the Commandements of God, wee muſt underſtand the will of God to be either { 1. *Declarans.* / 2. *Efficiens,* }

Zanch. quo ſupra.

The firſt is that, which ſheweth what ſhould be done, and ſo the Law is called *doctrina*, a rule, which ſheweth us what pleaſeth or diſpleaſeth God.

Lex quomodo dicitur. 1. *Doctrina.* 2. *Mandatum.*

The ſecond is that, which cauſeth us to doe what is pleaſing to him, and ſo the Law is called *mandatum*, when he maketh the Elect to walke in his paths, or worketh faith in their hearts to beleeve in Chriſt. The 1. may be broken by the wicked. The 2. cannot: for *my counſell ſhall ſtand, and my will ſhall bee done*, ſaith the Lord.

Ezek. 11. 20.

Eſay 46. 10.

Ob. But then it may bee objected: that the wicked ſinne not, becauſe they doe not *breake*, nor do any thing againſt the *abſolute* and proper will of God.

I anſwer: That ſinne is not defined to be the tranſgreſſing of the ſecret will of God, which cannot be broken, but of his declared and revealed will, which onely ſheweth what is pleaſing or diſpleaſing to him.

Sin what it is.

Zanch. lib. 3. cap. 4. de Nat. Dei.

Hereby then you ſee the will of God is onely one, immutable and unchangeable; and that, although he giveth his Law unto all, yea, both *legem operandi, & legem credendi*, to ſhew what ſhould be done, and likewiſe what ſhould be beleeved; yet it is not his *abſolute* will that all men ſhould either doe or beleeve the ſame, that they might be ſaved; For if it were, *who could reſiſt it?* God therefore doth not ſo confuſedly propoſe his *ſaving* grace, as to leave it in the will and power of man, either to *receive* it, or to *refuſe* it; but he hath determined the ſet number of them that ſhall receive it, as you may ſee moſt plainely, * that *ſo many did beleeve, which were preordained of God to beleeve.*

Rom. 9. 18. God hath determined the number of his elect.

* Act. 2. 47.

Ob. But then you will say againe, Why doth God bid us to doe, or to beleeve, when as it is impossible for us, of our selves, to doe the same?

I answer: That he doth it,

In respect of { 1. *The Wicked.* 2. *The Godly.*

Why God commanderh the things we cannot doe. 1. In respect of the wicked. 2. In respect of the godly. *August.*

1. To restraine the *impiety* of the wicked; or if notwithstanding Gods admonition, they grow worse and worse, then shall they be *inexcusable in the day of wrath*, and God shall be *justified in his sayings*, and cleere when they are judged.

2. That the godly might hereby see what they *might* have done in *Adam*, and what they *may* doe in Christ; and therefore to pray for grace from him, to performe duties required of them; for *Vt præcipit Deus quod vult, ita dat gratiam implere quod præcipit*, As God sheweth them, what he would have done, so he giveth them grace to doe it.

Ob. But yet it may be, the wicked will object that this is plaine *delusion*; to bid them do, and beleeve; and yet never to will that they should do it.

That God deludeth no man.

Sol. I answer; that to shew what is his will, that is, well-pleasing to him, and to promise life if they doe it, or punishment if they doe it not, is no delusion, though he gives them no power to doe the same; and this our Saviour sheweth in the Parable of them that were bidden to the wedding. For the first were bidden, *and came not*; the second bidden, *and compelled.* Did he delude the first, because he did not compell them? No waies; for he *bad* them; a sufficient token of his love; and they *refused*, a sufficient contempt to deserve exclusion: and yet the *absolute* will of the King was not the same in both: for he did but *barely* bid the first, to shew what he liked, *voluntate declarativa*, but hee *compelled* the second, to shew his *absolute will*, that he would have them come.

Luk. 14. 23.

Even so, when God sheweth the wicked what is pleasing to him, and the duty of them, and thereupon promiseth a reward if they doe it, or punishment if they doe it not; he doth no way *delude* them, though he doth not give them power to performe this duty of theirs.

God doth justly with the wicked.

When therefore he *biddeth* the wicked to come unto him, and they *refuse* to come; if ever after they be excluded, then surely, *culpa non est vocantis sed renuentis*, the fault is in him that *refuseth*, and not in him that *calleth*: and therefore, *meritò perijt ægrotus, qui non medicum vocat, sed vltrò venientem respuit*, The languishing sonne doth worthily perish, which not onely seeketh no Physitian, but also *refuseth* the heavenly Physicke offered unto him, saith S. *Augustine.*

God sheweth mercy to the godly. Exod. 33. 19.

But if we looke further, and see God *compelling* the one, by working grace and repentance in his heart to do his will, and to beleeve in Christ, this is his mercy, *for hee hath mercy on whom he will have mercy*; and if he doth not compell the other, that is his justice, for *there are vessels of wrath, prepard for destruction*; and so as Saint *Augustine* saith, *huic fit misericordia, tibi non fit injuria*; he sheweth mercy unto the one, and he doth no wrong unto the other.

Rom. 9. 22.

Aug. de Benedict. Jacob & Esau.

All this Saint *Augustine* sheweth by this comparison, *sicut pluit Dominus super segetes & super spinas, sed segeti pluit ad horreum, spinis ad ignem, & tamen una est pluvia:* As the Lord raineth upon the good corne, and upon the briers and thistles; upon the corne, to ripen it for the barne; upon the thornes and bryers, to fit them for the fire, and yet the selfe same raine doth both: even so the will of God, that is, *voluntas declarativa*, the Word of God is preached both to the good and bad; to the good, for their conversion, and to the bad for their further confusion; because they are made hereby without excuse: * and of this *firmissimè tene* (saith Saint *Augustine*) *eos, quos vasa misericordiæ fecit, perire non posse; nec quemquam eorum, quos non prædestinavit ad vitam, ullatione posse salvari*; Be sure that none of the vessels of mercy can perish, nor of those, whom he hath not predestinated, can any waies be saved.

* When they would not obey the same. *Aug. de fide ad Petrum, c. 35.*

No elect can bee damned, no reprobate saved. *Idem ad Syn. Presb. Ep. 106.*

And he sheweth the reason hereof elsewhere, saying: *Si omnes liberarentur, lateret quid peccato per justitiam debeatur; si nemo, quid gratia largiretur*; If all should be saved, what in justice was due for sinne should not have beene

Why all men are not saved.

knowne;

knowne; if none, the goodneſſe of grace had not beene ſeene; therefore hee giveth grace to ſome, *to ſhew the riches of his mercy*, and hee denieth it to others, *to ſhew the equity of his juſtice*, to puniſh man for ſinne. And

For the decree of reprobation, *non ponit neceſſitatem damnationis, niſi intercedente peccato, & quidem conſequutivè, quia non cauſaliter eſt a reprobatione damnatio*; the ſame being nothing els, but *decretum non miſerendi*, a decree of not having mercy, it doth not impoſe a neceſſity of damnation upon any man, but in reſpect of his ſinne, that goeth betweene; for which ſinne *juſtiſſimè ordinavit eos ad pœnas*, he hath moſt juſtly decreed their damnation, that is, their puniſhment. *Idem Ibid.* Decree of reprobation, what it is.

And therefore, *qui liberatur, habet unde gratias agat, qui damnatur, non habet quod reprehendat*; He that is delivered, hath that for which he ſhould be thankfull; and he that is condemned, hath nought but his owne ſinnes, that he can reprehend; for *ſi in remittendo debitum, bonitas; in exigendo, æquitas; tum nuſquam apud Deum invenitur iniquitas*; If in remitting debt we ſhew piety, in demaunding our due, equity; then no way with God can wee finde iniquity. *Idem de bono perſeverant.*

Hereby then you ſee, that although in reſpect of *the merits of Chriſts Paſſion, the worthineſſe of his Perſon*, and *the power of his will*, one drop of his bloud were of ſufficient worth to expiate the ſinnes of the whole world, as S. *Clement* ſaith, *Modicam guttam ſanguinis Chriſti propter unionem* πρὸς λόγον *pro redemptione totius humani generis ſuffeciſſe*: the leaſt drop of his bloud, by reaſon of his hypoſtaticall union with the Deity, were and is a ſufficient pay, ranſome, and ſatisfaction for the ſinnes of all men; yet that it is not the *abſolute* will of God to give that grace unto all, to apply his death, or to lay hold upon his paſſion for their ſalvation. Chriſt his death of ſufficient merit to ſave all.

And therefore, our Saviour Chriſt himſelfe *excepteth* thoſe, whom he meaneth not to beſtow his grace upon, from his ſociety, *I came not to call the righteous*; he *excludeth* them from his prayer; *non pro mundo rogo*, I pray not for the world, that is, *pro impijs*, ſaith S. *Hierome*, or for thoſe, *that wholly addict themſelves to the world*, ſaith S. *Bernard*, or *qui ſequuntur concupiſcentiam carnis*, which follow the luſt of the fleſh, ſaith S. *Auguſtine*; and he *forbiddeth* us to give them the holy pledges of ſalvation; *Give not that which is holy unto dogs:* and S. *Paul* here doth not ſo much as *wiſh* any grace, that is, any *ſaving* grace unto them: and the Prophet *David* doth abſolutely pray againſt all grace to be given them, ſaying: *Let their table be made a ſnare, ever bow downe their backs*, and let that, which was for their wealth, be unto them an occaſion of falling. Mat. 9. 13. Ioh. 17. 9. Pſal. 69. 22.

And therefore S. *Auguſtine* ſaith, *ſi certa eſſet Eccleſia, vel ſi certi eſſent illi qui prædeſtinati ſunt in ignem æternum ire cum Diabolo, tum nec pro ijs oraret Eccleſia plus quam pro ipſo Diabolo: inde autem oramus, & pro ſalute omnium operam damus, quia de omnibus bene ſperamus*: If the Church were certaine, or if we knew them that are predeſtinated to everlaſting fire with the Divell and his Angels, then would we pray no more for them than we do for the Divell; but we do therefore pray for all, becauſe, *propter ignorantiam*, we know them not that are reprobates; *ſed juxta judicium charitatis*, but according to the judgement of charity, we do hope well of all, to be elected. *Aug. de Civit. Dei lib. 21. cap. 24.* Why we pray for the reprobate.

To the faithfull therefore, we wiſh χάριν καὶ εἰρήνην; *grace and peace*; but to the wicked, *fire and brimſtone, ſtorme and tempeſt*, woes and curſes, this is their portion for ever.

And the *reaſon* of this deniall of grace unto the wicked (for though there is no *precedent cauſe* of Gods will, yet as (*Zanchie* ſaith) there is alwaies a *juſt reaſon* of his will) in reſpect of themſelves, (beſides many other) may be ſaid to be threefold. *Zanch. ibid. de nat. Dei.* Why ſaving grace is denied to the wicked.

1. Becauſe Satan, as a prince of this world, *ruleth in the hearts of theſe children of diſobedience*, and they give themſelves wholly to follow his wicked ſuggeſtions; for as the godly, *utuntur mundo, ut fruantur Deo, ita impij utuntur Deo, ut* 1. Reaſon.

fruantur mundo, do use the world that they may enjoy God; so the wicked do onely make use of God, that they may enjoy the world: And therefore, what reason have they to expect any *grace* from Christ, that give themselves wholly to the *service* of Antichrist?

2. Reason.

2. Because that, although the Sonne of God did sweat the drops and clots of bloud in his agonie, and that in such quantitie, that it trickled downe to the ground, to blesse the earth that was accursed for the sinne of man, and as *Lucan* saith, of noble *Tullus*, so I may farre better apply the same to Christ, and say

Lucan. l. 9. Scinditur avulsus, nec sicut vulnere sanguis emicuit lentus; rupto cadit undique venis; discursusq; animæ diversa in membra meantis intercepto aquis nullius vita perempti est tanta dimissa via. Lucan. l. 3.

Sanguis erant Lachrymæ, quæcunq; foramina novit
Humor ab his largus manat cruor: ora redundant,
Et patulæ nares, sudor rubet, omnia plenis
Membra fluunt venis, totum est pro vulnere corpus,
His teares were blood; from every pore
Where nature vented moisture heretofore,
His mouth, his nose flowes bloud; his sweat is red;
His running veines, all parts be bloodied;
And his whole bodi's but one wound become.

Lament. 1.

And as his eyes were full of teares and his body full of stripes, so was his heart full of sorrowes; so full that he might justly demand, in *Ieremies* words, *an ullus dolor sicut dolor meus*, whether there was ever any sorrow like unto his sorrow? and we might answer with *Niobe*

Nec similis toto mœror in orbe fuit, no griefe in all the world was like unto his griefe; his whole life being but a map of sorrow, and his whole body wholly wounded; so that the remembrance hereof is so powerfull and effectuall to the godly, that *nihil adeo grave, quod non æquanimiter toleratur si Christi passio in memoriam revocetur*; they thinke nothing too much to doe, nor any thing too great to suffer for his sake, that suffered so much for them.

Greg. in Moral.

Yet this curled and wretched world, these generations of vipers, do tread under feet the Sonne of God, and count the *bloud of the Testament*, as an unholy thing, and despise the *spirit of grace*; and therefore the blessed Apostle telleth the Church of *Philippi*, weeping, that *They are the enemies of the Crosse of Christ, whose God is their belly, whose glory is their shame, whose end is fearefull damnation:* and this very reason Saint *Iohn* toucheth, when he saith, that *Christ came into the world, and the world received him not*, but did unto him whatsoever pleased them.

Heb. 6.

Phil. 3. 18, 19.

Iohn 1. 11.

3. Reason.

3. Because that, although the Saints and servants of God have done them no hurt; for *Iustus quid fecit?* What hath the righteous done? yet they despise them, and trample them under feet, as the clay in the streets; *dementia insanabilis*, their rage is *implacable*, their madnesse *incurable*, and their malice *intollerable*; *& faciunt unitatem contra unitatem*; and they conspire together against the godly, and especially against the *Ministers* of Christ, whose preachings are accounted but as *Cassandra's* propheste, and themselves deemed worse then *Iustinians* Orators: And our Saviour objecteth these three reasons against the Iewes:

Ioh. 8. 44. *Vide* 2 Esdras 1. 28, 29, 30. Luk. 13. 34.

1. *Ye are of your father the divell, and the will of your father ye doe.*

2. *How often would I have gathered you*, and ye would not? heere is contempt against himselfe.

3. *Thou killest the Prophets, and stonest them that are sent unto thee*; here is cruelty against his Ministers: and therfore as *they regard not to know God*, so God regards not them, but gives them over unto three fearefull traditions:

Rom. 1. 28.

The wicked delivered to three fearefull traditions.

1. To the lust of a wicked heart:

2. To most vile and base affections:

3. To a reprobate sence, to do those things that are not convenient: whereby it comes to passe, that all of them, *impiè vivendo, fictè sperando, justè desperando, miserè pereunt*: by living most wickedly, and yet hope for pardon through-

out

out all their life, most vainely, and then despaire of pardon at their death, most justly, they doe most miserably perish *to everlasting death*, where (as Saint *Augustine* speaketh) *nec tortores deficiant, nec torti miseri moriantur, sed per millia millia annorum cruciandi, nec tamen in secula liberandi*, neither tormentors are wanting, nor the miserably tormented any waies eased, but for thousand thousands of yeeres plagued, and yet never to bee delivered; and there shall bee (saith *Isidorus*) *semper velle quod nunquam erit, & semper nolle quod nunquam non erit*, a will never satisfied, and a nill never gratified; *never injoying* the ease they would, and *alwaies suffering* the paines they would not.

Aug ser. 55.

Isidor. tom 1. de summo bono.

Oh then (beloved Brethren) let this one point of Doctrine teach us a double instruction.

What the former doctrine should teach us.

1. To terrifie the wicked from their sinfull waies; for they may assure themselves, that, so long as they remaine wicked, they have no promise of grace, but a most fearefull expectation of eternall destruction: And

1 To terrifie the wicked from their sins.

Si durus est hic sermo; If this be a hard saying, it is so, *quia cor durius*, because their hearts are harder; for if they *returne* unto the Lord, the Lord will soone *receive* them; but if God *offereth* grace and they *refuse* the same, then the heavens may wonder and the earth may tremble, if we tremble not at the consideration of this doctrine.

For if the Sunne did stand still at the prayer of *Ioshuah*, if it retired tenne degrees in the diall of *Abaz*, at the word of *Esayas*, and was darkened at the Passion of our Saviour; then no marvell if it stood still, and *never moved*; if it retired to the uttermost parts of the world, and *never returned*; or bee utterly darkened, and *never inlightened*, for very shame and wonder, that *light should come into the world*, and yet *men should love darkenesse more then light*, that the *grace* of God should bee *offered*, and yet that *grace* should be *refused*.

Iosh 10.13. Esay 38 8. Mat 27.45.

Ioh 3.19.

And if mount *Sinai* trembled at the giving of the Law, or the walls of *Iericho* fell downe, when the Priests sounded their trumpets, and the earth quaked at the passion of our Saviour, (as fainting under such a hideous burthen, that the most accursed sonnes of *mortall men*, should put to death the most blessed Sonne of the *immortall God*) then no marvell if the whole world *trembled*, to see the wicked making no account of this Law; or if the Fabricke of heaven should fall, when the Priests and Preachers of Gods Word doe sound the trumpets of *vengeance* against the *transgressors* of this Law; or if heaven and earth should be dissolved into their ancient *Chaos*, when truth it selfe shall threaten *vengeance* to the refusers of his *grace*, and assure woes and *curses* to the enemies of his *Crosse*, and despisers of his *Spirit*; and yet for all this, that they should still continue *feareless* and *careless* in their most vile and abominable courses.

Exod. 19.18. Iosh. 6.20. Mat. 27.51.

But indeed, the heavens and the earth are reserved for that *great and terrible day*, which is to come; and they are now sustained for the good of the *Saints*, and the further condemnation of the wicked, which will *hastily* come upon them, if they doe not *speedily* repent.

2 Pet. 3.7.

2. This should perswade the good and godly Saints, *to have nothing to do with the fooles of wickednesse*, but to separate themselves from the society of wicked men, as the Apostle teacheth, 2 *Cor.* 6.17, 18.

2. To cause the Saints to separate themselves from the wicked. Ephes. 5.7.

CHAP.

CHAP. III.

That Christ died for all men; the word all *how taken; the Reasons why Christ died for all; the Objections answered; the End of Christs death twofold; why the wicked are condemned.*

2. Point. That Christ died for all men. 1 Tim.2.6. Heb.2.9.

DE 2. Whether *Christ Iesus* came into the world to die for all men, that all men might be saved, if they would receive him and believe in his name: I answer, that he did: for so the Apostle teacheth, *that he gave himselfe a ransome for all men*; that he tasted death *for all men*; and S. *Iohn* saith, that he is the *propitiation*, not only for our sinnes, whereby he meaneth the *elected Saints*, but also *for the sinnes of the whole world*, that is, of all the men in the world.

1 Ioh.2.2. The foresaid testimonies answered. Acts.10.38.

But to these and all other such places, it is answered,

Mar.1.5.

1. That either *all* is put for *many*, as *he healed all that were oppressed of the Divell*, that is, very many; or *all* that came unto him, or *all* that besought him; and so it is said, that *all the land of Iudea, and they of Ierusalem, went unto Iohn the Baptist*, and were *all baptized* of him, that is, abundance of people, whole multitudes went unto him, and not every *particular* man whatsoever.

Mat.4.23.

2. Or els, that *all* is put, *pro singulis generum, non pro generibus singulorum*, for all of one kind; as where Christ is said to have *healed all sicknesses and diseases*; the meaning is, that hee healed *all kind* of diseases, or diseases of all kind, leprosie, palsie, feavers, &c. and not that he healed *every particular* man that was diseased: The like phrase is used, *Acts* 10.12, &c.

The word *all* taken three wayes.

For it cannot be denied, but that by *all* is understood,

1. For all the elect.

1. Somtimes the *elect* onely, as *Ioh.*12.32. and *if I were lift up from the earth*, that is, upon the crosse, *I will draw all unto me*, that is, all the elect; and so it is understood in many other places of the Scriptures, as *Esa.*54.13. *Ier.*31.34.

2. For all the reprobate.

2. Sometimes the *reprobate* onely, as *Phil.*2.21. *All seeke their owne, and not that which is the Lord Iesus*, that is, all the reprobates and wicked men do onely seek for their own profit and pleasure, and not the glory of the Lord Iesus: And so it is said, that *no man received the testimony of Christ*, that is, none of all the reprobates and worldly men received the testimony of Christ.

Ioh.3.32.

3. For all men generally.

3. Somtimes *the elect and reprobate*, as *Rom.*3.23. *All have sinned, and are deprived of the glory of God.*

And therefore they say, that where Christ is said to have died *for all men*, and to be the reconciliation for the sinnes *of all men*, or for the sinnes of *the whole world*, it must be understood of *many*, as *Mat.*26.28, *This is my blood of the new Testament, which is shed for many, for the remission of sinnes*; or els it must be understood *of all the faithfull only*, and none else.

The foresaid answer rejected. All, or the world, not to be referred onely to the elect.

But to this faire seeming glosse of these men I answer, that although this distinction or *restriction of all*, in many places, may hold good, *for many*, or *for all of one kind*; yet in this case, where Christ is said to have died *for all*, all must not be restrained to the elect onely; for so S. *Iohn* saith, that he is not the reconciliation *for our sinnes onely*, that is, for the elect onely, *but also for the sinnes of the whole world*: And where it is said, that *God gave his Sonne to die for the world*, and Christ saith, that he came *to save the world*, we must not restraine the world to the elect onely, but rather for *all the men* of the world; for where it is said, *God so loved the world, that he gave his onely begotten Sonne, that whosoever believeth in him, should not perish, but have everlasting life*; if we should say, that by the *world* here is understood the *elect*, this whole sentence of Christ would prove to be full of absurdities.

1 Ioh.2.2. Ioh.3.16. & Cap.11.47.

For that were a strange saying: God so loved the *elect*, that he gave his onely begotten Sonne, that *whosoever* of the *elect* should believe in him, should not perish, but have everlasting life.

Vide Concionem 2. Gods love to the world.

And therefore it must be understood of *all men in generall*, that God gave his Sonne

Sonne *for them all*, that whosoever of them all should believe in him, should not perish, but have everlasting life: And so *Prosper*, *Fulgentius*, and diverse others after S. *Augustine*, do averre, that God gave his Sonne to die *pro toto genere humano*, for all mankind, and that Christ offered himselfe a sacrifice for the sinnes of *the whole world*; and therefore commandeth us, to preach the Gospell of faith and repentance *unto all men*, good and bad. Mat 28. ult.

And so the Apostle sheweth, that some *shall deny the Lord that bought them*: And S. *Paul* biddeth us, *not to destroy him with our meat, for whom Christ died*: and in many other places it appeares most manifestly, that God gave his Sonne to die for all men. 2 Pet. 2. 1. Rom. 14. 15. Heb. 10. 29.

And the reason hereof may be said to be twofold. Why Christ died for all men.

1. That all men might have a remedy *and a Saviour*, if they themselves would receive *grace*, and lay hold on the same. 1. Reason.

2. That God might be *just fied in his saying, and cleare when they are judged*, which otherwise could not be; For how could he lay it as a sinne to their charge, to *refuse the grace of Christ*, if Christ were never sent nor intended to be sent for them? And therefore God sent his Sonne to die for all, that *all* might be saved, if they would receive him; or be justly condemned, if they did neglect him; for seeing God gave the *meanes* to helpe them, and they *neglected* this meanes, then are they without excuse, and they have not a word to speak. 2. Reason. Rom. 3. 4.

Object. But against this it is objected, that he came *to give his life a ransome for many*, *Mat.* 20. 28. *Esa.* 53. 11. therefore not for all; *for his sheep*, *Ioh.* 10. 15. therefore not for the goats; *for his friends*, *Ioh.* 15. 14. *for his Church*, *Eph.* 5. 25. *for them that believe*, *Rom.* 3. 22. *and for them that obey*, *Heb.* 5. 9. therefore not for his *foes*, not for *aliens*, not for *infidels*, not for the *disobedient*, and such like.

Sol. I answer; that for the understanding of these, and all such like places, we must remember that *the intention* and purpose of God, in sending his Sonne into the world, is twofold. The purpose of God in sending his Sonne, twofold.

1. Generall, that all men might have a sufficient remedy given, proposed and offered unto them, to save them, if they accepted the remedy; or to make them without excuse, if they refused or neglected the same. 1. Generall.

2. Speciall, that (seeing God did fore-see the maliciousnesse of man would not of it selfe regard it) by the assistance of his more *especiall* grace, working in the hearts of his chosen, they should yeeld to accept and apply the grace of Christ for their salvation. 2. Speciall.

And so God gave his Sonne *to die for all*, in the first sense; but not in the second sense, with a purpose to work the *application* of his death in all, for the salvation of all; but onely (as I said before) to shew his *love* in giving him, and to make them without excuse for neglecting him: And he gave him for his sheep, for his friends, &c. with a *speciall intent* to help their imbecillity, to work grace in their hearts, to make them lay hold and apply the benefits of his death for their eternall salvation; and he gave him for the goats and for his enemies, to save them, if they would *believe* in him, and to be the cause of their further condemnation, because they do reject him. In what sense Christ is given for all men.

And now, by this one distinction, I may easily answer to all Objections: For.

Object. 1. In that they say, for whom Christ *died*, for them he *interceded* and prayeth; and for whom he prayeth not, for them he died not; for none would offer the *sacrifice* of his *body* for them, for whom he would not offer the *sacrifice* of his *lips*: but for the wicked and reprobates he prayeth not, *I pray not for the world*, *Ioh.* 17. 9. therefore, for the wicked reprobates, he died not. Ioh. 17. 9.

Sol. I answer; that for whom he died with a *speciall intent* to work the effectuall application of his death, thereby to save them, *for them he prayed*, that so his death might be effectuall for them; *& è contra*, for whom he prayed not, I confesse he died not, with an intent to work the effectuall application of his death,

death, thereby to save them, but only to procure them a sufficient remedy to be saved, if they would, thereby to shew his love in giving this remedy, and to make them without excuse for neglecting the same.

Ob. 2. In that they say, Christ died for those only, in whom he hath attained the *end of his death*; for that, whatsoever attaineth not unto his end, is done in vaine, and argueth want of wisdome or power in the agent: But *the end of Christ his death*, that is, salvation, is attained unto *onely in the elect*, *Mat.*16.16. *Ioh.*3.36. and therefore his death was onely for the elect.

The end of Christs death twofold. 1. End.

Sol. I answer to the *minor proposition*, that the end of Christs death is twofold.

1. The *salvation* of the elect, by applying his death unto them, through the speciall working of his grace.

2. End.

2. The manifestation of his love, and making the wicked without excuse, for not receiving his grace; he onely *dying* for these, to these ends, but not working in them the speciall *application* of his death, for the saving of their soules. And so the end of Christs death is indeed attained unto, both in the elect and in the reprobate.

Eph.1.7. Col.1.14.

Object. 3. In that they say; For whom Christ died, for them he *made full satisfaction* for their sinnes, as the Apostle sheweth, *In whom we have redemption through his blood, the forgivenesse of sinnes, according to the riches of his grace*: but Christ made not any *satisfaction* for the sinnes of *the reprobate*; for if he had, then God in justice could not punish them for those sinnes, for which Christ had fully satisfied: therefore it cannot bee that Christ died for the reprobates.

Why the wicked are condemned: for not applying the merits of Christ.

Sol. I answer; that Christ made sufficient satisfaction for the sinnes of the reprobates, and yet God in justice may punish them, *for want of application of the merits of Christ*; for as the *patient* may well *perish*, though the physicke be made for him, if he doth not receive and *apply* the same unto himselfe, as S. *Augustine* sheweth, when he saith, that we were all sick of sinne, and the heavenly Physitian descended unto us, and brought us heavenly physicke, *imo pharmaca benedicta*, even most blessed medicines; yet, *meritò perijt agrotus*, the sick man may well perish, if he doth not *receive and apply* this heavenly physicke unto himselfe: even so, though Christ died for them, and *made satisfaction* for their sinnes; yet may they be most justly condemned, *for not receiving and applying* the same unto themselves, but to suffer τὸ λύτρον μεγα this great price, to be uneffectuall unto them, when they will not lay hold upon the same.

Ioh.3.19.

And this our Saviour sheweth, when hee saith, *This is the condemnation, that light is come into the world, and men love darknesse more than light*; for this is spoken of the reprobate, and not of the godly; for they love light more than darknesse; and therefore this is the condemnation *of the wicked*, that light, that is, *Christ Iesus*, is come unto them, and they refuse to *accept* him, or to *apply* his benefits unto themselves, and do love darknesse more than light, *because their works are evill.*

Mark the difference betwixt 1. Donation. 2. Manifestation. 3. Application. Mat.20.16. Numb.21.9.

And therefore in a word, to determine this question, I say, that *the exhibition*, or giving of Christ, was *for all men*, the *manifestation* of him by the preaching of the Word, *unto many*, and the *speciall application* of him by a lively and saving faith, *unto few*, according to that saying of our Saviour Christ, *Many are called, but few are chosen:* And this may be seene in the brazen Serpent, which is the most absolute, and, in most things, the most resembling type of Christ, of all that I can remember; for that Serpent was so lifted up, and set so high upon a pole, that all the Israelites might have looked upon the same, and been healed, if they would; but yet all did not looke upon it; and why so? But because God, out of his secret justice, and other causes best knowne unto himselfe, did not work that faith and grace in their hearts, to make them believe the words of the Prophet; and therefore they perished, not for want of a *remedy* to preserve them, but for not *applying* that remedy unto themselves, which doth exceedingly

magnifie

magnifie GODS goodneſſe, and make them the more *abundantly* ſinneſull.

And ſo you ſee in what ſenſe Chriſt may be ſaid to have died *for all men*, and to procure grace for *all men*, and in what ſenſe he may be ſaid to die only for his *elect*, and to procure grace onely unto the elected Saints.

The abundance of Gods love unto the Saints.

And from hence we may behold with joy, and conſider with admiration the *exuberancie*, and the exceeding *ſuperabundancy* of Gods love unto his *elected Saints* and choſen people, above all other men in the world; for being all in the ſame maſſe of corruption, *cui nihil niſi ſupplicium debebatur*, to all which was nothingdue but deſtruction, we could deſerve nothing at the hands of God no more then the wickedeſt men in the world.

And yet he doth not onely give his Sonne for us, (as *he did for all men elſe*) and offer his *grace* unto us, (as *he doth unto many others*) but alſo he *extendeth* his love *further* towards *us* then he doth unto *any other*; for he pittieth our *unaptneſſe* to receive, and *unableneſſe* to retaine his grace; and therefore he helpeth *our* imbecillity, and worketh *grace* in *our* hearts *to accept his grace*, to *apply* that *grace* unto our ſelves, and *to retaine* that *grace* unto our lives end: and the fewer he chooſeth, to do this for, the greater is his love towards them; that conſidering all others, which were in the very ſelfe ſame ſtate and condemnation, he would paſſe by them all, and ſhew ſo much grace and favour unto ſo few of us.

And ſo, *not of our ſelves*, but by the ſpeciall and *effectuall* working of Gods grace, *wee onely*, that are elected, doe accept, apply, and retaine the grace of God, and all the benefits of *Ieſus Chriſt* unto our ſelves, whereby we are *juſtified and ſanctified* here, and ſhall be ſaved, and *glorified* hereafter.

O that we would therefore praiſe the Lord for his *goodneſſe*, and ſhew *the wonders* that he doth, and the *exceeding ſuperabundant kindneſſe* that he ſheweth *for us*, poore children of men.

And thus much ſhall ſerve for the reſtriction of *ſaving grace*, as it is *effectuall* and beneficiall onely to *the Saints*, though the ſame be done for *all*, and offered as ſufficient unto *many*; yet not effectually wrought in any, but onely in the Saints and choſen people of God.

CHAP. IV.

The antiquity of Rome; and the iniquity of it; the care of the Saints; Separatiſts blamed; why the Saints dwell among the wicked; the ſucceſſive ſtormes of the Church; and what we ſhould do in theſe ſtormes.

2. Point. The Saints deſcribed from the place where they dwelt. How the godly dwell alwaies among the wicked

2. TOuching the *place* where the Saints inhabit, it is ſaid to be *Rome*; concerning which, if we do obſerve

{1. The antiquity / 2. The iniquity} of the ſame, we ſhall eaſily find a ſubject for a large diſcourſe.

1. The antiquity of Rome. *Roma*, id eſt, *Impetus*. *Virgil. Æneid.* 1.

1. Some think that the *Pelaſgians* overflowing the Countrey of Greece, came into Italy, and builded the City of Rome, and called it *Roma* by reaſon of the great ſtrength and power thereof, which *Roma* in Greeke doth ſignifie: Others thinke that the *Trojans*, *reliquias Danaum atq; immitis Achillis*, being toſſed to and fro, and wearied, with their wives and children, landing in Italy, their wives (by the advice of a noble Lady, called *Roma*) did burne up their ſhips, that they might ſaile no further; and therfore they were conſtrained to tarrie there and to build a Citie, which they called *Roma*, in remembrance of that noble Lady: *& ſic alij atq; alij aliud atq; aliud opinati ſunt*, every ſeverall man had his ſeveall judgement, as Saint *Auguſtine* ſpeaketh in the like caſe, and *Plutarch* ſheweth in this caſe. *Plut. in vit. Romuli*

But the common received opinion is, that *Romulus* and *Remus*, being departed from *Alba*, did build the same, and erect a Sanctuary of refuge, that what malefactor soever did flie unto the same, hee should be safe from all revenge; whereby, in a short time, it grew so populous, so strong, and so great a Citie, that it excelled all others, and at last became the Empresse and Metropolitan city of the whole world, which as the Poet saith,

Virgil. Eglog. 1. —*Inter alias caput extulit urbes,*
Quantum lenta solent inter viburna cupressi.

a. For the iniquity of Rome.

2. For the iniquity of it, it began in bloud, when *Cain*-like *Romulus* did unnaturally murder his naturall brother *Remus*: so as the Poet saith,

Fraterno primi maduerunt sanguine fratres;

And as *Belus* King of *Ninive* erected a golden statue, bearing the image of his Father *Beel*, and warranted all malefactors free that fled unto the same for helpe; whereby at last, the wicked fugitives adored the same for a god, and so committed horrible idolatry; even so by their wicked *asylum*, did the Romanes multiply in such multitudes, that they quickly exceeded all others, and as the Poet saith,

Beda in Luc. ca. 11

Inde iræ faciles, & quod suasisset egestas
Vile nefas, magnumq; decus—
Hence quarrells grow; what poverty esteem'd
A vild offence; now's greatest honour deemd;

Lucan. l. 1.

Hinc usura vorax, avidumq; in tempore fanus,
Et concussa fides, & multis utile bellum.
So griping usery growes, so faith is lost,
And civill warre as gainefull sought by most.

And because they gave tollerations for all Religions, there was no hinderance of their increase; because all men are ever *readier to yeeld their allegiance, then their conscience* unto their enemies: and so by these meanes they grew to the height of all *impiety* towards God, and of all *savadge cruelty* towards men: as we reade of *Cajus Marius*, of whom *Lucan* saith,

Valer. Max.

Lucan. pharsal. l. 2

——*Non ille favore*
Numinis, ingenti superum protectus ab ira;
Vir ferus, & Romam cupienti perdere fato
Sufficiens—

Cruelty of *Marius*

——Whom their sterne will to serve
Not the gods love, but anger did preserve,
A cruell and fit man, when fate contriv'd
Romes ruine:

And yet *L. Sylla*, who strove to be called *fœlix* for his cruelty, justified him; because as the Poet saith,

Cruelty of *Sylla*.

Ille quod exiguum restabat sanguinis urbi
Hausit, dumq; nimis jam putrida membra recidit,
Excessit medicina modum.—
—His sword reft
Rome of that little blood before was left,
And now guilty men are slaine
So long, till none but guilty men remaine.

And *Caligula* went beyond them both; but *Nero* was borne to justifie *Caligula*, saith *Suetonius*; and so of the rest: *repleti omni injustitia*, they were full of all unrighteousnesse, saith the Apostle, they respected no *truth*, they kept no *faith*, they regarded no *justice*, but did all that they could do, by all the meanes in the world, to be *great* and *wealthy*, though they did not care how *wicked*, and how *ungodly* they were.

Rom. 1. ult.

The former doctrine teacheth two things. 1. The care of the Saints.

Yet heere among these wicked people, *in hac famosa civitate*, in this Citie, famous for her infamie, did these beloved Saints inhabite; whereby we see,

{1. *Their care and circumspection.*
{2. *Their state and condition.*

1. It

1. It is *naturall* in man to desire *society*, saith *Aristotle*, and yet there is nothing so *dangerous* as the society of wicked men, saith *Isidorus*; for though that ship was not troubled which carried *Peter*; yet that was greatly tossed which carried *Jonas*, like that, which carried *Jonas*; and therefore all the godly that were with him, *licet suis meritis firmi, tamen turbebantur alienis*, saith Saint *Ambrose*; though they were firme, in respect of their owne deserts, yet were they hazarded for the wickeds sake.

Aristotles l.1.ca.2 de Repub. Isidor.lib.2.sol.

Ambros.l.4. super Luc.

And therefore these Christians, living among the wicked, in the midst of impiety, were very *circumspect* of their *society*, else could they never have preserved their *sanctity*; even so should wee doe: though wee live among the wicked, yet ought we to choose the society of the godly; for *good* men will make thee *better*, but evill men will make thee worse.

For such is the nature of men, saith Saint *Gregory*, *Vt quoties bonus malo conjungitur, non ex bono malus melioretur, sed ex malo bonus contaminetur*; that as often as the good is joyned with the bad, the bad will sooner corrupt the good, then the good can convert the bad.

Greg.ho.9.super Exech.

Saint *Bernard* therefore, writing upon those words of the *Canticles*, *as the lillie among the thornes, so is my love among the daughters*, saith, *vide quomodo cautè ambules inter spinas*, be sure therefore to walke warily; and then, as *Ioseph* in King *Pharaohs* court, *Daniel* in *Nebuchadnezzars* palace, *Mordecai* in *Ahashuerus* house, and these holy Christians, among the wicked Romanes, did live holily and undefiled; so may the servants of Christ live *godly* in the kingdome of *Antichrist*.

Bern.in Cant.ser. 48.

The Saints may live godly among the wicked.

For as Saint *Ambrose* speaketh; *non utiq; transire in Egyptum criminosum est, sed transire in mores Egyptiorum*; it was no fault to passe into Egypt, but to follow the manners and the sinnes of the Egyptians was reproveable; for *Moses* went to Egypt, but he used not the Egyptian manners: So may we live in the world, but *we must not fashion our selves like unto the world*; but, as the children of Israel *ambulaverunt per siccum in medio maris*, did walke upon drie ground in the midst of the sea; so should we *ambulare sanctè in medio mundi*, live holily in the midst of the world, saith Saint *Gregory*: and indeed, *non est perfectè bonus, nisi qui inter malos est bonus*, he is not perfectly good that is not good among the bad; for it is no thankes to them that live holy in *heaven*, where there is no provocation to evill; but we must live holily with *divels*, if we would live blessedly with *Angels*.

Ambros.ep. ad Irenæum.

Greg lib.6.ep.33.

This therefore condemneth all the pestilent brood of *Donatists*, *the Brownists* and *Barrowists* of our time, who leave our Churches as prophane multitudes, and run away to lawlesse places.

All separatists condemned.

For, as the brightest day hath his clouds, and the purest gold hath his drosse; so the best Churches have their imperfections; and therefore the *Spouse of Christ* confesseth her selfe *to be blacke* though comely; and the Church of God is compared to a corne-field, wherein there are *tares* as well as *wheat*; and to a threshing floore, wherein there is *chaffe* as well as *corne*; *quia intus & foris mali tolerandi sunt, ne pacis compago solvatur*; and therefore within and without the wicked must be suffered, that the *peace* of the Church be not *disturbed*; *& licet zizania in Ecclesia esse cernimus, de Ecclesia tamen recedere non debemus*; and though we see the tares in the Church, yet must we not therefore leave the Church, saith the same Saint *Augustine*.

The Church a mingled Congregation.

Aug.de vera Relig.c.5. & l.2.c.12. contra Cresc. Idem in l.De unitate Ecclesiæ.

Idem l.2.ca.28. retract.ex Cypriano.

For, if these *beloved of God* did not runne out of *Rome*, that was nothing but tares, but heathenish; why should we forsake the Church upon pretence of some imperfections?

Two reasons, why the Saints dwell among the wicked.

And in very deed there be two speciall reasons, saith Saint *Augustine*, why the godly Christians should live with the ungodly Atheists.

Aug.in Psal.54

{1. *That the evill may be converted.*
{2. *That the good may be exercised.*} For

1. If all the godly should forsake the wicked, how could the wicked bee

1.Reason.

converted? Saint *Peter* was an *Apoſtata*, Saint *Matthew* was a *Publican*, *Zacheus* an *Oppreſſor*, S. *Paul* a Perſecutor, *Iuſtine Martyr* a Gentile, S. *Auguſtine* a Manichee, *Leo Affricanus* a Mahumetane, *Luther* a Monke, *Tremellius* a Iew, and ſo many others, but by converſing with good men, they were converted unto godlineſſe.

Saints, what many of them have beene,

2. Reaſon. 1 Cor. 11. 19.

2. *Oportet eſſe hæreſes*, there muſt be hereſies among you, ſaith Saint *Paul*, that they, which are approved among you, may bee knowne; for if *Arrius* had not beene borne, *qui poſuit Trinitatem ſubſtantiarum cum Trinitate perſonarum*, which maintained a Trinitie of ſubſtances or of Gods, with the Trinitie of perſons, as *Aquinas* ſaith; and *Sabellius* on the contrary, *qui poſuit unitatem perſonæ cum unitate eſſentiæ*, which held the unity of perſon with the unity of eſſence; the truth of thoſe queſtions about the bleſſed *Trinity*, had never beene ſo ſufficiently determined, by thoſe great Doctors of the Church, *Athanaſius*, S. *Auguſtine*, *Hilarie*, &c. And if the wicked lived not among the godly, their patience ſhould not be *exerciſed*, their care and circumſpection could not be *ſeene*, their ſanctity not ſo *excellent*, nor their victory ſo *glorious*.

Thom. 1 p. q. 31. ar. 2.

2. The condition of the Saints; and, The afflicted eſtate of them among the wicked. Ovid. l. 1. de remed. amor.

2. We may ſee heereby *the eſtate* of Gods Church, *inter impios & tyrannos*, among wicked ungodly men:

Terra ſalutiferas herbas eademq́, nocentes
Nutrit, & urticæ proxima ſæpe roſa eſt.

The ſame ground beares wheat and tares, and bryers grow round about the roſes; and many times, *as Chriſt was crucified betwixt two theeves*, ſo may a godly man dwell betwixt wicked neighbours; and what is worſe then that? for

Ioh. 19.

Heſiod. lib. 1. ἔργ. καὶ ἡμερ.

Πῆμα κακὸς γείτων ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ
Ἐμμορέ τοι τιμῆς, ὅς ἔμμορε γείτονος ἐσθλοῦ.

A bad neighbour is hurtfull, but he that hath a good neighbour, hath purchaſed an honourable commodity, ſaith *Heſiod*: And yet the godly muſt needs dwell among the the wicked; *Lot* among the *Sodomites*, *Abraham* among the *Canaanites*, *Moſes* among the *Egyptians*, and all the Miniſters of Chriſt are ſent forth *as Lambes among Wolves*: what then can they looke for at the hands of ſuch neighbours, but *vexations and afflictions*; this is the lot of the righteous; *aske of the daies of old*, as *Moſes* ſaith, and you ſhall ſee that from her beginning the Church of God wanted not *oppreſſion*; and Chriſt himſelfe telleth us, that to her ending ſhe ſhall not be void of *affliction*, For

Gen. 12. & c. 19. 5. c. 15. 7. & c. 20. 1. Mat. 10. 16.

Deut. 4. 32.

Sanguine fundata eſt Eccleſia, ſanguine cœpit,
Sanguine ſuccrevit, ſanguine finis erit:

Stormes ſucceſſively falling upon the Church. Bern. in parab. Chriſti & Eccleſiæ

No age *unafflicted*, no Church *unaſſaulted*, no Saint *unattempted*, no time but too bad, yet *none ſo bad as this*; for Saint *Bernard* tels us that the afflictions of the Church heretofore were like the waves of the ſea, that came one after another.

1. Perſecution, when as *alij flammis exuſti, alij ferro perempti, alij patibulo cruciati*; Some were ſtoned, as *Stephen*; ſom crucified, as *Peter*; ſome beheaded, as *Paul*; ſome burned, as *Laurentius*; others baniſhed; and all perſecuted.

1. Storme, Perſecution. Euſeb Eccl. hiſt. lib. 8. c. 11. & 12.

2. Diviſion; For *terra Eccleſiæ ſanguine martyrum impinguata*, the ground of the Church, being fatted and manured with the bloud of Saints, which is the ſeed of the Church, as S. *Auguſtine* ſpeaketh, it brought forth fruit the more abundantly, and made many heathens, by the beholding of their conſtancy, to become Chriſtians, as *Sozomene* writeth: Therefore the divell changed his courſe, and knowing that, *nullus pejor quam domeſticus inimicus*, none can be worſe then the homebred foe, he ſtirred up *ſwarmes of heretickes*, that within the boſome of the Church, did ſeeke the ruine of the Church; for while the Church was at peace within it ſelfe, it flouriſhed, *& nulla potuit invidia prohibere*, Satan with all his *malice*, the world with all his *cunning*, and tyrants with all their *cruelty*, could never hinder the proſperous increaſe of the Church; but when they whetted their *tongues*, and blunted their *pennes* againſt themſelves;

2. Storme, Diviſio.

Euſeb. lib. 8. c. 1.

Hie

Hic primum ex alto delubri culmine telis
Noſtrorum obruimur, oriturq́; miſerrima, cades.

Virgil. l. 2. Æneid

Then did the Lord darken the glory of the daughter of *Sion*, and the Church of Chriſt was moſt grievouſly moleſted.

3. Ambition; for as the cruelty of tyrants *ſuperata erat in patientia Martirum*, was overcome by the patience of the Martyrs, ſo the ſubtilty of heretickes *depulſa eſt in ſapientia doctorum*, was diſcovered by the wiſedome of the Saints; and therefore Satan ſent the ſpirit of *pride* and ambition, whereby the Prieſts themſelves came to be rather *Craſſiani* * then *Chriſtiani*, more ſecular then ſpirituall, as *Budæus* ſpeaketh, aiming at honours, and ſeeking for promotions, and not that which was *the Lord Ieſus*.

3. Storme, Ambition.

* Of covetous & ambitious *M. Craſſus, Budæus l. 5.*

4. Diſſimulation and hypocriſie, as a cloake and mantle of their impiety; and ſo the afflictions of the Primitive Church came one after another: But now all of theſe and more then theſe, *ut morbus cumulatus*, are heaped together one upon another to oppreſſe the Church; our ſoules are among Lyons; our *diviſions* and diſtractions have rent the Church, like *Ieroboams* garment; our *ambition* carries us with *Phaeton* beyond the moone; and our *hypocriſie*, if it may be ſaid to be hypocriſie, *quæ jam latere, præ abundantia, non valet, & præ impudentia, non quærit*; which, by reaſon of the *abundance* thereof may not, and by reaſon of its *impudencie*, ſeekes not to be concealed, and therefore is growne to the height, to fill up the meaſure of our iniquity: for every man hath *Chriſtum in codice*, but *non in corde*, as Saint *Auguſtine* ſpeaketh; or as Saint *Bernard* ſaith, we give *linguam Chriſto*, our profeſſion unto Chriſt, but *animam diabolo*, our converſation unto the divell.

4. Storme, Diſſimulation. Our eſtate now, worſe then the ſtate of the Saints in Rome.

Our times how bad.

Aug. l. de ſpiritu & anima ca. 62.

We reade of the Turkes, that, *dum volunt eſſe & Iudæos & Chriſtianos nec Iudæi ſunt nec Chriſtiani*, while they would be both Iewes and Chriſtians, they are neither Iewes nor Chriſtians; ſo we have a Chriſtian ſhew, but a Iewiſh life, being *full of all unrighteouſneſſe*: what therefore ſhall the poore Chriſtians doe among ſuch unchriſtian people?

What the Saints ſhould do in afflictions.

1. Let them looke unto the *author and finiſher of their peace*, and unto all precedent Saints, that ever dwelt in the midſt of ſuch wicked people, and were deſtituted, afflicted and tormented; and yet *nullo præmio nec pœna hujus mundi ab æternæ illius patriæ ſocietate ſeducti*; neither the allurements nor the puniſhments of this world, could withdraw them from their moſt holy profeſſion; but they were like the *palme tree*, which, though it hath never ſo much weight on the top, and never ſo many ſnakes at the roote, yet ſtill ſaith *nec premor nec perimor*, neither am I preſt by the one, nor oppreſt by the other.

1. Looke upon the example of the Saints. Heb. 11. 37. *Aug. de Civit. Dei, l. 5. ca. 11.*

The goodneſſe of the Palme tree.

For, as the knife may ſcrape the *adamant*, yet cannot pierce it; as the flames may compaſſe the *Salamander*, yet cannot burne it; and as the waves may beat upon the *rockes*, yet cannot ſhake them; even ſo, the wicked may vexe the godly, but they cannot hurt them; *capitis pœna nos afficere poſſunt, nocere non poſſunt*, they can take away our life, but they cannot hinder us to eternall life.

Juſtinus Martyr. Apol. 2.

And therfore *march valiantly ô my ſoule:* and let us be like the *Cypreſſe* tree, *quæ etiam hyeme viriditatem ſuam non amittit*, which keepes her viriditie and freſhneſſe in the midſt of winter: So let nothing daunt us or diſmay us in the courſe of Chriſtianity; *nam verè tuta eſt cum Chriſto & pro Chriſto pugna, in qua nec vulneratus, nec occiſus fraudaberis a victoria*, for in this fight with Chriſt and for Chriſt, though we be wounded, though we be ſlaine, yet are we ſure of victory, ſaith Saint *Bernard*: and therefore, as the old Proverbe is,

The goodneſſe of the Cypreſſe tree.

A proverbe.

Quiſquis benigno navigabit numine;
Is vel ſaligno navigabit vimine:

If God be with us, we need not care who be againſt us.

2. Let them *lift up their eyes unto God*, and pray unto him, that he would be their helper and defender; *nam cum mundus plenus eſt ſpinis, in terra ſunt, in aëre ſunt, in carne tua ſunt*; for ſeeing the world is full of thornes, full of wicked men, *verſari in his & minimè lædi divinæ potentiæ eſt, & non virtutis humanæ*, to dwell

2. To call upon God. *Bern. ſuper Cant. ſer. 48.*

among them and not to be corrupted by them, is from the grace of God, and not by any power of man; and therefore we should pray to God, who is Θεὸς ἐν μικρὸν, *Deus in opportunitatibus*, a God in the needfull time of trouble, as *Simplicius* calleth him, that he would send unto us *auxilium divinum quando deest auxilium humanum*, his divine helpe from above, when we have no helpe in our selves.

Simplic. in Arist. Phis. lib. 1.

3. To learne patience and circumspection.

3. We should hereby *learn patience*, and especially *circumspection*; (as I said before;) for as these Christians, *living in Rome*, must needs be wary; so, while *Rome lives amongst us*, we have as great need to do the like; and as there are more motes in the house than are seen in the Sun; so there may be more adversaries about us, more Schismaticks, more ravening wolves, more Romanists than we imagine: therefore I say we should *watch*, and I say no more but *watch*.

And so much for the *place* where the Saints inhabited.

CHAP. V.

Of the love of God; that he loveth mankind best of all his creatures; the love of Christ caused all his sufferings; what the doctrine of Gods love teacheth us; how the sense of his love may be increased; how God is to be loved; two speciall properties of love; how we should love one another, and who is our neighbour.

3. Point: the Saints distinguished from all others three wayes.
1. In respect of love.
Two things observed.
1 Point.
Who the Apostle meaneth here: the regenerate.
Zanch. de nat. Dei. l. 4.
Love like fire.
Accepit solitam flammam, notusq; medullas intravit calor. Virg. Æneid. l. 8. p. 315.

3. Touching the proper *differences*, whereby the Saints are distinguished, we must take them as they lie in order.

1. Of their *dilection*, beloved of God:

Touching which, I will observe these two points, { 1. *Whom in these words the Apostle meaneth.* 2. *What things hereby the Apostle teacheth.*

De 1. The Latines have no word that doth expresse the *etymologie* and full meaning of love: and therefore some say, that *amor* love, is derived of an Hebrew word, which signifies to *burne*, in respect of the vehement affection of it; and so the Poets resembled it,

——— *est mollis flamma medullis.*
——— *& cæco carpitur igni;*

And the Scripture it selfe compares it unto fire, saying, *love is as strong as death, the flames thereof are flames of fire*: And yet the Latines do affirme, *plus esse amare quam diligere*, that it is more to love, than to wish well, because that to beare good will to any one is but a piece of love, which is called *amor affectivus*, and therefore *Aristotles* definition of love by the act, is more full, when he saith, that φιλεῖν ὅτι βούλεσθαι τινὶ ἃ ὄντα ἀγαθὰ, ᾗ αὐτῷ διωκεμεν πρακτικὸν εἶναι τινος; to love is to will all that, which, in our judgement, we esteem good, to the party loved, and, to the utmost of our power, to procure it to him; and this is *amor effectivus*, that is, a love declared by outward acts. But here the Apostle useth a word which signifieth more than to love, ἀγαπητοῖς Θεοῦ, *beloved of God*; for the Greek word ἀγαπᾶν seu ἀγαπητὸς, signifieth the same thing, as *Cicero* turneth, to be contented, or that wherin we do *rest our selves satisfied*: as the Father said of the Son, *hic est filius meus* ἀγαπητὸς, this is my beloved Sonne, *in quo acquiesco*, in whom I rest my selfe contented. So that *herein* we find three things.

Pharorius.

Mat. 3. init.
Three things in love.
1 Joh. 4. 10.
1. Thing.
Scalig de subtil. exercit. 317 §. 3.

1. An inclination to the thing chosen to set our liking on; for love doth include, *Et judicium eligentis, & actionem sejungentis rem electam ab alijs*, saith *Scaliger*; the judgement of the chuser, and his action, to separate the thing chosen from all other things.

2. Thing.

2. A desire to be united to it, as we may see in *Matth. 23. 34. Deuteron. 5. 29.*

3. Thing.
Psal. 132. 14.

3. A joyfull contentment in it; as *this is my rest for ever, here will I dwell, for I have delight therein.*

And

And therefore, though the love of God signifieth *no affection or passion*, as it doth in man, yet we find therein

1. Εὔνοιαν, a good will, or a decree of having mercy.

2. Φιλίαν, an actuall beneficence, or doing good to them, creating them, sustaining them, and guiding them.

3. Εὐδοκίαν, a delighting or contenting himselfe in them.

And this love of God extends it selfe,

1. And in the highest degree, towards *himselfe*.
2. Towards *all things* that be.

Three things in Gods love.

The large extent of Gods love.

1. In respect of the will and unity of essence, the three persons love each other with *an unconceiveable essentiall love*: and therefore God made all things *for his owne sake*; and so the Scripture sheweth the love of each person unto the other; as *the Father loveth the Sonne, and hath given all things into his hands*; and, that you may know, *that I love the Father*; and as the Father gave me a commandement, so I doe; and, the Holy Ghost is said to be the love of the Father and the Sonne, *In quantum est nexus Patris & Filij, & ineffabilis complexus*, as Saint *Augustine* speaketh, *ingenti largitate perfundens omnes creaturas pro captu earum*; The bond of both the Father and the Sonne, and the suavitie and delight of both, filling all creatures with goodnesse, according to each ones capacity.

1. Towards himselfe.
How each person of the Trinity loves each other.
Ioh. 3. 35.
Ioh. 14. 31.

Johan. de Combis. l. 1. c. 8.

2. He loveth *all things that are*, and hateth nothing of the things that he hath made; For when he had made all things, he beheld them, and loe *they were exceeding good*; and in this sense all creatures are beloved of God.

2. Towards all things that are.
Sap. 11. 24.
Gen. 1. 31.

Ob. But you will say, God hateth all that worke iniquity, *Psal.* 5. 4, 5.

Psal. 5. 4, 5.

Sol. I answer; that in every sinnefull man there are two things to be considered:

1. *His nature*, which is the worke of God, and this he loveth.
2. *His iniquity*, which is the worke of man, and for this he hateth him, or this in him; And so you see that God loveth all things that are.

Two things in every man.
1. His nature.
2. His sin.

But you must understand, that although in respect of the *act of loving*, he doth not love one thing more then another, (because *hee loveth all things with one simple act of his will*, as *Aquinas* speaketh) yet in respect *of things loved*, there is an order in his love: for it is most certaine, that of all creatures that he hath made he loved mankind best.

Thom. 2 p. q. 20. ar. 3.

That there is an order in Gods love.

1. For that, when he made all things, he onely made man according to his owne image and likenesse; and therefore *David* in admiration of this love of God to mankinde, breaketh forth into such exclamations, *O God what is man that thou art mindfull him, &c. thou madest him lower then the Angels, to crowne him with glory and honour*: lower it may be *in regard of his substance*, but higher *in respect of Gods Image*, which is that glory and honour wherewith he was crowned.

That God loved mankind above all other creatures.
1. Proofe.
Psal 8.
Zanch. de natura Dei.

2. For that, although he loved the Angels with an exceeding great love, yet do we never reade that he was called φιλαγγελος, *aut* φιλέγκτος, a Spirit-lover, as he vouchsafed to be called, as by a proper name, φιλανθρωπος, a Man-lover as we see, *Tit.* 3. 4. *cùm apparuit* φιλανθρωπία *Servatoris nostri*, when the bountifullnesse and love of God towards man appeared.

2 Proofe.
That God loved mankind above the Angels.

3. For that, after the fall of man, he left *an exceeding great liberty unto them, and bestowed many blessings and benefits upon them* as witnesses of his love to man, even in that relapsed estate and time of disobedience, (as Saint *Paul* doth most excellently declare unto the Athenians) which hee hath not done to the relapsed Angels, who presently, upon their fall, were deprived of all tokens of Gods love.

3. Proofe.
Act. 14. 17.

4. For that he sent *his deerest Sonne* to take out nature upon him, and to bee *made man*, like unto us, and not to take the nature *of Angels* upon him, as the Author of the Epistle to the *Hebrews* doth most divinely observe, when hee saith, that *non assumpsit Angelos, sed semen Abrahæ*, he assumed not the nature

4. Proofe.
Heb. 2. 16.

of Angels, but he took upon him the ſeed of *Abraham*; *& quid tam pietatis plenum, quam quod filius Dei pro nobis factus eſt fœnum?* And what can be a greater ſigne of love, or more full of piety, than that God ſhould give his only Sonne to be made graſſe for us? (for, *all fleſh is graſſe*) ſaith S. *Bernard.*

Iſa.40.6,7.

5. For that he *did not onely give his Sonne*, to take our nature upon him, and ſo to become of *no reputation*, as the Apoſtle ſpeaketh, *but alſo to be made a curſe for us*, to ſuffer for us, to be wounded for our ſinnes, to be broken for our tranſgreſſions, and to be crucified for our iniquities, where he ſuffered.

5. Proufe. Phil.2.7. Gal 3 13.

What Chriſt ſuffered

1. Shame.

1. *Opprobrium, quo nullum vilius*, the greateſt reproach and ſhame that could be, *quia morte turpiſſima condemnemus enim*, for the death of the Croſſe was accounted the moſt ſhamefull, and moſt diſgracefull death that was, for *curſed is every one that hangeth upon a tree*, ſaith the Scripture.

Sap.2.19,20.

Deut.21.23.

2. Paine.

2. *Supplicium, quo nullum majus*, the greateſt paine and torment that could be.

1. In his body.

1. In his *body*, in all his ſenſes, as

1. In his *feeling*, the ſharpneſſe of the nailes.
2. In his *hearing*, their mocks and ſcornes.
3. In his *ſmell*, their ſtinking ſpittles.
4. In his *taſte*, the bitterneſſe of gall.
5. In his *ſight*, the effuſion of teares, his friends bewailing, his foes exulting, and all forſaking him.

2. In his mind.

2. In his *mind*, ſuch thoughts and ſorrowes, as cannot be conceived, much leſſe by men any waies expreſſed; *and all this* was done *for us*, and for our ſake, *ut injuſta mors juſtam vinceret mortem*, that he, being *unjuſtly* put to death, *ut injuſtus cum injuſtis, & ex injuſtis cauſis*, as unjuſt, by the unjuſt, with the unjuſt, and for unjuſt cauſes, he might *juſtly* deliver us from that juſt death, which we deſerved.

And therefore, if we behold this man of ſorrow and ſay,

Quæ ſunt hæ plagæ, quæ ſunt hæc vulnera, Chriſte?

What ſtripes or wounds be theſe, O bleſſed Chriſt, he will anſwer,

Et plagæ, & ſunt hæc vulnera quæque tua:

All theſe are only thine, *quia tibi natus, tibi paſſus, tibi mortuus*; for I was born for thee, to ſuffer for thee, and to die for thee; and if thou wouldſt know the impulſive cauſe hereof, and ſay,

The love of Chriſt to us moved him to ſuffer all for us.

Si mea, cur tua diripiunt tua viſcera, Chriſte?

He will anſwer, and his anſwer will be moſt true, that love is the onely cauſe hereof:

O amor, his plagis membra cruentat amor:

His love to man is the cauſe of all theſe things: and all theſe things are ſufficient arguments, to ſhew the ſuperabundancy of his love to man above all other creatures whatſoever; and therefore in many places, this great love of God is ſhewed with notes of incomprehenſibleneſſe, as, *ſo God loved the world*, ſo as it cannot be expreſſed: and againe, *Behold what manner of love the Father hath ſhewed unto us, that we ſhould be called the ſonnes of God.*

Ioh.3.16.

1 Ioh.3.1.

And yet here we muſt underſtand that this love of God to mankind is twofold.

The love of God twofold.

1. Common.

1. *Common*, to the juſt and unjuſt.

Bern.Ser.14.de cœna Dom.

2. Speciall.

2. *Speciall*, to the elect only, in whom the love of God doth *more manifeſtly* appeare, and upon whom he beſtoweth *all the benefits* of his love.

Three ſorts of elects.

And of theſe alſo he loveth ſome better than others; for there be three ſorts of Elects.

1. Sort.

1. Some whom God hath decreed to juſtifie, but as yet are not regenerate, as *Paul* while he was a *perſecutor.*

2. Sort.

2. Others, in whom *regeneration is inchoated*, and the reliques of ſin remaining, as *the Saints on earth.*

3. Sort.

3. Others, in whom *perfect obedience is effected*, and their ſanctification fully

fully accompliſhed, as *the Saints in heaven.*

He loveth the firſt well, the ſecond better, the third beſt of all; for the holier we be, and the nearer unto his image, the dearer we are beloved of him; and therefore he ſaith, *diligentes me diligo*, I love them that love me, and I will ſhew mercy on them *that keepe my commandements*; as if he ſhould ſay, I love all men well, but I love them *eſpecially above all* men, that love me and keepe my commandements: And this S. *Auguſtine* ſheweth moſt excellently, ſaying, *Omnia diligit Deus quæ fecit, & inter ea magis diligit creaturas rationabiles, & de illis eas amplius, quæ ſunt membra unigeniti ſui, & multò magis unigenitum*: God loveth all that he made; and among them, he chiefly loveth his reaſonable creatures, that is, men, and of all men, the members of his Sonne, and his Sonne himſelfe above them all.

The holier we are the dearer God loves us. 1 Sam 2.30. Exod.20.6.

Aug.tom.9.in Ioh.

Now, theſe things being thus made manifeſt, what the love of God is, how farre it extendeth, and how he loveth all creatures; it is eaſie enough to know, *whom the Apoſtle meaneth, by the beloved of God*; not thoſe that he loved *beſt*; for they were in heaven, and not in *Rome*; nor thoſe that he loved *leaſt*, becauſe they lived in their ſinnes; but thoſe that were *regenerated* and ſanctified in ſome meaſure, as the next words do declare, *called to be Saints.*

Whom the Apoſtle meaneth here; that is, the regenerate, which lived here on earth.

De 2. The Apoſtle in theſe few words doth give us to learn many things, but eſpecially,

1. A *confutation* of heretiques.
2. A *conſolation* for Chriſtians.
3. A manifold *inſtruction* for all men in their lives and converſations.

2. Point. What leſſons wee may learn from this doctrine of the love of God.

1. Seeing the Apoſtle doth not call them *diligentes Deum*, the lovers of God, or thoſe that love God (though they did ſo too) but *dilectos Dei*, beloved of God, or thoſe whom God did love, he ſheweth hereby that *the love of God is the primary and efficient cauſe of our ſanctity* and goodneſſe, and not our goodneſſe the cauſe of his love; and therefore this confuteth the Doctrine of *humane merit*, and the foggy miſt of the *Pelagian* hereſie, faining and fancying certaine cauſes without God, (*as the Schoole-men ſpeake*) that is, not ſubſiſting in God himſelfe, but *externally* moving the will of God to determine and diſpoſe of ſundry things; As if the works of men *fore-ſeene* of God, and not the love of God to men, were the cauſe why he elected and called them unto ſanctity; and that not his *love* and grace to us, but our good *uſing* of his grace ſhould be the cauſe why he beſtoweth his grace upon us.

1. To confute errours.

The love of God to us is the cauſe of all our goodnes

A doctrine cleane *contrary* to the order of this Scripture, and indeed *contrary to all truth*; for our Saviour telleth his Diſciples, *you have not choſen me*, but *I have choſen you*, and ordained that you ſhould bring forth fruit, and that your fruit ſhould remaine; Whereupon S. *Auguſtine* moſt excellently ſaith, *hic vacat vana illorum ratiocinatio, qui præſcientiam Dei defendunt, contra gratiam Dei*; this confuteth their vaine babling, which defend the *preſcience* of God, to the derogation and prejudice of the *grace* of God; for if God did therefore *chuſe* us, becauſe he did *fore-ſee* and know we would be good, then he did not *chuſe us* to make us good, but rather we *chooſe* him in purpoſing to be good: but our Saviour ſaith, *you have not choſen me*, but *I have choſen you*, and the Apoſtle ſheweth, that God did not chuſe us, becauſe *he fore-ſaw* we would be holy, but he choſe us *to the end* we might be holy, and that he did not predeſtinate us, upon the *fore-ſight* of the good uſe of our free will, *but according to the good pleaſure of his owne will, quæ omnium quæ ſunt ipſa eſt cauſa*, which is the cauſe of all the cauſes that are.

Ioh.15.16.

S. Aug. Tract. 86. in Johan.

God choſe us not for any previſed thing.

Eph.1.4.

And therefore *nullum eligit dignum, ſed eligendo efficit dignum*, God did chuſe none, becauſe he was worthy; but God maketh him worthy, becauſe he chuſeth him: neither doth he love any of us, *becauſe we love him firſt*; but therefore we love him, *becauſe he loved us firſt*; for if he had never loved us, we could never have loved him; *his love* therefore to us is *the cauſe of our love to him*, and of all other our goodneſſe, and not our love and goodneſſe the cauſe of his love to us.

S. Aug. con. Iul. Pelag. l. 5. c. 3.

1 Ioh.4.19.

And

And therefore the Apostle heere maketh the *love* of God to be the maine *ground* and cause of our vocation and sanctification: and S. *Iohn* putteth it as the onely cause of our redemption, saying, *Christ hath loved us, and washed us from our sins.*

1 Ioh. 4.10.

2. To comfort the godly.

2. Here is sufficient *consolation*, that God loveth us; and therefore if any man would rejoyce, let him rejoyce in this, that hee is beloved of GOD: for

Homer. Iliad. 9.

αὖτι νυ πολλῶν
Λαὸν ἔσιν ἀνὴρ ὅν τε Ζεὺς κῆδει φιλήσει:

That God loveth us, is the greatest comfort we can imagine. *Amb. l. 2. c. 6. de vita beata.*

That man is in stead of many people, whom God shall love: I care not then for the love of *the world*, so I may have the love of God; I feare not my sinnes, so I may have the love of *my Saviour*: for I doe not rejoyce *quia justus sum, sed quia redemptus sum, non quia vacuus sum peccato, sed quia remissa sunt peccata*; that I am just, but that I am justified; not that I have no sinnes, but because my sinnes are forgiven; not because I am beloved of the world, but because I hope I am beloved of God.

3. To instruct us in many things.

3. From this doctrine of the love of God, we may learne many lessons of instructions; as

1. Not to abuse the creatures.

1. Seeing God loveth all his creatures, wee should neither *wastfully* abuse them with that prophane glutton which our Saviour mentioneth, *Luke* 16.19. but to gather up the very crummes that nothing be lost; lest God should call us to an account for wasting his goods; nor yet shew our selves *cruell* towards the basest creatures; for the Lord loveth them: and therefore he commandeth, that they should take their rest upon the Sabbath, *and that we should not muzzle the mouth of the Oxe, that treadeth out the corne*, that we should not take the *damme*, that sitteth and *cherisheth her young brood*, &c. to teach us that we should not use *any cruelty* or unmercifullnesse towards these *silly creatures*; for *a mercifull and a tender hearted man will be pitifull unto his beasts*; as knowing these creatures were made for the *use* of man; and not that any man should *abuse* these creatures.

Exod. 20.10.

Deut. 25.4.

Deut. 22.9. Pro. 12.10.

2. To love men better then all other creatures.

2. Seeing the Lord loveth the reasonable creatures better then the bruit beasts; it teacheth us to love *men* better then our *dogges*, and *Christians* better then worldly *trash*.

3. To love the Saints best. Gal. 6.10.

3. Seeing of all men, God loveth the Saints best, it teacheth us to follow the counsell of S. *Paul*, *To doe good unto all men, but especially to those that are of the houshold of faith*, whereof I shall speake more hereafter.

4. To study to increase the love of God. That we may increase to our selves the sence of Gods love.

4. Seeing we our selves (as we hope) are beloved of God, it teacheth us to studie how to retaine and to increase the love of God.

Anton. p. 4 t. 6. §. 10.

And I confesse that at the beginning there is *nothing in us*, or that can be done by us, which *can move God to love us*; yet I say that after God hath given us his Spirit, and *bettered us by his grace*, then may we doe those things that may *retaine* and increase his love towards us; for *quamvis Deus prior dilexit nos, tamen exercendo nos in actu dilectionis augetur dilectio ejus*, though God loveth us first, yet by exercising our selves in loving God, we shall increase his love towards us, saith *Antoninus*.

How we may retaine & increase Gods love towards us.

To the end therefore that wee may retaine and increase Gods love unto us, there are many things to bee done, whereof I will onely name these three;

1. *Contempt of vanity.*
2. *True humilitie.*
3. *Perfect obedience.*

} For

1. By contemning the world.

1. *Seneca* saith, that *nemo dignus est Deo, nisi qui opes contempserit*, no man is any waies worthy of Gods love, but he that hath wholly cast away the deceitfull love of worldly wealth; and Saint *Gregory* saith, that *tanto à divino amore disjungimur, quanto infernis delectamur*, so much the further we are from Gods love, by how much the neerer we are to the worlds love; And Saint

Greg. dilect. 47. bonorum.

Iames

Iames saith, that *the love of the world is enmitie with God*: and therefore whosoever would *retaine* the love of God, must *abstaine* from the love of the world. Iames 4.4.

2. Humility is the onely vertue that God loveth, *melius est vitium cum humilitate quàm virtus cum superbia*; God loveth an humble Publican better then a proud Pharisee; 2. By humbling our selves.

Superbos sequitur ultor à tergo Deus: for *He beholdeth the proud a farre off, but he giveth grace unto the lowly.*

3. Whosoever will *keepe my Commandements, my Father will love him, and wee will come unto him, and make our abode with him, saith Christ himselfe*: and so you see the things that do both retaine and increase the love of God towards us. 3. By obeying his will. Iohn 14.21.

4. Seeing God *loveth* us, wee should doe our best endeavour to *understand* and learne, what wee shall *render* unto GOD for this his great love unto us?

And I answer, that *dilectionis nulla major expetenda est remuneratio, quam ipsa dilectio*; nothing is so acceptable in the actions of love, as love againe; and that love is deemed to be lost, which is not requited with love. *Leo ser. 7. de iciun. mic.* The love of God is to be requited onely with love.

And therefore as the Magi, when they came to Christ opened their treasures and offered their gifts unto him, *gold, frankincense, and mirrhe*, whereof the first is said to be the *gold*, whereby *love* is signified: for as gold is better then all other mettals, so love is the chiefe of all vertues, πίστις, ἐλπὶς, ἀγάπη· μείζων δὲ τούτων ἡ ἀγάπη; *Faith, Hope, and Charity, yet the greatest of these is Charity*: and as gold maketh the owner rich, so is he truly rich, which is in *love* with God; and as the gold is made *purer* in the fire, so is our love made brighter in the fire of temptations. Mat. 2. 11. Love the best of all graces. 1 Cor. 13. ult.

And therefore *Victorinus*, upon the words of the *Apoc. I counsell thee to buy of me gold*, doth expound the same to signifie *love* and charity; *lucem intimi splendoris fulgidam, fervore dilectionis ignitam, & per fornacem tribulationis probatam*, shining, through the light of its inward brightnesse; fiery, through the fervencie of affection; and tried in the furnace of tribulation: and therefore *Thomas* saith that the first *gift* of the Holy Ghost, which we receive from God, is *love*; and therefore seeing this is the *first* gift of God to us, whereby hee is moved to doe all other good things for us, let us with the Wise men offer our *love* in the first place to God againe: *for this is the first and great Commandement, to love the Lord thy God with all thy heart*; this is the first and chiefest *oblation*, and this is that, which God chiefly accepteth. Revel. 3. 18. *Richard Victor. in Apoc.* *Thomas 1. p. q. 38. ar. 2.* Mat. 22 36, 37.

But because our love extends it selfe to many things, therefore I desire you to observe that, as Saint *Augustine* tells us, there bee three things, which may bee loved either well or evill; that is, God, our neighbour, and the world; and therefore we should guide our love and rectifie our charity; if it runne let it runne well; if it resteth, let it rest well: and wee find that our desire runneth and our joy resteth; in respect whereof saith the Father, our joy is uniforme, because it is alwaies in one, neither can it be vitiated by any change, or corrupted by any vicissitude; but our desire is mutable, and receiveth many changes; and therefore doth not containe it selfe in one thing, but representeth many species and divers kinds of objects unto our affections; for every course is either from that, or with that, or in that, to which it is; how therefore ought our desire to runne? God should have three things, our neighbour two, and the world one in the course of our desire; for How all things should be loved rightly. *Omnis namq; cursus aut de illo est, aut cum illo, aut in illo, ad quod est.* *De cursu desiderij nostri.*

1. Our love by its desire may rightly and orderly runne in things that concerne God, with God, and into God. 1. *Resp. Dei.*

1. In things concerning God, when our desire receiveth that from him for which it loveth him. 1. *De Deo, quando de eo accipit, unde eum diligit.*

2. With God, when in nothing it contradicteth or opposeth the will of God. 2. *Cum Deo, quando eius voluntati in nullo contradicit.*

3. Into

2. In Deum, quando in ipso acquiescere appetis.
2. Respectu proximi

3. Into God, when it desireth to rest and content it selfe in God, as in its only good.

2. Our desire may run, in things concerning our neighbour, and with our neighbour.

1. Bo proximo.

1. In things concerning our neighbour, or touching the good of our neighbour, as when we do rejoyce in his health, and are glad of his progresse in the way of grace.

2. Cum proximo.

2. With our neighbour, when we desire him as our companion of our journey in the wayes of God; that is, when we wish that he, together with us, might keep and observe the lawes and commandements of God, which are the wayes that we are to walk in.

But into our neighbours our desire should not run, as that it should place its hope and confidence in man; which the Scripture doth so plainely forbid, and pronounce a curse to them that do it.

Ier. 17. 5.

3. Respectu mundi.

3. Our desire should be only one in respect of the world, that is, *ut de ipso curramus*, that we run from it, and from the things that concerne it, not unto it, nor with it, nor into it. And

1. De mundo quando curris.

1. Our desire doth run in things concerning the world, *Quando foris Dei opere inspecto, per admirationem & laudem, ardentius intus ad ipsum se convertit*, that is, when we do outwardly behold the works of God, and our love or desire doth inwardly convert it selfe with the more ardency of spirit, to the admiration and praise of God.

2. Cum mundo quomodo curris.

2. Our desire doth run with the world, if through the mutability of these temporall things, either by dejecting it selfe, and despairing in adversity; or by exalting it selfe, and presuming in prosperity, it doth conforme it selfe unto the world, which the Scripture forbids us plainly for to do.

Rom. 12. 2.

3. In mundum quando curris.

3. Our desire doth run into the world, when it doth alwaies desire to rest and to be satisfied with the delights and pleasures of this world.

And therefore, we should guide, order, and direct our love, that it should run by the desires thereof, in things concerning God, with God, and into God; in things concerning our neighbour, and with our neighbour, but not into our neighbour; and in things concerning the world, but neither with the world, nor into the world; that so it may rest it selfe with joy and contentment only in God alone, and in nothing els. *Hac est ordinata charitas*, and this is well guided love, and rightly ordered charity, besides which, all that we do, is no well ordered charity, but ill disposed cupidity, saith S. *Augustine*.

Non est ordinata charitas, sed inordinata cupiditas. Aug. de substantia dilectionis. cap. 5.

Now touching the loving of God, the Schoole-men do assigne three degrees of loving him: that is,

Three degrees of loving God. Thom. in 1. de perfect. spirit. vitæ. c. 3.

1 Degree. Bern. in 1 de diligend. Deo.

1. *Quantum diligibilis est*, as much as he is worthy of love; and so he is only loved as he should be of himselfe, and therefore S. *Bernard* crieth out, *O my God, my helper; I will love thee, but after mine owne measure; lesse indeed than right, yet plainly, not lesse than I am able, who albeit I cannot so much as I should, yet cannot I further than I am able; and indeed I shall do more, when thou wilt vouchsafe to give me more, yet never for all this shall I be able to doe as much as thou art worthy.*

2. Degree.

2. *Secundum totam virtutem alicujus diligentis*, according to the full power and strength that is in him that loveth, that is, fully to love him, according to all the vertue of the lover: and so he is loved of the *Angels* and blessed *Saints*.

3. Degree. That we should love God three wayes.

3. *To the uttermost of our ability*, so farre forth as our imbecillity will permit us: and thus we are to strive to love him three waies.

1. *Placabiliter.*
2. *Ordinabiliter.*
3. *Appretiabiliter.*

} saith *Niderus* in 1. precept.

1. Way. God is to be loved for his owne sake. Love twofold.

1. To love him *for his owne sake*, and not in respect of any outward profit; for there is a double kind of love.

1. *Concupiscentia*

1. *Concupiſcentiæ*, of *Concupiſcence*, in reſpect of our owne profit; and ſo a man loves his horſe or his aſſe, for the good ſervice he hath from them. 1. Of profit.

2. *Amicitiæ*, of *friendſhip*, as when I love a man meerly for the good things that are in him; and ſo God is to be beloved *abſq; intuitu præmij*, without reſpect unto any profit to be gained by him; *nam minus te amat qui aliquid tecum amat, nec propter te amat*, ſaith S. *Auguſtine*. 2. Of friendſhip. *Aug. Confeſſ.*

And therefore it was the commendation of *Iob*, not only to love God when he was *compaſſed* about with *proſperity*, but to love him *in the middeſt of his adverſity*; ſo did not they that loved Chriſt and followed him for the loaves ſake: if therefore we love God *aright*, we muſt not love him for *wealths* ſake, but for his *owne* ſake. *Bern. in l. de dilig. deo Deo.*

2. To love him *ſo*, that we *direct* our ſelves and *all ours*, both inward and outward *actions*, to the extolling and increaſing of his *glory*; as when we apply our whole life to his *ſervice*, then we love him *with all our heart*; when we captivate our ſenſes to the *obedience of Chriſt*, as the Apoſtle ſpeaketh, then we love him *with all our underſtanding*; and in briefe, when all our works and actions are *ſprung* from the *love of God*, and *do aime* at the *glory* of God, then we love him *with all our ſtrength*. 2. Way. All our actions ſhould tend to the glory of God. 2 Cor. 10.

And ſo S. *Auguſtine* ſaith, that all our actions ſhould *begin* from the *love* of God, (*quia fructus bonus non eſt, qui de radice charitatis non ſurgit*; for that can be no good fruit, which ſpringeth not from the *root of Charity*) and they ſhould tend to the praiſe and glory of God; *quia virtutes veræ non ſunt, quæ in Deum finaliter non referuntur*; becauſe they are no true vertues, which are not finally referred to God. *Aug. de Spirit. & lit. c. 25.* *Idem de civit. Dei, lib. 19.*

And therefore we ſay, that it is requiſite, that the *love of God* ſhould be the *cauſe* of the love of our *neighbour*, and that we ſhould love our neighbours *propter Deum*, for the *honour* of God: and ſo of all other actions, they ſhould all tend to the honour of God, as the Apoſtle ſheweth; *whether ye eat or drinke, do all to the glory of God*. 1 Cor. 10. 31.

3. To love him *above all things*, and to reſpect him and his will above *all the world*: and ſo *Scotus* ſaith, God is to be loved *extenſivè*, above all things; ſo that *nothing* in the world, nor *all* the things of the world, ſhould be equally *prized* with God; and therefore we ſhould wiſh all things *not to be*, rather than God ſhould not be: and *intenſivè*, ſo that we ſhould be more willing to ſuffer the hatred of any thing in the world, than the hatred of God. 3. Way. God is to be loved above all things. *Scotus in 3. diſt. 27.*

For he indeed is that *pearle*, for the gaining whereof, a man ſhould ſell all that ever he hath, as our *Saviour* ſheweth: O therefore *love the Lord all ye his Saints*, and love him above all things: for he that *loveth father or mother, wife or children, or any thing els more than me, the ſame is not worthy of me*, ſaith the Bleſſed Verity; And therfore S. *Bernard* ſaith, *animam meam odio haberem, ſi eam alibi quam in Domino & in ejus amore invenirem*; I would hate mine own ſoule, if I found it not in the Lord, and in the love of God. Mat. 13. Pſal. 31. 27. Mat 10. *Bern. Lib. de amor. Dei, cap. 2.*

And yet for all this, we ſee how many leave the Lord to love *worldly vanities*; ſome their *pleaſures*, ſome their *riches*, ſome *one* thing, and ſome *another*; and the *lovers of God* are like *the winter gatherings*, like the grapes of vintage, *rare* and *few*.

But all men will ſay, they love the Lord; and therefore, leaſt we ſhould *deceive our ſelves, ſub ſpecie recti*, under the colour of truth, we ſhould examine and find out the truth hereof by a double property of love. Two properties of love.

1. To unite the lover, as much as poſſible may be, to the thing loved, and in want of the fellowſhip therof, to *deſire* and *ſeeke* it above all things in the *world*: for it is the nature of *love* to make *unions*, and it is called *charitas, quaſi chara unitas*, becauſe love is never well, but when it is with the thing loved; for ſo the Church in the Canticles ſaith, *I greatly deſire to ſit under the ſhadow of my well-beloved, and I am ſicke of love*, that is, I faint for the fellowſhip of my beloved. 1. Property of love is to deſire to be united to the thing loved. Cant. 2. 3. 5.

Pſal.42.1. Revel.6.10.

And therefore, if wee love God, then *as the Hart brayes for the water brookes, ſo our ſoules do long after God*; we ſhould cry for him, and ſay, how long *tarieſt thou holy and true?* and we ſhould not let our ſoules be glued upon the vanities of this life.

2. Property of love is to fulfill the deſire of him that is loved. Ioh.14.21. 1 Ioh.3.11. Ioh.13.34.

2. To accompliſh and fulfill the minde and will of him that is loved; ſo our Saviour ſaith, *he that hath my Commandements, and doth them, the ſame is hee that loveth me*; and this is the love of God, that wee *keepe his Commandements*: And becauſe this might be thought to bee too generall, therefore he ſaith, that *this is the Commandement that he giveth us, that we ſhould love one another.*

Ioh.13.35.

And therefore, by this we may *certainely* know that we love God, if wee love one another: and ſo our Saviour ſaith, hereby not onely your ſelves, but *all men ſhall know that you are my Diſciples, if you love one another*: The love of our neighbour then is the ſureſt ſigne of the love of God; for *per amorem proximi amor Dei nutritur*, through the love of our neighbours, is the love of God increaſed; therefore Saint *John* ſaith it is an abſurd thing to ſay we love God, *which wee have not ſeene*, if we love not our neighbours, which we daily ſee: for our neighbour is the *image of God*; and thou doſt not love thy *Prince* if thou doſt hate his *picture.*

1 Ioh.4.20.

Gen.1.26.

And therefore *Theodoſius* counted the *Theſſalonians* traitors for abuſing his ſtatue: and ſo God pronounceth that whatſoever diſgrace is done unto his Saints, the ſame is done unto himſelfe.

Mat.25.45.

Three reaſons why we ſhould love all men. 1. Reaſon.

And there be three ſpeciall *reaſons* to induce us to love all men;

Iob 31.13. Mal.2.10.

1. Becauſe we are all made of the *ſame lumpe*, by one and the *ſame Creator*; for it is naturall for all things to love all that are of the ſame nature; and therefore *Iob* ſpeaking of his ſervants, ſaith, *did not hee that made me in the wombe make him?* and the Prophet likewiſe ſaith, *have we not all one Father?* and therefore why ſhould we not *love* one another, and not deale *treacherouſly* every one againſt his brother?

2. Reaſon. Mat.5.45.

2. Becauſe we are all bound to *imitate* God, as much as poſſibly we can; and he loveth all, and hateth none, nor any thing, that is his creature; and therefore Chriſt adviſeth us to love all men, that ſo we may be *the children of our Father, which is in heaven*; for that the more *univerſall* our love is, the more *conformable* we are to God.

3. Reaſon. Luk.16.24.

3. Becauſe God hath ſo *diſpoſed* all things, that there is nothing in the world, but at ſometimes or other, it ſhall have need of the love and helpe of others; and *Dives* may at ſometimes ſtand in need of *Lazarus*; and therefore reaſon bids us doe to them, as we would have them to doe to us: and becauſe we are all *members* one of another; therefore God commands us *to love our neighbours as our ſelves.*

Mat.19.19.

Queſt. But heere ſome perhaps may demand, *who is my neighbour*, that I ſhould love him?

Every man is our neighbour.

Reſp. To this I anſwer briefly, that our Saviour by the Parable of the *Samaritan*, that fell among theeves, ſheweth that, not onely thoſe, which dwell at the next doore to us or in the ſame pariſh with us, but alſo all men, *created in the image of God*, although they dwell in *India*, yea, though they be our *enemies*, as the Iewes and the Samaritans were, yet *are they our neighbours*; and therefore *all men* are to be *loved* of us; friends, foes, aliens, acquaintance, good and bad.

We muſt love our enemies. *Aug. l. contra Adamant. c.18. Thom in Caten. ſuper Mat.c.5.45.*

Indeed, moſt men may be eaſily induced to love their friends; but many men cannot be perſwaded to love their *foes*; for the Phariſees ſaid there was a law, of loving *our friends* and hating *our enemies*, but Saint *Auguſtine* denieth ſuch a law to be written of *hating* our enemies, and our Saviour biddeth us *to love them*, Mat.5.45. for *amare amantem, naturæ eſt*; *inimicum, charitatis eſt*: to love our friends is naturall, but to love our enemies is heavenly, and Chriſtian-like, ſaith *Aquinas.*

And

And, beſides many others, there be three ſpeciall *reaſons* to perſwade us to love our enemies.

Three reaſons to move us to love our enemies.

1. Becauſe there is *that* in our greateſt enemy, which is a farre greater cauſe of *loving* him, in reſpect of God, than any offence or wrong that he can do to us, to make us hate him in reſpect of himſelfe; and that is, our owne *nature*, and the *image* of God, which ſhould be loved, whereſoever we ſee it, either in our friend or foe.

1 Reaſon.

2. Becauſe we are commanded *to forgive all treſpaſſes*, that are done againſt us; or els our owne treſpaſſes ſhall not be forgiven unto us; and we can never *forgive* all the offences of them, whom we can never *love*; and therefore the Apoſtle doth ever place *love* to our brethren before the *forgiveneſſe* of their faults.

2 Reaſon, Mat. 6.

Eph 4.32. Col 3.8,9.

3. Becauſe he that *hates* his enemy commits a *greater* ſin againſt God, than his enemy can commit againſt him; for he offending me, ſinnes againſt *man*; but I, in not *forgiving* and not *loving* him, do moſt deſperately run againſt the commandement of *God*, and tell him to his face, that fleſh and bloud cannot indure this precept of God; and ſo we run into deeper danger for not *loving* our enemies, than our enemies do by *offending* us; therefore we ought, by all meanes, to love our enemies.

3 Reaſon He that forgives not his enemy, ſinnes more than his enemy.

Others could be contented to love *the good*, but cannot indure to love *the bad*; to whom I anſwer, that we are bound to love the *wicked*, and to do good for ſinners, *non quia peccatores, ſed quia homines*, not becauſe they are ſinners, but becauſe they are men: and therefore *Ariſtotle*, being demaunded why he did give his almes to a wicked and diſſolute fellow, anſwered; *Non mores ſed hominem commiſeratus ſum*, I pitied the man, I reſpected not his manners: So S. *Auguſtine* ſaith, *Etſi peccator eſt qui petit, da tamen, non tanquam peccatori, ſed quia homo; nam quod homo, opus Dei eſt; quod peccator, opus hominis eſt*; if a ſinner ſhould ask, give him, not becauſe he is *a lewd ſinner*, but becauſe he is *a poore man*, which is the work and image of God: And ſo S. *Gregory* ſaith, *Dedi, non quia peccator, ſed quia homo*; I love him, and I help him, not becauſe I ſuſpected him to be a ſinner, but becauſe I knew him to be a man, of mine owne nature and condition; *& humanum eſt humanis caſibus ingemiſcere*; and it is humanity in men to pitie and relieve all humane frailties.

We muſt love the wicked.

Laert. l. 5. c. 1.

And therefore we muſt *diſtinguiſh* of the good and bad things that are in lewd and wicked men, and ſo hate their *ſinnes*, which are the works of men, and love their *perſons*, which are the works of God, as S. *Auguſtine* ſpeaketh; or otherwiſe, as *Abraham* ſaid unto God, *We ſhall deſtroy the righteous with the wicked*; we ſhall confound good things for evill things ſake.

Aug. cont. Fauſt. l. 19. c. 24.

And ſome there be, that think they do God good ſervice, when they hate and perſecute the godly; *confeſſio nominis non examinatio criminis*, the confeſſion of the name of Chriſtians, and not the examination of their crimes, brought them into hatred, ſaith *Tertullian*: ſo now the brood of ſerpents, the children of this world, do hate the godly *eo nomine*, becauſe they are godly, as *Ariſtides* was baniſhed out of Athens, *juſtus quia juſtus*, for no other cauſe but for uprightneſſe: and this is more *than heatheniſh impiety*: for, though we are commanded to love all, and to do good to *all*; yet are we more eſpecially injoyned to do it *unto the houſhold of faith*, as *David* did unto the Saints; and therefore, when our Saviour ſpeaks of *that* love, which we ought to beare towards *all* men, his precept is, *thou ſhalt love thy neighbour as thy ſelfe*; but when he ſpeaks of *that* love which we ought to beare towards the *Saints*, he ſaith, *This is my commandment, that you love one another, as I have loved you*; and that was farre more than he loved all others; to teach us, how to value and to love every thing according to its *worth*; for ſeeing the godly man hath a *double* cauſe of love in him, that is, Gods *image* in his *nature*, and Gods *graces* in his *perſon*, we ought to eſteem him, and to relieve him, as *Joſeph* did his brother *Benjamin*, five times as much as the reſt of his brethren.

It is the greateſt impiety to hate the godly.

Tertul. in apolog. c. 2.

That the Saints ought moſt chiefly to be beloved. Gal. 6. 10. Pſal. 16. 2.

Luke 10. 27, 28.

Joh. 15. 15.

A double cauſe of loving the godly.

Gen. 43. 34.

The fearfull ſtate of them that abuſe the godly.

And therefore this doth ſhew, how fearfull is their ſtate, that, inſtead of *loving* the godly more than any, do *hate* and abuſe them worſe than all, and above all the world beſides; and the more godly they ſee men, the more loads of ſcornes and reproach they lay upon them; thinking to ſhew themſelves *wittie*, by ſpitting out their poyſoned ſpite againſt the Saints; but they may know it to their everlaſting terrour, that their *gibing* and jeſting at thoſe, whom they terme *puritans*, to bring their profeſſion, the profeſſion of godlineſſe, into diſtaſt among prophane wretches, comes very neare, nearer than they think, unto the ſinne againſt the Holy Ghoſt, *which ſhall never be forgiven, neither in this world, nor in the world to come*; for he that would diſgrace any man, becauſe he makes *profeſſion* of ſerving God, and profeſſeth a deteſtation of all ſinnes, doth he not do deſpight unto the *Spirit of grace*, when he laboureth what he can, to work a deep diſgrace of thoſe *good* things, which the Holy Ghoſt worketh in the hearts of thoſe godly profeſſours?

Gibing at puritans how hainous.

Mat. 12.31, 32. Mat. 3.29.

Prophane mens reply;

Object. But you will ſay; they ſcoffe not at the *holineſſe* of their profeſſion, but at their *hypocriſie* in that profeſſion, which make a *ſhew* of holineſſe, and yet commit the *greateſt* wickedneſſe, and, with the *Phariſees*, devoure widowes houſes under the colour of long prayers.

Anſwered.

Sol. I anſwer, what a *ſhift* is this of Satan, to wound *Chriſt* through the ſide of a *Chriſtian*, and to ſcoffe at *godlineſſe* through the profeſſours of holineſſe; for do you not ſee theſe ſcoffers have a like baſe eſteem of *all* profeſſours, if they ſee them zealous? And if any man doth but tell them, ſuch a man is a *puritan*, do they not preſently *flout* him, though they never *knew* him? And if one man that is reputed a *puritan*, doth but *once* deceive you, or fall into ſome groſſe ſinne, (as who denieth not, but, as there was a *Iudas* among the Apoſtles, ſo there may be *hypocrites* among the profeſſours of godlineſſe, or as *David* did *once* commit adultery, and S. *Peter* denied his Maſter, ſo the *beſt* Saints may ſometimes faile) then preſently this is inough, to make them open their mouthes wide againſt *all* the generation of Gods children, and to cry out againſt *all profeſſours*, that they are nothing but *hypocrites*, and diſſemblers of religion, to hide and cover theſe their ſinnes under this cloke and mantle of piety.

Hypocrites will ever bee among the godly, as whores among honeſt women.

2 Sam. 11.4. Mat. 26.70, 72.

That the wicked Jeſters at religious men do hate religion.

Nay more than this, to let you ſee, they hate not *diſſimulation*, but *religion*; not the *hypocriſie* of phariſaicall profeſſours, but the *profeſſion* of the moſt zealous Chriſtians; I pray you mark, *what* are the things that they ſcoffe at in theſe men? Are they not ſome of the *beſt* exerciſes of Religion, as their going to *Sermons*, their ſanctifying of the *Sabbath*, their reading of the *Scriptures*, their ſinging of *Pſalmes*, their refraining from *oathes*, their abſtaining from *drinking*, and the like? and they lay *hypocriſie* to their charge, to cover their owne *blaſphemies* againſt religion, even as the Iewes laid *treaſon* and gluttony, and all other ſinnes againſt Chriſt, to cover their own *malice* and hatred againſt him.

Luke 23.2. Mat. 11.19.

The exerciſes of religion nothing the worſe, becauſe they are abuſed by the wicked.

But ſuppoſe, and be it granted, that ſome Profeſſours are hypocrites, doth that warrant any ſcoffing *Iſhmael*, or give leave to any *prophane Atheiſt*, to diſgorge his filthy heart againſt the ſacred *exerciſes* of religion, which theſe hypocrites do practiſe? For is *true* praying to God the worſe, becauſe hypocrites do pray only with their *lips*? Or is the *hearing* of Gods Word, and the *reading* of the holy Scripture the further off from working faith in our hearts, becauſe *faigned* profeſſours do theſe things only for a ſhew? Or is any *holy* exerciſe any jot the worſe, becauſe *wicked* men do uſe it? No more than the Sun is defiled by ſhining upon the dunghill, or the Scripture prophaned, becauſe it was alledged by the Divell.

Mat. 4.6.

And therefore let this perſwade all men, that would be *beloved* of God, to love *all* men, and eſpecially all thoſe that are *godly*, and that do their beſt to ſhew their faith by their works, and their *inward holineſſe* by their *outward profeſſion*; becauſe all thoſe that *deſire* the love of God, and profeſſe themſelves to love God, muſt teſtifie the ſame by their unfained love *to all men*; and this their love towards men, muſt be actually ſhewed by the doing of all outward good, that ſhall any

Wherein our love to our neighbours doth conſiſt

any waies lie in our power to doe for them; as,

1. In *praying* for them, that God would *blesse* them, and *defend* them from evill, and *forgive* them those offences that they *have* committed either against him or us; and, in briefe, that they might be *saved*.

2. In *building* them up, or instructing them in our *most holy faith*, and *expounding* unto them the way of God; by *exhorting* them what to do; and *admonishing* them what they should not do; *rebuking* them, when they do amisse; *comforting* them, when they are in afflictions; and *incouraging* them, to go on in all godlinesse.

3. In *preserving* them, what we can, from all manner of dammage in their estates; for so the Lord saith, *If thou meetest thine enemies oxe or his asse going astray, thou shalt surely bring it backe to him againe*, Exod. 23.5,6. and if we must do it to our *enemie*, then surely we must do no lesse to any other *neighbour*.

4. In *administring* to their necessities, according to the uttermost of our abilities; for *if thine enemie hunger, feed him*; *if he thirst, give him drinke*; and so of all poore men, we are bound to feed the *hungry*, clothe the *naked*, and never to turne away our face *from our owne flesh*, but in these things, *& in omnibus alijs rebus egenos adjuvare debemus*, and in all other things, that we are able, we ought to help and relieve the needy, as S. *Chrysostome* saith.

These things and the like are the surest *testimonies* of our love unto our neighbour; and the love of our neighbour is the onely *touchstone*, for the triall of this truth of our love to God.

And so much for the *first* note, whereby the *Saints* are differenced from all other men, which is, their *dilection*.

1. Praying for them. Psal. 122.6. Heb. 13.18. 2 Thes. 3.1. Rom. 10.1.

2 Instructing them Iude v. 20. Acts 18.26. Heb. 3.13. 1 Thes. 5.14. Lev. 19.17. Heb. 10.24.

3. In preserving them from dammage.

4. In relieving their necessities. Rom. 12.20.

Chrys. in Rom. 12. hom. 21.

CHAP. VI.

Of a twofold calling; three things to be considered about our civill calling; our calling to grace twofold; the difference of the one from the other; God calleth us diverse wayes; outward calling without the inward is uneffectuall; Of the meanes, time, persons, tokens and helps of our inward and effectuall calling.

2. TOuching the second differenee, whereby the Saints are distinguished from all other men, which is their *vocation* or calling, we must remember that there is a twofold calling.

1. *Vocatio ad munus.* } A calling to an office.
2. *Vocatio ad gratiam.* } A calling to salvation.

2. The Saints are distinguished from all other in respect of calling.

A twefold calling.

1. In this sense *Saul* was called to be a King, *Iudas* to be an Apostle; and of this calling the Apostle saith, *Let every man abide in the same calling wherein he was called*; where you must observe, the Apostle presupposeth, and takes it for granted, that every man had some *calling* in the *common-wealth*, before he was called by the Church; and truly it can neither be a *wise* nor politique government, of any people, that suffer men to live, like drones, upon the sweat of other mens browes, without any manner of vocation or calling in the world; and therefore *Pharaoh*, as soone as ever he saw *Iosephs* brethren, demaunds this, as the first question of them, *What is your occupation?* Or of what *trade*, or *calling* are you? Because no man should be *terræ inutile pondus*, such a burden upon the earth, as to live upon the same without some speciall calling.

1 A civill calling.

1 Cor. 7.20.

That every one should be of some calling or other.

Gen. 47.3.

And then, when any man is resolved to take such or such a calling upon him, let him examine these three points.

Three things to be considered touching our civill calling.

2. Whether the calling be *lawfull* or not.
3. What *abilities* he hath to discharge such a calling.
3. With what *mind* or purpose he intends to enter upon that calling.

1. Whether our calling be lawfull or not.

1. There be many *callings*, that many *doubts* of the lawfulnesse of them, and many

many that we need not doubt; becauſe we know them to be *unlawfull*, as bawds, panders and common gameſters, that have none other trades to live, but by theſe *unlawfull* games; for God hateth the *hire of a whore and the price of a dog*; that is, all goods gotten by any baſe, ſordid, or unjuſt waies; and he promiſeth onely to preſerve his ſervants *in all their waies*; but if they *goe* out of their *waies*, that is, out of the *rules* of Gods Word, which is the ſole *way* of Gods children, then they are ſo farre from any promiſe of *bleſſing*, or comfort, or preſervation, that they are rather *threatned* and aſſured to be grounded to powder and to be daſhed all to peeces: And therefore I doe wonder how any one, that thinkes there is a *God*, and beleeves the *truth* of Scripture, dares live, and looke for any bleſſing upon any gaine, that is gotten in any *unlawfull* calling.

Deut. 23. 18.

Pſal. 91. 11.

Pſal. 119. 1.

No bleſſing upon any thing that is gotten in an unlawfull calling.

2. We muſt conſider what *abilities*, either of minde or body, we have to execute and diſcharge the duties of *that* calling, which we intend to take upon us; becauſe as the Poet ſaith,

—*Non omnia poſſumus omnes*;

And as the common proverbe is, *ex quolibet ligno non fit Mercurius*, every body is not able to be a Souldier, and every head will not make a Scholler; and therefore every one ſhould make choice of that vocation, not which he thinkes would be moſt *profitable* for him, or moſt *honourable* in the world, but which he hopes he ſhould be moſt *able* to diſcharge, for the *glory* of God and the *benefit* of his Church and Common-wealth.

2. What abilities we have to diſcharge our calling.

Every man not fit for every calling.

3. We muſt ever remember with what *mind* and to what *end* we do undertake, or will continue in ſuch a calling; which ſhould be (as I ſaid even now) not onely to *inrich* our ſelves, (though none denies, but every man may looke to *live*, and hope for that *meaſure* of wealth and honour as God ſeeth fitting for him, by his vocation and calling) but alſo for the *glory* of God and *good* of others; *quia non nobis nati ſumus*; becauſe we are not borne for our ſelves, but for others.

3. With what purpoſe we take any calling upon us.

2. The other *calling* is the calling of *grace* and a calling of us unto health and ſalvation, and this calling is either

1. *Inefficaciter*
2. *Efficaciter*.

that is, formally or effectually, outwardly or inwardly.

The 1. is *generall* and common to all; and

The 2. is *ſpeciall* and peculiar unto ſome.

2. The religious calling, or the calling unto grace and ſalvation, which is twofold.

Of the firſt our Saviour ſaith *many are called but few are choſen*, and

1. Generall, Mat. 20. 16.

Of the ſecond the Apoſtle ſaith, *whom he hath predeſtinated them he calleth*, that is, *effectually* by the grace of his ſpirit; becauſe this calling flowes from the grace of predeſtination, whereof Saint *Peter* ſaith, *make your election and your calling ſure*: and

2. Speciall, Rom. 8. 30.

2 Pet. 1. 10.

The *difference* betwixt theſe two callings conſiſteth herein; that the *firſt* brings men onely to a *profeſſion* of Chriſt and to become *outward* worſhippers of him; but the *ſecond* draweth men to become *members* of Chriſt; the *firſt* inlighteneth our ſoules, with the *knowledge* of Chriſt; but the *ſecond* illuminateth our underſtanding and ſtirreth up our wills to the *faith* of Chriſt; and the *firſt* changeth our hearts *lightly* and ſleightly to the externall obedience of ſome civill duties or to the reſtraint of ſome *outward* corruption, as it did in *Judas*, *Simon Magus* and *Demas*, and the like; but the *ſecond* worketh a *full* and a through change of the heart of the godly from all evill unto all good, at leaſt in their deſires and to the uttermoſt of their abilities; as it did in Saint *Peter*, Saint *Paul*, and thoſe Chriſtians that are mentioned in *Acts* 2. 36, And therefore this effectuall calling hath alwaies with it theſe three inſeparable effects, and companions.

The difference betwixt theſe two callings.

1. To *unite* us unto Chriſt, to make us members of him.
2. To *juſtifie* us from our ſinnes, *for whom hee called them hee juſtified*, Rom. 8. 30.
3. To *ſanctifie* us in our lives, as S. *Jude* teſtifieth, *ver.* 1.

Three inſeparable effects of effectuall calling. 1 Cor. 1. 2.

But now, to ſpeake of each one of theſe two kinds of calling a little more *particularly*; and;

1. Tou-

1. Touching the *outward* calling, we must note, that as *many* are called; so he calleth them many *waies*, especially

1. *By the painefull preaching of his Word.*
2. *By the manifold benefits of his grace.*
3. *By the manifest judgements of his anger.*

1. Touching the outward calling.

Vide concionem 3. p. 72.

1. *God gave his Word*, and great were the number *of the Preachers*, and he commanded them *to preach unto all Nations*; and so their sound went *unto all lands*, to all countries, to all places, but especially *to this place*, where there are painefull and learned men, that doe often preach, and continually call; and yet I feare their preaching is unrespected, I am sure themselves are unregarded: and I dare boldly testifie these two things;

God calleth us diverse waies. Psal 68 11.
1. By the preaching of his word. Mat. 28. 19.

1. That in all England, I thinke I may say in all the world, there are not more learned, and more painefull Preachers, then in this famous Cittie of London.

Two things affirmed.
1. Thing.

2. That over all England, there are many unworthy men, many a sir Iohn lacke-Latine, many a Priest lacke preaching, that have better respect and more maintenance from poore peasants, then the worthiest Preachers in this Cittie have from your worthy Cittizens: I confesse, you respect them at your tables, and doe much out of your benevolence; but you may assure your selves, that for the Preachers to have their trenchers at your tables, and their meanes *ex gratuito, & non ex debito*, is neither profitable for you nor comfortable unto them: In this respect it grieveth me when I consider the grave and worthy Preachers of this Cittie, and many others of the Country, *&c.* I have tried both places, *quorum pars magna fui.* I have ended this point.

2. Thing.

That it is not good for Preachers to live upon benevolences.

2. God seekes to draw men unto him *in the chaines of love*, when he gives unto them, *beneficia nimis copiosa, multa & magna, privata & positiva*, many and great blessings, thereby to allure them unto his service.

2. By the benefits of his grace.

3. If men will not turne, nor answer to the first and second call, then will *he whet his glittering sword, and his hand shall take hold of vengeance*, he will powre out the *vialls of his wrath*, thereby to convert them or confound them: and no marvell, for *debet amor lasus irasci*, love too much provoked must waxe angrie.

3. By the judgements of his anger.

All these waies hath God called us: the *Preachers* cried, and doe cry and call continually; his *blessings* have beene manifold, and his *judgements* have beene manifested in some measure upon our nation: O then let us take heed unto our selves, and *not harden our hearts* any longer, but *let us hearken unto his voice, lest he sweare in his wrath, that we shall not enter into his rest.* But

Psal 95. 11.

2. Indeed all these kinds of *outward* callings are but in vaine, and bring no benefit unto us, unlesse the LORD calleth us *inwardly* by his Spirit: For

2. Touching the inward calling. In vaine is all our outward calling, unlesse wee bee inwardly called by Gods Spirit.

1. *Nisi Spiritus adsit cordi audientis, inanis est labor docentis*; In vaine do we preach unto your eares, unlesse the Spirit of God doth open your hearts, as he did the heart of *Lydia*, that you may *beleeve* our preaching, as she did the preaching of Saint *Paul*.

1. In vaine. *Greg. hom. 30. super Evangel.*

2. All the blessings of the world will but puffe us up with pride (as they did the Israelites, as *Moses* sheweth, *dilectus meus impinguatus calcitravit*, my beloved fatted and inlarged spurned with his heeles) unlesse God doth give us the grace to use those blessings to the glory of his name.

2. In vaine. Deut. 32. 15.

3. All punishments and *all judgements* will sooner worke *desperation* then conversion in a sinfull soule, unlesse the grace of God work *true humility* in us, to make a right use of his fatherly chastisements.

3. In vaine.

And this experience daily sheweth unto us; for First, *the Word is preached* unto us, and the one beleeveth it the other refuseth it: Secondly, *God bestoweth his blessings* upon men, but the one is puffed up with pride, and the other is truely thankfull: Thirdly, God *sendeth his judgements* for sinne, but the one groweth *desperate* with *Saul*, and the other is *humbled* with *David*: And what is the

Effectuall calling the fruit of Gods love.

cause of this? to the one sort, he *sendeth his messengers onely to call them outwardly*, but to the other sort he sendeth his spirit, and *giveth his grace*, to make them *yeeld unto his calling* inwardly: and this *effectuall* calling of the Saints, to believe the Gospell, and to obey the voice of God, is the effect and fruit of the *love* of God.

Whensoever therefore we be *outwardly* called, by what way or meanes soever it be, *let us presently pray to God*, that he would *inwardly* work in our hearts, to *incline* them to yeeld unto his calling, or els the outward calling will bring no benefit, but only make us without excuse.

Effectuall calling, what it is.

But to speake a little further of this *inward* and effectuall calling; which is nothing els, but an internall secret working of Gods Spirit in the hearts of Gods elect, to sever and translate them from the world of unbelievers, to become *members* of Christ by faith, and to lead a *holy* and a godly life, according to the precepts and doctrine of Christ; I desire you to consider these few particulars, as

Five things considered touching inward and effectuall calling.

1. The *meanes* by which it is effected.
2. The *time* when it is planted.
3. The *persons* in whom it is ingraffed.
4. The *tokens* whereby it is discerned.
5. The *helps* that further us to procure it.

} And

1 It is wrought by the Spirit of Christ. 1 Cor.12.13.

1. This *effectuall* calling of the Saints is *inwardly* wrought by the *Spirit* of Christ, in the hearts of all the godly, as the Apostle sheweth; but you must observe that, although God can *immediately* by himselfe call men unto his grace and faith in Christ, without any other ministery, either of men, or Angels, as he did *Adam* in paradise, *Abraham* in *Charran*, and S. *Paul* in his journey to *Damascus*, and doth now likewise call most, or many (no doubt) of those infants that die without baptisme, and of them that are borne dumbe or deafe, if they be of Christian parents, by a way *incomprehensible* to us; yet *usually* God doth effect all his *inward* graces by some *outward* meanes, and as he produceth us into the world, by our parents *seed*, he augmenteth us, and preserveth our life by our *food* and sustenance; so he doth regenerate us by the immortall seed of his Word, and then he increaseth and preserveth this faith in us by the same meanes as it was begotten.

Without meanes.

That the Spirit of Christ usually worketh his grace by outward means

God not tied to meanes.

Neither doth he, which is both *liberrimus & potentissimus agens*, the freest and the most powerfull agent, tie himselfe to bring his owne purpose to passe alwaies by the *same* meanes; but as he doth sometimes work without any meanes, so he doth sometimes worke by *weake* meanes; as when through the *foolishnesse* of preaching he confounded all the *wisdome* of the world, & with the *words* of a few fisher-men he blunted the *edge* of all the weapons of the greatest Monarchs; and somtimes he doth work by *unlikely* meanes, as when by *crosses* and afflictions, which make the wicked to *blaspheme* God, he maketh many of his children, with *Manasses* and the prodigall child, to *returne* home unto their fathers house; and somtimes he worketh *contrary* to the proper nature of the meanes, as when he humbleth us by our *sinnes*; and maketh our *fals* to make us the more warie to look unto our selves.

By weake meanes 1 Cor.1.18, 19.

By unlikely meanes Luke 15.17.

By contrary meanes.

2. The time of our effectuall calling, God decreed to call us from the beginning, but he effecteth the same in time.

2. For the *time* of this calling, though, as *faith* and *hope*, and all other *saving* graces are virtually or seminally in the Saints from the beginning, as some do think, so this grace, being the fruit of our election, as S. *Paul* sheweth, *Rom.* 8. 28. must needs be in us before it be perceived of us; yet, as it is excited, revived, and *actually* wrought to be perceptible in us and by us, I say that it is in some *sooner*, and in some *later*, according as God, in his eternall counsell, hath pre-ordained the *time* of every ones calling; for so our Saviour shadoweth out the same in the parable of the husbandman, that hired labourers into his vineyard, some at the *third* houre, some at the *sixt*, some at the *ninth*, and some not till the *eleventh* houre; and the Scripture sheweth it more plainly in the example of *Iosias* and *Timothy*, that were called from their child-hood, of *Ieremie* that was sanctified, and *Iohn Baptist* that was filled with the Holy Ghost in his mothers wombe;

Mat.20.1,2,3,

2 Reg.22.1. 2 Tim.3.15. Luke 1.

Zacheus

Zacheus and Saint *Paul* in their full age, and the thiefe at the laſt houre; one example, that no man ſhould *deſpaire* of his converſion, and but onely one in all the Scripture; that no man ſhould *preſume* to goe on in ſinne; becauſe one ſwallow makes no ſummer; and though *Baalams* aſſe did once ſpeake; yet thats no argument to prove that mine ſhall ſpeake likewiſe; and therefore the ſafeſt way is to returne to God *betimes*, while wee have time to call for grace.

Luk.19. Act.9.

Num.22.28.

3. For the *perſons*, in whom this *effectuall* calling is wrought and ingrafted; we muſt know, that in regard of the common *corruption* of our nature, we are all alike *unfit* and uncapable of this *effectuall* calling, and no man hath any power in any meaſure, left in himſelfe, to prepare or fit himſelfe, to receive this grace, when it is offered unto him by God; becauſe *wee are dead in treſpaſſes and ſinnes*; and *the power to will and to doe is of God*; when *of our ſelves wee are not able to thinke a good thought*; yet the Word of God hath reveiled thus much unto us, that in reſpect of the *outward condition* of man, there bee ſome more *indiſpoſed* and further from that capability of receiving this grace then others bee; as, for example, to ſet downe both the one and the other.

3. Perſons which are effectually called.

No man naturally more capable to be called then another. Ephe.2.1. Phil.2.13.

1. Though to God it is all alike eaſie to call all, or any one as another, none ſo farre *indiſpoſed* but he can as eaſily diſpoſe him, either ſecretly *without* meanes, or according to the *uſuall* meanes, to be moſt apt and willing to receive this grace, yet, in reſpect of *outward appearances*, we find theſe men moſt indiſpoſed to be effectually called unto Chriſt.

1. Who are moſt indiſpoſed to bee called.

1. Pagans, Iewes, Turkes, Infidels, that are without the precincts of the Church, and have not thoſe *outward* meanes of the preaching of the Law and Goſpell, whereby God doth *ordinarily* worke this *inward* grace in the hearts of men; for, if God doth the ſame *extraordinarily* in any one, that belongs to the *ſecret* things of God, which we can take no *notice* of, and are forbidden to *prie* into it.

1. All without the Church.

2. We find many within the *boſome* of the Church, and of thoſe that have given their names to Chriſt, and doe march under his *banner*, and profeſſe his *Religion*, and yet are very much *indiſpoſed* to receive this grace; as

2. Within the Church.

1. Thoſe proud *juſtitiaries*, that are puffed up with a conceit of their owne righteouſneſſe; becauſe *Chriſt came not to call the righteous unto repentance*.

1. Proud juſtitiaries. Mat.9.13.

2. Thoſe *deſpiſers* of godlineſſe, that, as the Prophet ſaith, *doe ſit in the ſeat of the ſcornefull*; becauſe God hath forbidden us to give the *outward holy* things unto theſe doggs, or to caſt our *pearles* before ſuch ſwine; and therefore, no doubt, but God will *hardly give* his *inward* grace unto them.

2 Deſpiſers of good things. Pſal.1.1. Mat.7.6.

3. Thoſe *impenitent* and obdurate ſinners, that ſtop their eares unto *the voice of the charmer*, and after their hardneſſe and heart that cannot repent, deſpiſe the *bounty* and long ſuffering and patience of God; for ſo the Lord ſaith; *Becauſe I have called and yee refuſed, I have ſtretched out my hand and no man regarded, but yee have ſet at naught all my counſell and would none of my reproofe*; therefore, *I will alſo laugh at your calamity, and I will mocke when your feare commeth, when your feare commeth as deſolation, and your deſtruction commeth as a whirlewinde*; and

3. Accuſtomed ſinners. Pſal.58.5. Rom.2.4,5.

Pro 1.24,25,26, 27.

4. To be briefe, the *worldly wiſe*, as Saint *Paul* ſheweth, and the *rich* men of this world, as our Saviour teſtifieth, and all ſuch as hunt after the *pompe* and vanities of this preſent life, are not ſo *apt* and ſo able, ſo long as they are ſuch, to receive the graces of the life to come.

4. The worldly wiſe, rich, and the like. 1 Cor.1.20. Marke 10.24,25.

2. Thoſe that in our *judgement*, according to all outward *probabilities*, that we collect out of Gods Word, are moſt *diſpoſed* and apteſt for this grace of *effectuall* calling, are the poore, ſimple, needie, meane, and contemptible men, both in reſpect of birth, wealth, and all other outward dignities; as you may ſee in *Matth.*11.15. where our Saviour ſaith, that *the Goſpell is preached to the poore*,

2. Who, in all appearance, are beſt diſpoſed to receive this grace

poore, and in the 25. *verse* he thanketh his Father, that *hee hid those things from the wise and prudent and revealed them unto babes*, that is, to simple and silly ones, in the judgement of the wise men of this world; and in the 1 *Cor.*1.28,29. where the Apostle tells us plainely, that *God hath called the foolish, and the vile, and the things that are not* in the opinion of worldly men, *to condemne the wise*, and the mighty, and to bring to naught things that are, that is, splendid and magnificent in the eyes of men.

Vide 1 Cor.1.28, 29,&c.

The reason why God chuseth meane things.

And the reason hereof is rendred by the Apostle, that *no flesh should glory in Gods presence*, which is a most considerable and a most excellent reason, that when they can finde *nothing* in themselves, whereunto they might attribute their conversion, they should *wholly* ascribe the same to the *grace* of Christ, unto the praise and glory of God, who finding *nothing* in them but poverty, simplicity, and baseneſse, doth notwithstanding call them into his favour, before all those worldly rich and noble men of this world.

4. The signes whereby this grace is discerned

4. For the *signes* and tokens whereby this grace is discerned, we must understand, that, although there be three speciall times, wherein a man called to Christ, can very hardly discerne whether hee hath received this grace or not; as

Three times wherein this grace is hardly discerned.

1. Immediately after he is *actually* called, when he may be so weake in Christ, as a new-borne babe.

1. Time.

2. After a strange and a strong fit of temptation, when a quame of soule-sickneſse comes over his heart.

2. Time.

3. After some grosse and grievous fall into sin, as *Davids* adultery, and Saint *Peters* deniall of his Master, when through the stroke and sence of his sinne, hee is like a man in a trance, benummed and become senceleſse of all grace.

3. Time.

That wee may know this calling. 1 Cor.2.12. Act.26 18. Luk.4.18. Ephes.5.8.

Yet questionleſse, at other times, a man may know that he is called unto Christ; for *wee know by the spirit the things that are given us of God*; and our calling being, *an opening of the eyes of the blind: a setting at liberty such as were in prison and a quickning of the dead*; it is impossible, that these things should be wrought in them, and they not perceive it; and besides, joy being not of *uncertaine* or unknowne things, but of things surely *comprehended*, it is most certaine, that there can be no inward joy, nor any Christian comfort, for the good things that are promised, if there be no sure knowledge of our estate present; but this knowledge is not by any infused *revelation*, and so infallible *a parte ante*; but is collected by deduction *a parte post*, from the *effects* of grace and the fruits of Gods spirit; which, though indeed they be very many, yet may they be reduced to these two heads,

How wee may know it.

The two surest signes of our calling.

1. To *heare the voice of Christ.*
2. To *doe the will of God.*

} For

1. Hearing Gods Word. Ioh.10.27. & v.5.

Of the first our Saviour saith, *my sheep heare my voice*, and *the voice of a stranger they will not heare*, that is, the suggestions of the divell, the concupiscence of the flesh, the temptations of the world, and the perswasions of false teachers, Hereticks Schismaticks and the like, which are all strangers unto us, and seeke to estrange us all from Christ; and

2. Doing Gods will. Ioh.10.27.

Of the second he saith, that *his sheepe follow him*, that is, in their lives and conversations, in the examples of peace, piety and all godlinesse.

5. The helpes to procure this grace, twofold. 1. Private helpes to obtaine this grace. Occasions apprehended do add great strength unto our sinfull natures, but eschewed do further grace.

5. For the helpes whereby, not onely this grace is procured and effected, but is also discerned to be in us, as being both the meanes, by which it is wrought, and also the assured signes of its being in us; they are specially of two sorts,

1. *Private.*
2. *Publique.*

} ?

1. *Private*, as confessions of our *sinnes* past, feare of *offending* God, abstaining from all *acts* of sinne, suppressing of inward *lust*, eschewing all the *occasions* of evill, private *fasting*, often *reading* of Gods Word, continuall *praying*, the society of the *faithfull*, and the avoiding of *evill* company, whose leand words and

and wicked acts, are as *pitch* to defile us, as *poyson* to infect us, and as mighty *provocations* to pull us backe from all good, and to drive us headlong into all evill.

2. The publique helpes and furtherances of our effectuall vocation, are especially foure. 2. Publique helpes

1. To be *catechized* in the grounds of our Religion.
2. To heare the *Word* continually preached.
3. To be ever at the *publique Lyturgie* and service of the Church.
4. To be frequent *receivers* of the blessed Eucharist.

For so we find, that God hath appointed these as powerfull *instruments*, whereby it pleaseth him, most mightily, to worke, for the saving of his elect; and therefore, though, as I said before, God can worke any grace in us, *immediately* by himselfe, when, where, and how hee please, without any *outward* meanes; yet it is our *duty* to depend upon *such* meanes, as wee find in the Word of God to be *ordained* by God, for such workes; or els the *contemning* of these meanes may be a just cause of *condemning* us. And so much for their *vocation*. We must use the meanes if we desire grace.

CHAP. VII.

God onely simply holy, and holy in all his waies, in the election and reprobation of his creatures, giving of graces, and rendering of rewards. Foure other sorts of creatures holy. 1. Christ. 2. All the faithfull, in heaven, in earth; the Saints departed how farre to be honoured; Ministers to be holier then others; all Christians Saints in a threefold respect; best Saints have their imperfections, and what we learne thereby. 3. All outward professors Saints; the many sorts of fained Saints. 4. Consecrated things holy, and the exeellencie of holinesse.

3. TOouching their *sanctification*, called *to be Saints*, we must understand that the word ἁγιος, is derived from the privative particle α, and γη, which signifies the earth, as if it were a separating from earthly things. 3 The Saints are distinguished from all others in respect of Sanctification.

So it signifieth a *pure* and a cleane thing, free from all contagion and touch of inferiour things; and it is taken two waies:

1. ἁπλως, } simply, or
2. Κατὰ τὶ. } in some respect. Sanctity twofold.

1. In the first sense, GOD *onely* is of himselfe, and of his owne nature *simply holy*, and the Author of all holinesse; for *God is light, and in him there is no darkenesse at all*; and the blessed *Virgin* saith, *holy is his name*: and as the Poet saith, 1. Sense God only holy. 1 Ioh. 1. 5. Luk. 1. 49.

Conveniunt rebus nomina sæpe suis. Names doe agree with things; Holinesse the chiefe attribute of God. Esay 6. 3.

For this *name* sheweth his *nature*, and the greatest praise of God; for the glorious *Seraphims*, which *Esaias* saw, and those wonderous creatures, which S. *Iohn* did see, cryed three times, *holy, holy, holy*, Lord God of hosts, which we doe not read of any other attribute of God. Apoc. 4. 8.

And therefore *Damascen* reporteth, that when the people of *Constantinople* were terribly afraid of some dangers, and did humbly pray unto God against the same, a child was *suddenly* rapt up on high, and was taught by the Angels this holy Song, *Sanctus Deus, Sanctus fortis, Sanctus immortalis, miserere nostri*, holy God, holy Almighty, holy immortall God, have mercy upon us; and when he was let downe and had declared the same unto the people, the whole multitude sung the same incessantly, and so were delivered from all the dangers that they feared. *Damasc. l. 3. c. 10.* A memorable storie.

And

3. Person of the Trinity called holy Spirit. Exod.28.36.

And for this cauſe, the *third Perſon* of the bleſſed Trinity, as by a proper name, is called *holy Spirit*; and therefore in that golden plate that was to adorne *Aarons* forehead, was ingraven ἁγιασμα Κυϱιϱ, as the Septuagint tranſlate it, that is *ſanctitas Iehovæ*, as *Tremelius*, or *ſanctum Domino*, as the vulgar hath it, *holineſſe to the Lord*, or, all ſanctity is to be aſcribed unto the Lord, and doth only proceed from the Lord.

Our Churches higheſt ſtraine of devotion.

In this reſpect, our Church, in her higheſt ſtraine of devotion, immediately after the receiving of the bleſſed Sacrament, ſings unto God, *tu ſolus ſanctus*, thou onely art holy, thou onely art the Lord, that is, *ſimply* in all reſpects, *eſſentially* in himſelfe, and *cauſally* the fountaine of all holineſſe and purity in all his creatures.

That God is holy in all his doings.

And yet, of all Gods attributes, this is moſt contradicted and murmured againſt by the wicked, as if he were not pure, upright, and holy, eſpecially,

1. *In the election of his creatures.*
2. *In the diſtribution of his graces.*
3. *In the remuneration of our deſerts.*

1. In election and reprobation. Rom.9.21. Exod.33.19.

But for the firſt we anſwer, that he hath *jus abſolutum in creaturas*, an abſolute right over all his creatures, ſo that he may do with them what he will, even *as the Potter hath power of the clay*, as the Apoſtle ſheweth; and yet we ſay, that he doth not uſe the ſame, nor *præparare filios ad patibulum*, but finding them all in the maſſe of corruption by *Adams* tranſgreſſion, he doth *ſhew mercy upon whom he will*, and whom he will he leaveth ſtill in that ſtate, wherein they were, not created nor intruded by him, but moſt miſerably fallen *in the loynes of Adam*. So that herein God ſheweth unto his elect, *indebitam miſericordiam*, more than deſerved mercy, and to the other, nothing but *debitam juſtitiam*, what they moſt juſtly deſerved.

2. In beſtowing his graces. Mat.25.15. Mat.20.13.

To the ſecond we ſay, that although he giveth to one *five talents*, to others but *one*, to others *none at all*, that he exalteth one, pulleth downe another, and ſo of all other gifts and *graces*, whether temporall or ſpirituall; yet we ſay that he doth *no wrong* to him that hath *leaſt*, or that hath *none* at all; *quia non tenetur Creator creaturæ*, becauſe he is debtor to none, and he is not bound to give unto any; and therefore he may moſt juſtly and freely *do what he will with his owne*, as our Saviour ſheweth moſt excellently in the parable of the labourers hired unto his vineyard.

3. In rendring of rewards. Rom 2.7. & v.10. Verſ.9.

And to the third we anſwer, that in giving unto them, which by *continuance in well doing, ſeeke glory, and honour, and immortality, eternall life*, he ſheweth himſelfe *moſt gracious* and mercifull; as all men will confeſſe; and in *rendring vengeance to them that obey not God, indignation and wrath upon every ſoule that ſinneth*, he ſheweth himſelfe moſt juſt and upright; as themſelves cannot denie.

And therefore the Prophet *Eſay*, *Chap.5.* after he had ſet downe many of Gods judgments againſt the wicked, leſt any ſhould think God unjuſt therin, he addeth, that *the Lord of hoſts ſhould be exalted in judgement*, and *the holy God ſhould be ſanctified in juſtice*, *Verſ.16.* that is, acknowledged pure and holy, and commended for his juſtice. And ſo you ſee, that, as the Prophet *David* ſaith, *the Lord is righteous in all his works, and holy in all his wayes*: and though, as S. *Auguſtine* ſaith, the judgements of God *occulta eſſe poſſunt, cannot be alwaies underſtood of us*, by reaſon of our owne ignorance, yet *injuſta eſſe non poſſunt*, they are alwaies moſt *juſt* and holy; and therefore he is holy, holy, holy; holy in the *election* of his creatures, holy in the *diſtribution* of his graces, and holy in the *retribution* of our deſerts, holy ſimply, holy in all reſpects, and the onely fountaine of all holineſſe. Pſal.145.17.

2. Senſes, other things holy.

2. There are other things called *holy, by communication of holineſſe*, or by receiving the ſame from this fountaine of holineſſe: and in this ſenſe we find holineſſe aſcribed to the creatures, and eſpecially to foure ſorts of them, *viz.*

1. *To*

For
1. To the man Christ Iesus.
2. To all truly faithfull.
3. To all outward Professours.
4. To all things dedicated.

Foure sorts of creatures holy.

1. In this kind of holinesse, the man *Christ Iesus* holdeth the first place; for he is *perfectly* holy, and so is none besides him, saith S. *Augustine*; and therefore *Beda* saith, that he is *singulariter sanctus*, singularly holy, and *perfectly* holy, in a double respect.

1. The man Christ Iesus. *Aug. to. 8. Beda in Lu. l. 1. c. 2 fo 3.*

Christ holy in a double respect.
1. By reason of the hypostaticall *union* with the Deity.
2. By reason of the most perfect and most absolute *quality* of holinesse impressed in his humanity.

For he received the Spirit of sanctity *without measure*; and therefore he is called *that holy thing*, and that holy one, *conceived* without sinne; because conceived of the Holy Ghost; borne without sinne; because borne of a Virgin; and lived without sinne; because *in his mouth was found no guile*; and therefore among all creatures he onely is perfectly and singularly holy.

Ioh 3.34. Luk 1.35. Mat. 1.20. Ver. 23. 1 Pet. 2. 22.

2. S. *Bernard* tels us, that among other creatures, there be *Saints from heaven*, (whereby, as I think, he meaneth the Angels) and *Saints from the earth*, whereof (saith he) there be

2. All the Angels and faithfull.

For
1. Some in heaven.
2. Some in earth.

1. Those that are in heaven are *those holy men*, that having *overcome* the world, and being delivered from all sin, and indued with *perfect holinesse*, do now triumph with Christ, and alwaies behold the face of God.

1. The faithfull that are in heaven

And because they are *perfectly* delivered from sinne, and from the striving betwixt the flesh and the Spirit, and are now received into that *Sanctum Sanctorum*, the holy of holies, into which none uncleane thing shall enter, *Rev.* 21. *ult.* and are likewise now, not onely holy, by the *imputative* righteousnesse of Christ, but also by a perfect *inherent* righteousnesse, *quia facti sunt prope*, because they are made neare unto God, not only by a blessed *communion* through the inhabitation of grace, but also by an immediate *conjunction*, through the fruition of glory; therefore the name of Saints may more *properly* be given and ascribed to them, than to the holiest and godliest man upon the face of the earth.

Rev. 21. ult.

The faithfull in heaven most properly called Saints.

And therefore this should teach us, as not to ascribe *too much* honour, so not to denie their *due* honour unto them.

Bellarmine indeed doth ascribe too much honour unto them; as

Bellar. l. 1. c. 7 de Sanct. beatitud.

First, The *canonization* of some of them for Saints, κατ' ἐξοχὴν, above all others.

Too much honour ascribed to the Saints departed,

Secondly, The *invocation* of them in our prayers.

Thirdly, The *erection* of Temples to them.

Fourthly, The oblation of *Eucharisticall Sacrifices* upon their Canonicall houres.

Fiftly, The celebration of so many holy-dayes to them.

Sixtly, The collation of their *Pictures* in our Churches, with too much reverence.

Seventhly, the adoration of their *reliques*.

All which, the Word of God never *commanded*, themselves never *required*, and the Primitive Church never *practised*, in that sort as our adversaries have maintained; for

1. Canonization of them, when it began *Caranza de relig. sanctor.*

1. Their canonization began not till 880. when *Adrian* tooke upon him this authority, and *Alexander* the third confirmed it, or not before *Leo* the third, as *Bellarmine* himselfe confesseth.

2 Invocation of them, when it began. *Origen hom. 2. ad Rom. & hom 3 in Cant. Nazian Orat. de laude Gorgonii.*

2. Their invocation by us, and intercession for us, was a point never questioned, untill the time of *Origen*, and afterwards by *Nazianzen*, it was proposed doubtfully, but never received certainly.

3. Dedication of Temples, how first ascribed to the Saints.

3. The dedication of *Temples* was but only a naming of the Churches after

their names, either becauſe they were builders of them, or onely for diſtinction ſake, to know one Church from the other; for Saint *Auguſtine* proveth that none but God ſhould have any Temple erected to him, and Saint *Baſil* and Saint *Ambroſe* do proove the Holy Ghoſt to be a true God, becauſe he hath a Temple.

Aug. l. 1. cont. Maxim.

4. The Canonicall houres were not inſtituted a long while after the time of the Apoſtles, ſaith *Walfridus*.

4. Canonicall houres, when firſt invented. *Walfridus de rebus eccl. c. 15.*

5. For holy-dayes, we celebrate as many as the firſt Chriſtians did.

5. Holy dayes.

6. Their *pictures*, we confeſſe may be uſed for civill uſes, but not in *Temples* to be worſhipped, nor for Lay-mens bookes to be accounted, and ſpecially thoſe that have beene heretofore abuſed to idolatry.

6. Pictures how far lawfull.

7. Their *reliques* are but forgeries, wee know not which they be; for though the Croſſe of Chriſt was no bigger than a man might beare, yet the parcels of wood, that, they ſay, were parts of that Croſſe (if they were gathered together) would load a ſhip: and ſo we may think of all other reliques.

7. Reliques are but meere forgeries.

And therefore, though they be *perfect Saints* in heaven, yet dare we not give more honour unto them, than the Word of God doth warrant unto us.

But on the other ſide, we ſhould not derogate their due from them; for as *Helvidius* in the time of S. *Hierome* was a *Mariæ-maſtix*, (as *Roſſenſis* termes him) ſo have we many that are the ſcourge of the Saints, and cannot indure to call them Saints: we muſt therefore underſtand that the Saints in heaven are to be *honoured* and highly eſteemed of us; for *naturale eſt præmium virtutis honos*, it is a naturall thing, that *praiſe* ſhould be the reward of vertue; and ſo God promiſeth that men ſhould ſpeake of their wiſdome, and the congregations ſhould declare their praiſes: and therefore the ſonne of *Syrach* doth highly commend the Saints of God; and ſo Saint *Paul* himſelfe, and S. *Auguſtine* ſaith, *in Deo laudandi ſunt*, they are to be praiſed in the Lord; and *Damaſcen* ſaith, that it behoveth us to honour the Saints as the friends of Chriſt, and as the ſonnes and heires of God; and S. *Ambroſe* ſaith, that whoſoever honoureth a Martyr, honoureth Chriſt, and he that deſpiſeth the Saints, deſpiſeth the Lord.

Not to contemne the Saints in heaven. *Roſſenſis l. cont. Lutheranos f. 8. in marg. Ariſt. l. 1. c. 12. alibi.*

Eccl. 44 per totum & cap ſeq. Heb. 11. per totum Aug. to. 2. f. 223. Damaſc. l. 4. c. 16. de fide Orthod. Amb. ſer. 6. in fin.

Why the Saints in heaven are to be honoured.

1. For that they are not only the *conſorts* of Angels, but alſo the *glory* of God, as *Theophilact* ſpeaketh, *f.* 191.

1. Reaſon.

2. Becauſe we receive much benefit by them; for by their *paines* the Word of God is explaned to us, by their *bloud* the truth of God is preſerved and ſealed unto us, and by their *examples* we are provoked to ſanctity, *quia ſanctorum vita norma vivendi nobis eſt*, becauſe the lives of the Saints is a rule of life to us, ſaith S. *Ambroſe*, and the hiſtory of the Saints doth induce us to imitate their examples, ſaith *Nazianzen de laude Baſilij*.

2. Reaſon.

Amb. to. 4. f. 248.

And therefore, ſeeing we receive ſo much good from them, both for *illuſtration* of Doctrine, and *imitation* in manners, though we do not *adore* them as Gods, yet we do *reverence* and honour them for Saints: and as the remembrance of *Ioſias* is like the *compoſition* of the perfume that is made by the Art of the *Apothecary*; ſo the *remembrance* of the Saints is precious unto us, their *memoriall* is bleſſed; we reverence their *names*, we love their *pictures*, more deare than the pictures of our deareſt friends, and in all reſpects we give them *as much* honour as either God *commanded*, or themſelves *required*.

Eccl. 49. 1.

2. Thoſe that are *Saints* on earth, are taken

2. The faithfull that are on earth.

Two ſorts.

For { 1. *Primarily*, for the faithfull *Miniſters*. 2. *Secondarily*, for the godly *Chriſtians*.

1. Saint *Ambroſe* in 2 *Corinth.* 1. ſaith, that by *Saints* may be underſtood the *Prieſts* or Preachers of Gods Word: and it is obſerved by S. *Cyrill*, *Maldonat*, *Bernard*, and others, that heretofore the Prophets or Preachers, and holy men, or Saints, were *voces convertibiles*, equivalent ſpeeches, and ſo it ſeemes that the name of *Prophet* in *Gen.* 20. 7. *Luke* 7. 16. *Ioh.* 9. 17. doth imply *a holy and an upright man*.

1. Preachers above all other men ſhould excell in ſanctity.

And

And therefore *David* aſcribeth this Epithete unto *Aaron*, the *Saint of the Lord*; For they are *as a Cittie placed upon a hill*, on whom every eye doth *looke*, and of whom every tongue doth *ſpeake*: and therefore they ſhould approve themſelves to bee *Sancti* κατ' ἐξοχὴν, Saints above all others, like *Gregory Nazianzen*, of whom *Ruffinus* teſtifieth, that *ea docuit qua fecit, & ſeipſum minimè condemnavit agendo contraria quam docebat*, he did the things which he taught, and did not condemne himſelfe by teaching one thing, and doing the contrarie; for *a true Preacher* preacheth not only with his words in the *Church*, but alſo by his *workes in the world*, and he that preacheth unto others and doth not the ſame himſelfe, is like the *Cooke* that dreſſeth good meat for others, but taſteth not a bit thereof himſelfe.

Pſal. 105. 16.

Mat. 5. 14.

Ruffinus in vita Naz.

The praiſe of Nazianzen.

But he is a true Preacher, that is *in verbis Chryſoſtomus, in factis Polycarpus*; the voice of a *Cryer* in the pulpit, and *a Saint* of God in the world; a painefull Preacher and a godly liver: and therefore in the garment of the Prieſt, there were to be *a golden Bell and a Pomegranate, a golden Bell and a Pomegranate in the skirts of the robe round about*; And the Law threatned death unto the Prieſt, *if hee made not a ſound with his Bels*, that is, if he preached not the Goſpell, as S. *Gregory* expoundeth it: And you know that in a golden Bell there are two things,

A true Preacher ſhould preach both in life and doctrine. Exod. 28. 34.

Greg. Paſtor. p. 2. c. 4.

Two things in a golden bell.

$$\begin{cases} 1.\ Matter, \\ 2.\ Sound, \end{cases} \text{ or } \begin{cases} 1.\ \text{Price.} \\ 2.\ \text{Pleaſure.} \end{cases}$$

For a golden Bell, $\begin{cases} 1.\ Pretio\ valet, \text{ is very deere;} \\ 2.\ Dulciter\ ſonat, \text{ ſoundeth ſweetly; that is,} \end{cases}$

It is *pretious* in eſtimation, and *pleaſant* in the eloquution: So ſhould our *Sermons* bee full of *profitable matters*, in *a pleaſant ſtile*; for *a good matter* ſlubbered up in rude termes, becommeth loathſome to the hearers; and *elegancie of words* without ſoundneſſe of matter, is but niceneſſe and *vanity*: and therefore a Preacher ſhould match words of *delight* with words of *truth*: for the lips of the Spouſe, (that is, the Preachers of the Church, as Saint *Gregory* expoundeth it, *nam prædicatores benè labia dicuntur, quia per eos populis loquitur Chriſtus, & populus Chriſto*) drop downe hony-combes, that is, excellent matter, and that very ſweetly.

How a Sermon ſhould be compoſed of matter and words.

Idem in Cantic.

And to the *golden Bels* ſhould be added *Pomegranates*, which is an *excellent fruit*, and was therefore added for *a ſymboll of good workes*; for hee wanteth Pomegranates to his Bels, that joyneth not holy *workes* unto his *heavenly words*, ſaith S. *Gregory*; and all this was to ſignifie what ſanctitie and *holineſſe* was required in the life of *the Prieſts* above all other men whatſoever.

Pomegranats the ſymbole of good workes.

And therefore the *Fathers* of the Primitive Church were *wonderfull holy* and upright; they had *ſtabilitatem in fide, ſanctitatem in opere*, ſuch conſtancy in their profeſſion, and ſuch ſincerity in their converſation, as that none could juſtly accuſe them, as *Ruffinus* ſheweth in the life of *Nazianzen*, and *Nazianzen* in the praiſe of S. *Baſil*, and *Poſſidon.* in the life of S. *Auguſtine*, and S. *Hierom* in the lives of the Fathers, do declare.

What holineſſe was in the primitive prieſts.

But within a ſhort time this *ſanctity* was changed to *iniquity*, and that ſaying was fulfilled, *qualis Sacerdos talis populus*, like Prieſt, like people; nay ſaith Saint *Bernard*, the Prieſt became worſe then the people, and did burne in luſt and concupiſcence, ſo that

How the ſanctity of the Prieſts became corrupted.

Mane filium virginis afferunt in choro,
Nocte filium Veneris agitant in thoro:

Legi quotiens ex Innocen. 3.

And then they reſpected the ſatisfying of their luſts, more then the ſaving of their ſoules, and regarded their fleeces more then their flockes: for which it was truly ſpoken,

Paſtores odere gregem, nec paſcere curant,
Sed tondere pecus pecoriq; illudere tonſo:

They became *moſt wicked* in their coeverſations, and at laſt *dumbe dogges* in their functions; *worſe then all, that ſhould bee holier then all*: and therefore the

Why the Lord suffered the wicked to rob our Churches.

What we should do. Deut. 33. 8.

wrath of the Lord was kindled against us, and he delivered us into the hands of our enemies, and tooke away the rewards of our labours, to see if this would make us *seeke unto his name.*

Act. 20. 28.

Wherefore (beloved brethren) seeing the Lord requireth, that the *Preachers* of his Word should be *the holiest* in their lives, it behoveth us to pray to God with *Moses*, that his *Urim and his Thummim may bee upon the men of his mercy*, that hee would indue his Ministers with *righteousnesse*, that all his people may bee *joyfull*, and that he would give us grace *to take heed unto our selves and to all the flocke of Christ, whereof the Holy Ghost hath made us Overseers:* for it is most certaine, that *omnis negligenter pascens toties sibi commendatum dominicum gregem, convincitur summum non amare Pastorem*; He that cares not for the flocke, cares not for him whose flocke it is, as *Damascen* speaketh.

Damasc. epist. 4.

2. All Christians are Saints in a threefold respect.

2. All other *Christians*, that do *truly* beleeve in Christ, and that are washed in his blood, and sanctified by his Spirit, are likewise called *Saints:* and that in a three-fold respect.

1. In respect of their head Christ.

1. In respect *of their head Christ Iesus*, into whom they are incorporated; for he is *the holiest of all holies*, as I shewed you before; and therfore they being his *members*, they must needs be *holy.*

2. In respect of the graces of Gods Spirit.

2. In respect *of the graces of Gods holy Spirit*, wherewith they are endued, as *faith and repentance*, whereby their sinnes are cleansed, and the *righteousnesse* of Christ imputed unto them, whereby they are accounted holy in the sight of God; For the word *Sanctus* may be taken, *à verbo sanciendi*, saith Saint *Augustine*; becaus that is called *Sanctum*, which is *constant* and firme; but there is nothing that hindereth us to remaine firme for ever, but onely sin; and therefore *sanctitie consisteth in the condonation and remission of sinne*, saith this Father.

Aug. lib. de fide & symbolo.

Idem quo supra.

And so the Apostle doth inferre as much, when after he had rehearsed a Catalogue of the sins of the *Corinthians*, and said, that sometimes they were such and such, he addeth; *But now ye are washed, but now ye are sanctified*; to shew that when our sins are washed, our unrighteousnesse forgiven, our iniquities covered, then are we sanctified.

They are Saints that have their sins remitted. 1 Cor. 6. 11.

Chrysost. in hom. 5.

And S. *Chrysostome* upon these words, *called Saints*, saith, that the Apostle meaneth hereby *all beleevers*; And S. *Ambrose* saith, the Apostle meaneth these *by Saints*, which doe thinke well of Christ; and hee sheweth them to bee those, *Qui censent ei soli fidendum, & in ipso credunt perfectam esse salutem*, which beleeve only in Christ, and expect perfect salvation from Christ: and so the Apostle saith, that *fide purificantur corda*, faith purifieth the hearts; but that which is purified is holy: And therefore they were called *Saints*, in respect of their *faith* and *repentance*, which washed away their sins, and indued them with the righteousnes of Christ.

Act. 15. 9.

Saints must bee penitents.

Ambros. in Luc.

Whosoever therefore would be a Saint, he must be *penitent* for his sinnes, and wash the same away with the *teares of true repentance:* So S. *Peter* did; *flevit amarè*, he wept bitterly, saith the Scripture, *ut lachryma lavarent delictum*, that his teares might wash away his sin, saith S. *Ambrose: Vade & fac tu similiter*; and if thou wilt be a *Saint*, thou must do the like; *Lachrymis diluere culpam*, to cleanse away thy sins with teares; for

——*Lachrymis opus est non sanguine, dixit,*
Sæpe per has flecti Principis ira solet:

Saints beleeve in Christ.

1 Cor. 1. 30.

And we must *beleeve* in Christ, if we will be *Saints*; for faith layeth hold of his righteousnesse, and applyeth the same unto us, and maketh us *Saints* by the *imputative* sanctity of Christ, *who was made unto us wisedome, justification, sanctification and redemption.*

3. In respect of their holy life. The Christians of the Primitive Church were most holy in all their life.

3. In respect *of the holinesse and piety, which they practised*; For though they lived in the world, yet were they separated from the world, and had their *conversation in heaven*, and respected not the vanities of this life, but deemed them

them as nothing and worth nothing, *damnum & stercora*, as dung, and drosse, and triviall things, as the Apostle speaketh. Philip. 3. 8.

And therefore if we compare the *life of the Saints* with the *life of the wicked*, we shall see as much difference betwixt them as is betwixt *light* and *darkenesse*; for whereas the wicked have their *feet swift to shed blood*, and are *Mezentius*-like, contemners of the gods, or as the *Sicilian Tyrants*, undoers of men; these godly Saints, saith S. *Augustine*, did wholly separate themselves from evill, and fixe their whole desire on Christ, *& in summo bono sese delectabant*, and forsaking all worldly delights, they delighted themselves onely in the chiefest good; and Saint *Chrysostome* saith, *aliena commoda proprijs anteponebant*, they preferred their neighbours good before their owne proper gaine, they shed teares for sinners, they were ready to lay downe their lives even for their *enemies*, and were of all men admired both for their humility and chariry; for *cæteris omnibus humiliores fuerunt*, saith Saint *Ambrose*, they were more meeke and lowly then all others, and they were so bounteous, that *Christiana Religio, propter Christianorum erga omnes cujuscunque religionis beneficentiam, propagata est*, the Christian Religion, by reason of their exceeding liberality to all men, did wonderfully increase, saith *Maximinus*.

The difference betwixt the lives of the Saints and the lives of the wicked. *Aug in Ps. 10. 9. f. 410.* *Chrys. to. 1.* Former Saints what they did.

And therefore, as it was the wish of *Cæsar*, that he had such souldiers as were in the time of *Alexander* the Great; so doe I wish with all my heart, that we had *such Saints* as these our *fore-fathers* were; for we are but like the leaves of the Cypresse tree, whereof the Poet saith,

Pulchra coma est, pulchro digestaq; ordine frondes,
Sed fructus nullos, hæc coma pulchra gerit.

We are now farre short of the sanctity of our fore-fathers. *Alcias. Emblem.*

Faire leaves but no fruit; or like the Scribes and Pharisees, whose righteousnesse and sanctity was (saith Saint *Chrysostome*) *in ostentatione operis & non in rectitudine intentionis*: in ostentation of the worke, and not in sincerity of intention; or like the *meteor*, which the Philosophers called *assub*, that made a great fiery shew for a while, and then suddenly vanisht to nothing. What we are like

But the whole life of the former *Saints*, was a continuall exercise of piety and sanctity; they were *just in promise*, though it were to their own hinderance, they were *plaine in their attire*, and *moderate in their diet*.

Saint *Basil* and *Sozomene* write, that the beholding of their upright and godly life moved many heathens to become Christians; and *Eusebius* saith, that *Maximinus* and other cruell Tyrants could not choose but wonder, to see *how sedulous they were in doing good*, and how carefull in avoiding evill, with true fastings, earnest prayers, diligent wathings, and painefull labours in their vocations; and therefore in respect of their *inchoate inherent sanctity*, they might well be called *the Saints of God*, that lived so holily in the sight of God. *Basil. Orat. de 40. mart. Sozom. l. 7.*

Ob. But against this it may be objected, *that they were not so holy*, and could not be such Saints, when as the *best* of them were *tainted* with great and *grievous sins*, as *Noah*, *David*, *Peter*, &c.

Sol. I answer, that *all Saints in earth have their sinnes*; for whosoever saith *he hath no sinne, hee deceives himselfe, and there is no truth in him*: *Quia nihil peccare solius Dei est, sapientis emendare, & pœnitentiam agere de peccato*; And yet, if we say we have no righteousnesse, we *belye the gifts of God*, or else we be no Christians: what then? *Aliquid justitiæ habemus, & aliquid non habemus*; some righteousnesse we have, and some we want; we are *baptized*, and therefore our sins are *forgiven* to us; and yet there resteth a *conflict* against sin, against the flesh, the world and the Divell; but he that striveth, sometimes striketh, and sometimes is stricken; and therefore though we have some *sanctity*, yet all sanctity we cannot have, saith Saint *Augustine*; and therfore the *holiest* and the purest men are both *Saints and Sinners*. The best Saints had their imperfections. 1 Joh. 1, 8. The best men are both Saints and sinners. *Aug. to. 10. de verb. Apostoli ser. 16. f. 131.*

1. *Saints*; because they *beleeve in Christ*, and with all desire doe affect sanctity, and doe indevour by all meanes, *ut crescat quod habent, & impleatur quod non habent*, that that sanctity may increase, which they have, and that that may 1. Saints, and why.

In what reſpect he calleth them Saints. *Ber ſer. 3. de duabus menſis. f. 434.*

be ſupplied, which they want; for the Apoſtle doth not call them *Saints*, according to their *merit*, but according to their *purpoſe*, not according to what they are, but according to what they deſire to be, ſaith Saint *Bernard*; and therefore whoſoever (ſaith he) *doth purpoſe* in his heart, *to decline from evill*, and to *doe good*, to *keepe what hee received*, to *pray for what hee wanteth*, to *ſtrive to grow better and better*, and if by humane frailty hee hath done amiſſe, to amend the ſame by true repentance, *without doubt hee is a Saint of GOD.*

2. Sinners and why. Phil. 3. 13.

2. *Sinners*, becauſe the *reliques* of ſin are left in them to ſtrive withall, and their *ſanctity* is but *inchoated*; and ſo Saint *Paul* himſelfe confeſſeth, *quod nondum appre hendiſſet bravium*, that as yet he had not attained the marke; and therefore *ſepties in die cadit juſtus*, the holieſt man falleth ſeven times a day, *& eorum lapſus utiles*, and their falls are profitable, ſaith Saint *Auguſtine*, *& ideo ſcripti ſunt*, and therefore they are written, ſaith *Theophilact*; and that, as we may gather, for two ſpeciall reaſons.

Theophilact. in Marc. 14. f. 75.

The falls of the Saints recorded for two reaſons.

1. For Gods glory.

1. To ſhew GODS *goodneſſe*, and the riches of his mercy, in forgiving our ſinnes; *for where ſinne abounded, there grace ſuperabonnded*, *Rom.* 5. 20.

2. For our good, & that in a foure-fold way.

2. For our *manifold inſtructions*, that we ſhould learne from the examples of the lapſes and *infirmities* of the *Saints*, not for the *diſcrediting* or *diſhonouring of them*, which are now in heaven, but for *the bettering of our ſelves*, wich are yet on earth; for the conſideration of their falls may ſerve,

1. For our humiliation.

1. For our *humiliation*, When we ſee their frailty, we ſhould learne humility; for *God ſuffered them to fall, that we ſhould not preſume when wee ſtand*; and therefore the Apoſtle ſaith, *qui ſtat videat ne cadat*; for as the ſtaffe that is held up by the hand, ſo ſoone as ever the hand leaves it, though the hand throwes it not downe, yet it falleth downe of it ſelfe; even ſo we, even *the beſt of us*, aſſoone as ever GOD withdrawes his helpe from us, wee preſently fall of our ſelves: and therefore in all thy *ſanctity* learne *humility*.

1 Cor. 10. 12.

2. For our care and circumſpection.

2. For our *circumſpection*, to beware of falling; for *cecidit Petrus ut reliqui caveant*; S. *Peter* fell, that others might take heed of falling; for if I ſee a Giant throw downe a *ſtrong man*, I ſhall be more afraid he will ſooner throw downe *me*; And therefore, *non ſit lapſus majorum imitatio minorum*, let not the fall of the greater be for imitation to the leſſer, *ſed caſus majorum ſit timor minorum*, but let the fall of the *greater* induce a feare and a care in the *leſſer*, when they wraſtle againſt that roaring Lion, ſaith S. *Auguſtine*.

3. For our comfort and conſolation. *Aug. in l. de Nat. & gratia fol. 316.*

3. For our *conſolation*, that we ſhould not *deſpaire* when we fall into ſin; for many, falling into ſinne, *deſperando plus pereunt quàm peccando*, doe ſooner periſh by their deſpaire then by their ſin; for *plus peccavit Judas deſperando de venia, quàm tradendo Chriſtum*; *Judas* ſinned more by deſpairing of pardon, then in betraying his Redeemer: and therefore againſt this dangerous diſeaſe, *the commemoration* of the falls of the Saints may helpe us, ſaith S. *Auguſtine*; for their ſins are ſet downe, not *for their ſhame*, but *for our conſolation*; *ut in ijs, tanquam in ſpeculis, divitias bonitatis divinæ contemplemur*, that we might in them, as in a glaſſe, ſee the riches of Gods great mery, and thereby conceive hope of pardon unto our ſelves, ſaith *Zanchius*; for ſeeing they were ſinners as well as we, yet through repentance, obtained pardon; even ſo, if *we repent*, we ſhall *obtaine pardon* as well as they: *for God is rich in mercy over all, and unto all that call upon him.*

Zanch. in Eph. c. 2 f. 85.

Rom. 10. 12.

4. For our inſtruction, to ſhew wee muſt not forſake the Church upon the pretended corruption of the Church.

4. For a *confutation* of *Donatiſts*, *Catharists*, *Browniſts*, &c. that would have *the Church* to be of *perfect beauty*, and from her *infirmity*, do conclude her *nullity*; for the infirmity of Gods children doth not preſently denie them to be Gods children: and therefore the *rottenneſſe* of *many members* of the Church ought not to induce us *to relinquiſh the Church*; for ſo long as the Scribes and Phariſees ſate *in Moſes Chaire*, we are injoyned *to heare them* as the Church of God, by our Saviour Chriſt.

Yea,

Yea, though they should have *many imperfections*, both in manners and in doctrine; yet many *circumstances* are to be considered before we deprive them from being a Church; for no doubt but the Church of *Rome* at this time, when he wrote this Epistle unto them, had her imperfections in both respects; and yet the Apostle saith, they were *beloved of God, called, Saints*; or if it be denied, that it had not, then may the same be instanced in the Churches of *Corinth, and of Galatia*; for in the Church of *Corinth*, not onely touching *manners*, the *discipline* of the Church was loosely observed, but also the *sincerity of preaching* was much profaned, and a great *question* was among them, touching the *resurrection of the flesh*; an article of such waight, that without it, *our faith, our hope, and all our preaching were but vaine*; and yet the Church of *Corinth* holds the name of the *true* Church of Christ; and in the Church of *Galatia*, the most part of them were turned aside by the false Apostles, from *free justification* by the *grace* of Christ (which is the principall pillar of the Christian Church) and yet S. *Paul* calleth them the *Church of Christ*.

Many things to be considered before we deprive a Church from being a Church. Touching this point see my true Church, lib. 1.

1 Cor. 15. 17, 19.

Gal. 1. 6.

But the Scripture telleth us, that many should make *such schismes*, and separations from the Church; and therefore the godly and wise should be nothing moved *at their departure*; for though they pretend the cause thereof to be the want of *sanctity* in us, yet the *true cause* indeed is the *iniquity*, or at least, the *want of judgement* in themselves; for whensoever we read of the name of *Saints, ne putemus sanctitatis vocem significare perfectionem*, we should not thinke that the name of sanctity doth imply perfection, saith S. *Augustine*; for that there is no *Saint* that wanteth sinne, and yet hereby he ceaseth not to be *a Saint*.

1 Tim. 4. 1. & 2 Pet. 2. 1.

Ignorance the cause of separation.

Aug. l. 6. cont. Jul.

And therefore, beloved, seeing the *Saints* and holiest men were not *so holy*, but that they had their *sinnes* and imperfections, *ideo patientiam eorum & virtutes imitemur non vitia*, we should follow their vertues and not their vices, saith S. *Ambrose*; for not all the facts of righteous men are to be laid *as patternes for imitation*, saith S. *Augustine*, but only those are to be followed wherein they follow Christ; for *he is that true way which leadeth unto life*, and that true **vibilia*, which will preserve every man from wandering, that will be guided by his direction; and therefore to say *we have erred with our fathers*, whether in life or doctrine, will not excuse us *in the day of triall*.

What we should follow in the Saints. *Amb. to. 4. f. 219*

Aug. l. cont. Man. dac. ad Constan.

* the godes of the gentiles seac directed them in their wayes.

3. *Zanchie* observeth, that all those, which are *baptized*, and do professe Christian Religion, are likewise called *Saints*; for though many of the Iewes were wicked people, yet because they *professed themselves* separated from the world, and associated themselves to *the communion of Saints*, they were all called *gens sancta & populus sanctus*, a holy nation and a chosen people; even so, the *professours* of Christ are called *Saints* before men, though they be never so wicked before God; but herein standeth the difference.

3. All outward professours are called Saints. *Zanch. in e. 1. ad Philip.*

The *true Saints* are not only *professours*, but also *practicers* of true *holinesse*; and therefore they be Saints, *Sanctitate sacramentali, imputativa, & inhærente*, by profession, by imputation, and by an inchoated inherent sanctity; but the other are only *sacramentall Saints*, Saints *onely* by profession, and not by *practice*, Saints outward, but not inward, a great shew of holinesse *ad extra*, before the world, but *their inward parts are very wickednesse*, as the Prophet speaketh.

The difference betwixt true Saints and outward professours onely.

Psal. 5. 9.

And surely these Saints *multiplicati sunt super numerum*, are infinite in number, and of diverse sorts, as,

There be many sorts of fained Saints.

1. *The proud Saint,*
2. *The idle Saint,*
3. *The prophane Saint,*
4. *The verball Saint,*
5. *The Herodian Saint,*
6. *The Pharisaicall Saint,*

} *or Professour.*

1. The *proud Saints* are those, who in their *pride* and womanish *niceneſſe*, do withdraw themselves from the Church, and, as if God and his Ministers were all bound to attend them, do turne their *parlours* into *temples*, and their carou-

1. The proud Saints.

Chryſ.in 4.hom 1 Cor. hom.36.

ſing pots into *communion cups*; whereas S. *Chryſoſtome* ſaith, that *neq; unguentaria taberna, nec officina forenſis Eccleſia eſt*, we muſt not make our ſhops or tavernes to be Temples; for that the Church is *locus Angelorum, locus Archangelorum, regia Dei, cœlum ipſum*, a place or houſe of Angels, of Archangels, the Court of God, and Heaven it ſelfe.

2. The idle Saints.
Idem in 2 Cor. hom.3.
Amb ſer.19.in Pſal.119.
Iſa.29.13.

2. The *idle Saints* are thoſe, who, upon a careleſſe negligence, are like thoſe, of whom S. *Chryſoſtome* complaineth, that *toto anno vix ſemel in Eccleſia conſpiciuntur*, are ſcarce ſeen in the Church once a yeare; and therefore they are worſe than the very Iewes, as S. *Ambroſe* ſpeaketh; for that *they came neare unto God with their mouthes, and honoured him with their lips*, but theſe give him neither ſpeech nor preſence.

3. The prophane Saints.
Sen. Ep. ad Lucil.

3. The *prophane Saints* are thoſe, who though they come to the Church, yet it were as good they came not at all; for that they make *the houſe of prayer*, a place of intemperate *babling*, or els *otij diverſorium & ſomni domum*, a place of ſleeping and ſnorting, as *Eutichus* did.

4. The verball Saints.

4. The *verball Saints* are thoſe, that are like the Iewes indeed, that *drew neare unto God with their lips, but their hearts were farre from him:* And among the Iewes I beſeech you take a view but of the Phariſees, Sadduces, Eſſæies and Hemerobaptiſts; for

1 The Phariſees.

1. The *Phariſees* were men ſeparated from others, in reſpect of their pretended *perfection*; and they would be pure in their *garments*, in their *devotion*, in their *laundring*; for their *veſtures* muſt be invironed, and the borders made *broad*, to embroyder thereon the commandements of God, *Luke* 11. *Matth.*15. Their *devotion* was ſuch, that they would not *cure* on the Sabbath, were the ſickneſſe never ſo deſperate, nor pluck an *eare* of corne, were their hunger never ſo *extreame*; and their *waſhings* were diverſe, and of diverſe things, hands, pots, boards, and what not? Yet for all this *outward* ſhew of pretended ſanctity, Chriſt tels us ſeven times in one Chapter, that they were but meere *hypocrites* and diſſemblers.

2 The Sadduces.

2. The *Sadduces* were ſo *pure* in their owne conceits, that they thought themſelves to be the *chiefeſt* Saints; and yet they were ſo ſottiſh, that they neither knew *Angell* nor *Spirit*.

3 The Eſſæi.

3. The *Eſſæi* wore *white* robes at their refections, and obſerved the *Sabboth* ſo preciſely, that they would not make a *fire*, nor roſt an *apple*, nor ſtop a *running* veſſell, nor knock the *table* to ſtill a child, nor do the *requiſites* of nature upon that day; *and yet *Epiphanius* ranks them, and rightly, among the *vileſt* and moſt branded heretiques.

*Joſeph. Antiq. l. 18. c. 2. & de bello Iudaico, l. 2. c. 7.

4 The Hemerobaptiſts.

4. The *Hemerobaptiſts* were ſo called, becauſe they did every day *baptize* and drench themſelves in water; thinking thereby to *ſanctifie* their ſoules; whereas *Epiphanius* tels us, all the water in the Ocean, and all the flouds in the world, cannot purge one ſin.

5. The Herodian Saints.

5. The *Herodian Saints* are thoſe, that, like *Herod*, will be contented to amend many of their leſſer faults, but their *deere* and darling ſinnes they cannot yet *relinquiſh*.

6. The Phariſaicall Saints.
Mat. 23.

6. The *Phariſaicall Saints* are thoſe, that, as the *Phariſees devoured widowes houſes under the colour of long prayers*; ſo do theſe commit all villanies under this colour of piety: theſe men are *oves habitu, vulpes aſtu, crudelitate lupi*, in ſheepes clothing, but *inwardly* they are ravening wolves; none make more ſhew of piety; none are fuller of iniquity; I will ſay no more of them, but as S. *Auguſtine* ſaith, *Væ illi miſero, qui ſanctitatem ſervat in memoria, & ſcribit in charta, ſed non habet in vita*; Woe to thoſe miſerable men that have ſanctity and piety in their minds, in their tongues, and in the ſight of men, but not in their hearts, in their lives, or in the ſight of God.

Aug. l. de Spiritu & anima. c. 62.

How we ſhould be holy.
1 Pet. 1, 16.
Gen. 1.
Eph. 4, 24.

Wherefore (beloved brethren) let not us be *ſuch Saints* as theſe be; for we muſt *be holy as God is holy*, that is, truly and ſincerely without hypocriſie; for God made us *in his owne image*, which conſiſteth *in holineſſe and true righteouſneſſe*;

ouſneſſe; but theſe men are holy *as the Divell is holy*, and transformeth himſelfe *into an Angell of light*, that is, onely in ſhew, that he may deceive us; for that 2 Cor. 11. 14.

Tuta frequenſq́, via eſt ſub amici fallere nomen:
Tuta frequenſq́, licet ſit via, crimen habet.

It is an eaſie thing to deceive us under a fained ſhew: and ſo indeed, the *aime* of all theſe Saints is to deceive others, and the *fruit* of their hypocriſie is to deceive themſelves; for the life of any ſuch is but φάντασμα, a masked mummerie, and not φρονήμα, a knowne verity; his faith is νοῦτον, of things imaginarie, and not ὄντων, of ſolidity; his *memoriall* is as a poſt that haſteth by, his *good* deeds are as the trace of a ſhip in the waters, that is no where to be ſeene, and his glory is as the waffing of a birds wings in the ayre, when her paſſage appeareth not; and therefore, ſeeing the *religion* of all theſe *Saints* is but *ſuperficiall* and imaginary, and we looke not for an *imaginary* heaven, or a ſuperficiall reward, but for *everlaſting* glory in the kingdome of heaven; let us not, with drunken *Zebull*, take trees for men, or, with mad *Ajax*, think carts to be caſtles, like thoſe men, *qui concipiunt æthera mente*, which ſwallow up heaven at a blaſt; that is, let us never imagine that any kind of theſe *faigned* ſanctities and defective holineſſes, will ever bring us to the eternall happineſſe; but let us ever be mindfull of our Saviours words, *Except your righteouſneſſe doth exceed the righteouſneſſe of the Scribes and Phariſees, you cannot enter into the kingdome of heaven*, Mat. 5. 20. All vaine ſanctity, what it is like.

4. All other things that are *dedicated to holy uſes*, and to the ſervice of God, are likewiſe *ſancta*, ſanctified and holy things; but of theſe I will ſay nothing in this place, as being without the compaſſe of this text: And therefore ſo much ſhall ſerve for the manifold ſorts of Saints. 4. All dedicated things are holy. *Zanch. in c. 5 ad Phil.*

Yet one thing more I muſt needs note, touching *theſe differences of theſe Saints*, that ſome would have theſe words, *called to be Saints*, to be joyned together, as if the Apoſtle meant, that they were called *from the filthineſſe of ſinne unto holineſſe of life*, and thereby would give them to underſtand two things. *Eraſm. in hunc.* And others.

1. *Terminus a quo*; that is, from *what* they were called, from *darkneſſe*, from wickednеſſe; and therefore, that they ſhould *not returne with the dog unto his vomit*, nor with the ſow to wallow in the mire: a doctrine againſt back-ſliding revolters, whereof I have treated before. Two things obſervable. 1. From what they are called.

2. *Terminus ad quem*; that is, unto what they were called, *unto ſanctity*, unto light; and therefore that they ſhould *walke as children of light*, and be now a great deale more holy, and more wary to commit ſinne, than ever they were before; for this is *the end of our election*, that we ſhould be holy, of *our redemption*, that we ſhould be holy, and of *our vocation*, that we ſhould be holy: yea this is the end of all, that we ſhould be holy; for *without holineſſe no man ſhall ſee the face of God*; but the pure in heart are bleſſed, becauſe *they ſhall ſee God*; and no marvell, for though the Philoſophers ſay, *penes ſcire maximè attenditur ſimilitudo hominum ad Deum*, that knowledge makes men come neareſt to the ſimilitude of God; yet *Divinity* ſaith, that by *ſanctity* and purity we are made θείας κοινωνοὶ φύσεως, *conſortes divinæ naturæ*, partakers of the divine nature, not by *transformation* or incorporation of us into the identity or nature of God, but by the *conformation* of us to the ſimilitude and *likeneſſe* of God; eſpecially in this one attribute of being holy as he is holy; for *licet poteſtas ſubjectionem, & majeſtas admirationem, neutra tamen imitationem*; though the power of God inciteth us to *ſubjection*, and his majeſty moveth us to *admiration*, yet none of them requireth *imitation*, but only this one attribute of *ſanctity*, and all the reſt, that do proceed from this, or be like unto this; For as Chriſt ſaith not, *diſce a me mundos fabricare atq́, mortuos ſuſcitare*, learne of me to create worlds, or to raiſe the dead men out of their graves, ſaith S. *Auguſtine*, but learne of me *to be meeke and lowly in heart*, *Matth.* 11. 29. ſo God ſaith not, be infinite, be eternall, be omnipotent, but *be ye holy*, be ye pure, be ye cleane, *becauſe I am holy*, I am pure, I am cleane. 2. Vnto what they are called. Eph. 1. 4. Holineſſe, the only thing that God requireth of us. Heb. 13. 14. Matth. 5. 8. Holineſſe makes us likeſt to God, 2 Pet. 1. 4. *Bern. ſer. 1. in Die Nat. Dom.* 1 Pet. 1. 16.

Wherefore

The chiefeſt things that ſhould incite us to holineſſe and ſanctity.

Wherefore beloved brethren, let us ſet before our eyes,

1. *God, that is ſanctity and purity it ſelfe.*
2. *The Saints of God that lived heretofore in all purity.*
3. *The benefits of ſanctity and holineſſe.* As

1. How *acceptable* it is to God, for

1. How acceptable it is to God.

ἐυσεβέσι βροτῶν γανυμαὶ τοσὸν ὅσσον ὀλύμπω;

Zach. 2. 8.

The very Heavens do not ſo much delight our God, as the *holineſſe* and ſanctity of the ſonnes of God; *quia delicia Dei cum filijs Sanctis*, for his onely delight is ſanctity, and in holy men, *he loveth them as the apple of his eye.*

2. How commendable it is among men. *Chryſ. in c. 4. ad Epheſ.*

2. How *commendable* it is among all men, the very wicked commend it, τοιόυτον γὸ ἢ ἀρετὴ, κ) τοῖς πολεμίοις αὐτῆ θαυμάζε), τοιόυτον κακία κ) τοῖς μετ ἔχουσιν αὐτῆ κατανώσκε); For ſanctity is ſuch a thing, that the very contemners thereof admire it, and ſinne is ſuch a thing, that the very ſinners themſelves condemne it, ſaith S. *Chryſoſtome.*

3. How comfortable it is unto the Saints.

3. How *comfortable* it is to the Saints themſelves; for it makes them neither deſirous to live, nor yet afraid to die; and, as the Poet ſaith,

Miſſa triumphalem non tangunt fulmina laurum: So

Their *ſanctity* doth ſo ſettle them in the aſſurance of Gods love, that *all the thunders* of this world can never ſhake them; *ſed mens immota manet*, for this *rooteth* them here in the love of God, and *uniteth* them hereafter with the nature of God, that *they ſhall be bleſſed for evermore.* And therefore I ſay, let us alwaies ſet *theſe conſiderations before our eyes*, and I hope we ſhall be moved thereby to ſtudy and to endeavour to become *true* Saints on earth, that we may be Saints with God in heaven.

And ſo much of the *Saints* and their deſcription, which is the *firſt* part of this text.

Now followeth the *ſecond* part touching the *bleſſings* requeſted, wherewith the Saints are delighted.

And I would ſay more of ſanctity and holineſſe in this place, but that I intend, by Gods helpe, to ſpeake more fully of it in another place, in a Sermon upon Heb. 13. 14.

The second part.

Grace be to you and peace, &c.

CHAP. I.

Diversity of mens desires; grace and peace the chiefest good; the acceptation of of grace; that we are justified freely by the favour of God; a threefold lesson that we learne thereby; of infused graces, and that we are not justified thereby.

THese are the things *requested* by the Apostle, these are the things wherewith the *Saints* are *delighted:* And yet that is true, which the Poet speaketh, 1. Part.

Inveniat quod quisq; lubet, non omnibus unum est
Quod placet, hic spinas colligit ille rosas. Ovidius.

All men be not of the same minde, for some affect one thing, some another; as we see, All men are not delighted with the same things.

Some delight in *bravery*, a vanity onely fit for women, of whom the Prophet setteth downe their desire and delight at large; and of whom the Poet saith, Esay 3.16.

Fœmina culta nimis,
Fœmina casta minus.

The more proud, the lesse honest; for where great pride is, there can be but little honesty; pride ever going before a fall, and often tripping up the heeles of chastity.

Others delight in *pleasure* and voluptuousnesse, which, as the Philosopher saith, is *prater modum elata latitia, idq; opinione tantum præsentis alicujus magni boni*; an exceeding gladnesse puffed up above measure, and that onely in the *opinion* of some great good; but *nocet empta dolore voluptas*, they shall pay deare enough for their pleasure, when the bread in their bellies shall be turned *into the gall of aspes*, as *Iob* speaketh. What worldly pleasure is. *Horiem. Mouſor. in Lucanum l.2. p.214.* *Horas. l.1. Ep.12.* Iob 20.14.

And most desire the *wealth* and honours of this world; they spend all their time and all their strength in the *pursuit* of this vanity; and yet most of them never *attaine* unto it, and they that have it, have it peppered and poudered with cares, griefes, and sorrowes; for *cuncta mortalium incerta*, all mortall things are uncertaine things, saith *Tacitus*; *& omnia terrena cacumina temporalis mutabilitate nutantia*, and all terrene heights doe reele with temporall mutabilities, saith Saint *Augustine*: and this may be seene in those great Commanders, *Xerxes*, *Bajazet*, *Crœsus*, and *Belisarius*, to whom *Rome* owed her selfe thrice at least, and yet at last came to *date obolum Belisario, quem virtus exaltavit, malitia depressit, & fortuna cæcavit*, ô give one halfe-penny to him, whom vertue exalted, envie suppressed, and fortune blinded, to make him most miserable, being deprived of the light of the Sun: and therfore, how can it be but that they should be full of *feare* of losing those things, which they got with such *cares*? and if they do leese them, their sorrow is doubled; for *non est tanti gaudij excelsa tenere, quanti mœroris est de excelsis corruere*; *nec tanta gloria sequi potest victoriam, quanta ignominia sequi potest ruinam*; it cannot be so much joy to be *exalted*, as it is griefe to be *Tacitus annal. l.1.* *Aug. de civit. Dei. l.1. c.1.* What worldly things are full of cares and dangers.

be *dejected*; nor ſo much glory to *triumph*, as it is a ſhame to be *vanquiſhed*, ſaith Saint *Ambroſe*: and therefore,

Claud. l. 1. in Ruffin

——Iam non ad culmina rerum
Injuſſos creviſſe queror, tolluntur in altum,
Vt lapſu graviore ruant——

It grieves me not, ſaith *Claudian*, that wicked men are hoyſted up to the height of all proſperity, becauſe this is done, that their fall may be the more *grievous* into the depth of miſery.

Bern. Ep. 113.

And ſo you ſee that *ipſe mundi qualiſcunque ſtatus plus anxietatis quam jucunditatis habet*, this proſperity and ſublimity of men in all worldly things have more anxiety and *griefe* then joy or *comfort* annexed to them; and if there be any joy, yet *præterit jucunditas non reditura, & manet anxietas non relicturа*; the little joy will ſoone *vaniſh* and never returne, but the griefe and ſorrow will *ſtill increaſe* and never vaniſh. And therefore, ſeeing that *bona hujus vitæ ſunt vaneſcendo tranſeuntia*, the goods of this world are but vanities flying away, ἀδιάφορα, things indifferent, as the Peripateticks terme them; or ἀ δετερα, goods, not in their owne *nature*, but in our *judgement*, as *Plato* calleth them; the Apoſtle wiſheth thoſe goods, *quæ ſunt ſine fine manſura*, which ſhall remaine for ever; and ſeeing the goods of this world are full of ſorrow and griefe, he wiſheth thoſe goods, that might fill us with joy and comfort; for *he leaves wealth* and plenty to the *worldlings*, and wiſheth *grace and peace* unto the *Saints*. And

Aug. l. 20 c. 3. de civit Dei.

Grace and peace are the chiefe & only good things.

Grace is the beginning of a *ſpirituall life*; becauſe by *grace* we have our ſins remitted, ſaith the *gloſſe*, and are thereby *freely* juſtified, ſaith the Apoſtle; and *peace* is the *quieting* of the mind in faith, which the *gloſſe* termeth *a reconciliation with God*; and it is the very *end* of all the happineſſe that is deſired, as the Prophet ſheweth, *ſedebit populus meus in plenitudine pacis*, my people ſhall ſit downe in the fullneſſe of peace; for then ſhall be *perfect peace*, when the will doth reſt it ſelfe ſatisfied in the fullneſſe of all good, and is fully freed from all evill; and ſo the Apoſtle, in wiſhing *grace* and *peace*, wiſheth the α and ω, the *beginning* and *ending* of all ſpirituall good: And becauſe the *two chiefeſt fiends of man* are *ſinne* and a *bad conſcience*, therefore the Apoſtle wiſheth *grace* to releaſe us from ſin, and *peace* to quiet our conſcience; and becauſe there can be *no peace with God*, except we have *the grace of Chriſt*, therefore firſt and chiefly he deſireth *grace*, and then *peace*.

The two fiends of man.

Lutherus in Gal. c. 1. v. 3.

All things droſſe in reſpect of grace

Eſay 44. 4.

And this point puts an end to all thoſe large diſputes of the learned Naturaliſts *de ſummo bono*, touching mans chiefeſt good, wherein all of them did, but, like a blinde-folded man, ſeeke the doore, when hee ſees not the way; for if Saint *Paul* had knowne any *better* good then *grace*, I aſſure my ſelfe, he would have wiſhed the ſame unto the *Romanes*: and therfore I conclude that all *earthly* comforts, yea the greateſt *preferment*, the largeſt *poſſeſſions*, and the moſt excellent *endowments* either of body or mind, are but as *dung* and droſſe in reſpect of *grace*; for *vertue*, in the judgement of the heathen, was a ſufficient dowry, but *grace* is ſo farre beyond vertue, as vertue is beyond vice; becauſe *grace* is the onely thing, that makes us *lovely* in the the ſight of God, and without *grace* all earthly things are unſanctified unto us.

Foure points handled touching grace.

Now touching *grace*, I will onely obſerve theſe foure points, *viz.*

The { 1. *Acceptation* / 2. *Diviſion* / 3. *Neceſſity* / 4. *Certainty* } Of the *grace* of God.

1. Grace how taken.

Bel. l. de grat & lib arbit. Tho. 1. 2æ. q. 110. ar 1.

1. To omit all acceptations of ſmall purpoſe to know, ſet downe by *Bellarmine*, and *Aquinas*, and others; I ſay *grace* is taken two waies.

Grace is diverſly taken.

Gen. 6. 2. Luk. 1 30.

1. For the *free favour of God* whereby he pardoneth our ſins, and receiveth us into his grace; and ſo it is underſtood in *Gen. 6 2.* that *Noah* found *grace in the eyes of the Lord*: *Luke 1. 30.* that *Mary* found *grace with God*; and in this ſenſe we are ſaid to be *juſtified by grace*; for that *nihil boni feciſti, & datur tibi remiſſio*

Aug. in Pſ. 31.

remiſſio peccatorum, thou haſt done no good, and yet thy ſinnes are forgiven thee; and ſo *Fulgentius* ſaith, God giveth grace *freely* to the unworthy for his juſtification; *& datur ex prima gratia non ſolum juſtificatis vita beata, ſed etiam glorificatis vita aterna*, and by the firſt grace, that is, the love and free favour of God, is given not onely a *happy* life to them that are juſtified, but alſo *eternall* life to thoſe that ſhall be glorified; So that all our happineſſe, juſtification and glorification do proceed onely from this *firſt* grace, that is, the *free* love and undeſerved favour of Almighty God, whereof the Apoſtle ſaith, *he hath ſaved us, and called us with an holy calling, not according to our workes, but according to his good purpoſe and grace.*

Fulgent. l. 1. ad Monimum.

2 Tim 1 9.

And therefore this doth utterly exclude all the *merit* of man, which is ever *ex diametro*, oppoſed unto grace, as much and more then light is contrary unto darkneſſe, *for if it be of grace then it is no more of workes, or els grace were no more grace*; and ſo it excludeth not only works done, but alſo all *proviſion* of works to be done, which ſome make either the maine *ground*, or a great *motive* to incline God to love us and to beſtow his graces upon us; becauſe the nature of *grace* will never admit any ſuch *fore-ſight* of our workes to move God to doe any of theſe things for us; and therefore the Prophet tells us that God found us in our blood, *unlovely* and *unworthy* to be beloved; and the Lord ſaith as much unto the *Iſraelites*; to ſhew that nothing without God can be any *cauſe* to allure God to beſtow this grace upon us.

Rom. 11 6. Ephes. 2 8, 9.

All merit hereby excluded.

Ezechiel 16. 6. Deut 7 8.

And this one point may ſerve for this threefold leſſon.

1. *The confutation of the erroneous*
2. *The confuſion of the unthankefull*
3. *The conſolation of the diſtreſſed*

} ſoules; for

Former point ſerveth for three things.

1. Whereas the Church of *Rome*, being much puzled about the doctrine of *juſtification*, doth affirme the ſame to be, not by the *free grace* of God, reſiding in himſelfe, or the righteouſneſſe of Chriſt freely *imputed* unto us, but by thoſe *habituall* graces of faith, hope, love and the like, which God ſay they *freely* works in us likewiſe, I ſay that it overthroweth one of the chiefeſt *grounds* of our Religion, and it perverteth the *nature* of Gods grace, and takes away the *truth* of our juſtification; for the Apoſtle tells us plainely, that *God hath ſaved us and called us with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was given us in Chriſt Ieſus before the world began*; and againe he ſaith, that *God hath predeſtinated us to be adopted, through Ieſus Chriſt* unto himſelfe, *according to the good pleaſure of his will, to the praiſe of the glory of his grace*; and therefore, as *Iohn Baptiſt*, when the Prieſts and Levits ſent meſſengers to know who he was, *confeſſed, and denied not, but confeſſed and ſaid plainely, I am not the Chriſt, nor Elias, nor the Prophet*, that they looked for, and ſo geminateth his ſpeech, and trebleth this truth unto them, and ſtudieth for words to explaine his mind; ſo the Apoſtle telling us, that we are juſtified by *grace*, and *freely* by his grace, and not by *workes*, but according to his *will*, and the *good pleaſure* of his will, and that before the *foundation* of the world, and ἐν αὐτῷ, in himſelfe, and to the *praiſe* and *glory* of his grace, and that he doth this *leaſt any man ſhould boaſt*, if he had done it otherwiſe; I doe not, I cannot imagine, how the wit of man could poſſibly collect words to expreſſe any truth more *plainely* then this is done, or how any, but the ſubtletie of Satan, could picke any quarrell againſt a point ſo plainely and ſo fully expreſſed as this is; becauſe that although the other *habituall* graces are *freely* wrought in us by God, yet can theſe *Epithites*, in all and every reſpect, agree to none, but to the free grace and favour of God, reſiding in God, and not inherent in us.

1. The confutation of the Romiſh doctrine about juſtification.

2 Tim. 1. 9.

Ephes. 1. 5, 6.

Iohn 1 20, 21.

How plainely our juſtification is aſcribed to the free grace of God, taken in this firſt ſence.

2. Seeing our caſe was ſo deſperate, and our condition ſo damnable, that we had not any thing of our owne to bring us into *grace* and favour with God, but that Gods owne and only *goodnes* moved him to take pittie upon us, and to juſtifie *us freely by his grace*; it ſheweth us how infinitely we are *bound* unto the Lord for ſuch an infinite *mercy*, and ſuch an incomprehenſible *love*; for the more *freely*

2. The reprehention of the ungratefull for Gods grace.

Rom. 3. 24.

any benefit commeth, the more *strongly* it obligeth the receiver unto the giver; and therefore, the Sunne shining not so freely upon the earth, as the grace of God is freely bestowed upon us, it cries *shame* and brings confusion unto our faces, if we prove *unthankefull* for so free and such undeserved grace.

3. The consolation of the dejected through the sight of their sins.

3. This point may serve for a *comfort* to all dejected spirits, that droope under the waight of their *sinnes*, and the sight of their owne *unworthinesse*, when their consciences doe speake bitter things against them, and passe the sentence of death upon them, because they are *uncapable* of any grace, in regard that they are *guilty* of so many sinnes; for these deluded soules must know, that no mans *goodnesse* is the ground or cause of Gods mercies, but the *love* and mercy of God is the cause of our goodnesse; and they doe but rob God of the *glory* of his grace, and defraud their owne soules of *comfort* that thinke to purchase Gods love, as we doe mans favour, by any thing that we can doe; and therefore the unworthy *sinner* may herein be *comforted*, that the love of God is a *free grace*, and though he hath *nothing* whereby he can deserve any grace from God, yet God hath *inough* in himselfe to move him to give all grace unto him, and requires no more goodnesse of us to deserve his grace, but to see our selves bad inough and unworthy of any grace; for *he filleth the hungry with good things, and the rich he sends empty away.*

Our goodnesse not the cause of grace.

Luk.1.53.

2. It is taken for *all those gifts* that are given unto us *by grace*, whether they pertaine to salvation, as *faith, hope, and charity*, or only for the edification of others, as the gift *of tongues*, of *miracles*, of *healing*, and such like; and so it is taken in *Acts* 11.23. 2 *Cor.*6. *Ephes.*4.7.

1 Cor.13.

More particularly; it is sometimes taken for the *guiding* direction and the powerfull operation of Gods Spirit in the hearts of them, that are called by this grace; as, *Sinne shall not have dominion over you, because you are not under the law but under grace*, that is, *guided* and directed by grace. Sometimes it is taken for the *practice* of a godly life, as where Saint *Peter* exhorteth us to *grow in grace*, that is, in the *fruits* and the workes of grace: Sometimes it is taken for that happie *state* of Gods children, wherein they stand after they bee sanctified; as where Saint *Paul* saith, *by whom we have accesse through faith unto this grace wherein we stand:* And sometimes it is taken for the *glory* of the kingdome of heaven, which is the *summe* and perfection of all grace, as where the Apostle exhorteth us, *to hope unto the end for the grace that is to be brought unto us, at the revelation of Iesus Christ.*

Rom.6.14.

2 Pet.3.18.

Rom.5.2.

1 Pet.1.13.

And in this sense, that is, for the *gift given us by grace*, doe almost all the Schoolemen expound the word *grace*, whersoever they find it, which made them ascribe our *justification* to these gifts of *grace*, and not to the *free favour of God*, from whence proceed all those gifts and graces: And on the other side;

That we are justified only by the free love and favour of God, and not by the infused graces. Rom 3.24.

We say these gifts are *meanes*, whereby we are brought to eternall life, but that by them we are *justified*, or made worthy of eternall life, *wee utterly denie*; For the Apostle, after he had fully proved all to be sinners, addeth, *as many as are justified are justified freely*, τῇ αὐτοῦ Θεοῦ χάριτι, *through his grace, by the redemption which is in Christ Iesus*; where, by the name of *grace*, is understood the *free favour of God*, without any our dignities, either naturall or supernaturall;

For the word *justified* hee opposeth to the two former things that hee had proved.

1. *That all were sinners.*

2. *That therefore they were deprived of the glory of God.*

* Of the first grace, with habituall graces. *Aug. in Ps.*34.

And the word *grace* he opposeth to *all our workes*; yea, though done by the helpe of Gods Spirit; so that *workes* and *grace* * cannot agree to *justifie*; for if *of grace*, then not *of workes*, otherwise grace were no more grace; *quia gratia nullo modo gratia, nisi sit gratuita omni modo*, it can be *grace* no way, unlesse it bee *free* every way; and the habituall graces are some waies ours, because they are in us and in

in ſome reſpects done by us, and by the name of *workes*, he doth not only meane *externall* workes, but alſo all inward vertues, and faith it ſelfe, as it is a certaine *act* of the underſtanding and will.

And this our Saviour confirmeth, ſaying, *when you have done all that are injoyned you*, that is, whatſoever the law requireth (and it requireth *faith, love*, &c.) when you have *done it*, not attempted to do it, and when you have *done all this*, not ſome part of this, but *all*, both the inward and the outward workes; yet *even then* ſay, that you *are unprofitable ſervants*, and what is that, but that you are unworthy of eternall life? Luk. 17. 10.

And this might be proved further by the example of *Abraham*, and by many other arguments, but that I hope this is ſufficient to prove, that the Apoſtle excludeth from our *juſtification*, not onely *outward workes*, but alſo all *inward graces* and vertues; and by *being juſtified by grace*, doth underſtand *this free favour of God*, which is reſiding in God and not in us, as the *Philoſophers* ſay, *honour reſideth in the perſon honouring, and not in the perſon honoured*; and doth not underſtand any vertue *infuſed* into us by *grace*, for that *all ſuch graces* and vertues, be they never ſo excellent, yet are they *imperfect, and tainted by our infirmities*, and therefore cannot juſtifie us, and make us worthy of eternall life. *Ariſtotiles ethic. l. 1. c. 3.*

And yet we muſt underſtand, that it is one thing to ſay *faith juſtifieth and not workes*: and another thing to ſay, *that juſtifying faith may be without workes*: And that it is one thing to ſay, *the free grace and favour of God juſtifieth us* and not the gifts of grace, (that is,) regeneration or renovation of workes; and another thing to ſay *that this free grace of God doth juſtifie us without renovation of good workes*. That he which is juſtified cannot be without good workes.

For as the fire hath *heat* and *light*, both inſeparable in it, and yet *warmeth us by the heat* and not by the light; ſo the *free grace of God*, and the gift of grace, are inſeparably conferred upon a true Chriſtian man; and yet we are *juſtified by the former*, and not by the latter; and therefore whoſoever ſaith he is *juſtified by grace*, and yet is *voide of good workes*, he deceives himſelfe, *and there is no truth in him*; For as the fire doth ever yeeld forth his heat and light, ſo the *love* and favour of God doth ever *infuſe his graces* and effects of his love into our hearts, though not thereby to make us worthy of eternall life, but thereby, as by externall meanes, to bring us to eternall life: Theſe infuſed graces being *via ad regnum ſed non cauſa regnandi*, the *way* that leadeth us, but not the *cauſe* that procureth us eternall life, as Saint *Bernard* ſpeaketh. And ſo much for the *acceptation* of grace. As I have more fully ſhewed in *Concione* 17. The three chiefeſt graces.

CHAP. II.

Of the divers kinds of infuſed graces; of the neceſſity of grace, ſhewed from the divels great ſubtiltie and mans infirmity; who can doe no good; not avoid ſin; nor riſe from ſin; but all good is from grace and all evill for want of grace.

DE 2. Having ſpoken of the *firſt grace*, (that is,) the *free* favour of God, from whence all other gifts and graces do ſpring, we are now to conſider of *the infuſed graces*, or the *effects* of the favour of God; touching which we muſt underſtand, that the *favour* of God is diſtinguiſhed into 2. The diviſion of graces, or the divers ſorts of infuſed graces.

{1. *Grace purpoſing.*
{2. *Grace working.*

Favour of God twofold.

The 1. is the *grace of election*, whereby he hath choſen us to ſalvation before the beginning of the world. 1. Grace of election. Epheſ. 1. 4.

The 2. is the *actuall execution* of this decree, generally by creating the world, and ſending his Sonne, that *whoſoever beleeveth in him might have everlaſting* 2. The grace of execution.

Infused graces of two sorts.

life: And more particularly by giving unto every one those *helpes* that are necessary, for to bring them to salvation: and these helpes the Apostle calleth, ἡ δωρεὰ ἐν χάριτι, *The gift by grace.*

Aquinas 1,2.q.3. art.1. Durand in 3. sentem. Distinct.13 q.1.

And they are distinguished by the Schoolemen into
- 1. *Gratias gratis datas*, graces freely bestowed.
- 2. *Gratias gratos facientes*, graces that make us acceptable.

1. Graces freely bestowed.

Why so called.

Of the first sort are those nine *graces* which the Apostle reckoneth 1 *Cor.*12. 14. and are given for the good *of others*, more then *of our selves*, as when I preach *to others and perhaps am my selfe a cast away*, and they are called *graces freely given*, because they be onely given unto us, and yet doe not make us any whit *the more acceptable* in the sight of God, no more then *Iudas* was, for all his Apostleship. And.

2. Graces that make us acceptable.

Of the second sort are,

1. And principally *the free favour of God* forespoken of, that doth chiefly make us acceptable in the sight of God; and which indeed should be left out of this ranke of graces, because it resideth in God and not in us, and wee have but the effects of it, as I shewed unto you before.

Why so called.

2. Those *infused graces*, and effects of the first grace, that are wrought in our hearts *by his holy spirit*, as *faith, hope, repentance*, and such like. And these are called *gratiæ gratos facientes*, graces that make us acceptable, not because they are *sufficient to justifie us*, or to make us worthy of eternall life, (as the Schoolemen doe imagine) but *because God is delighted and well pleased with the workes of righteousnesse.*

Graces that make us acceptable of two sorts.

And these graces which make us thus acceptable before God, are divided into
- 1. *Habituall graces as faith hope, charity.*
- 2. *Transient, which is called the grace of speciall aide*, which is a certaine *motion* of Gods spirit, inducing us to the workes of piety:

1. Habituall.
2. Transient.

And it is,
- 1. *Excitans.*
- 2. *Adjuvans.*

1. Inciting.
2. Helping.

1. *Inciting man* to do well: and

2. *Helping him* forward to doe that good, which before it had incited him unto.

And this grace of speciall aide is either
- 1. *Sufficient.*
- 2. *Effectuall.*

1. Sufficient.
2. Effectuall.

- 1. *Sufficient*, whereby a man may will and doe well if he please.
- 2. *Effectuall*, whereby a man is converted indeed, and doth will and doe that which is good; and *this effectuall grace* is also twofold,
  - 1. *Working*, which is also called *prevenient.*
  - 2. *Coworking*, called *subsequent.*

1. Prevenient.
2. Subsequent.

The 1. preventeth a man from sinning, and prepareth his heart to will that which is good.

The 2. doth effect, that a man shall doe and performe indeed that good which before he willed and desired: and under these heads may all other divisions of grace be comprehended, and subdivided: and therefore so much shall serve for the division of *grace.*

3. The necessity of grace.

3. Touching the *necessity of grace*, there be two speciall things that do declare the same.

Two things shew the necessity of grace.
- 1. *The divels great subtilty.*
- 2. *Mans great infirmity.*

1. The divell is our great enemie,

Iob 41.1.

1. Indeed we have *many enemies*, but the divell is the *chiefe of all*; for he is not onely δράκων μέγας, that great dragon, but also πολεμικώτατος, the greatest enemie that we have, like *Iobs Leviathan*, the greatest among creatures; neither is he onely πολεμικώτατος, the greatest; but also πολεμόκλονος, the busiest enemie that we have, *like S. Peters roaring lyon*, that seeketh at all times, and by

1 Pet.5.8.

all

all meanes, to devoure us: and therefore *laqueos ponit in divitijs, laqueos in paupertate*, he laieth ſnares upon riches, ſnares upon poverty, and ſnares upon every thing (as *Antonie* ſaw in a viſion the whole world overlaid with nets) that thereby he may intrap us. *Aug. ſoliloq. ca. 16*

2. If we looke into our ſelves, we ſhall find our ſelves *fragiles ad reſiſtendum, debiles ad operandum, & faciles ad ſeducendum*, unable to reſiſt, unwilling to doe good, and ready to be ſeduced, as S. *Bernard* ſaith: and therefore have wee not need of *grace*, have we not need of helpe? but becauſe *contraria juxta ſe poſita magis elucescunt*, the neceſſity of *light* is ſeene by the horror of *darkeneſſe*, wee muſt looke a little further into the *infirmity of man*, that we may thereby ſee *the neceſſity of grace*. 2. Man is wonderfull fraile. *Bern. de advent. dom. ſer. 7.*

But a man, without the helpe of grace,

1. *Cannot doe good.*
2. *Cannot avoid ſinne.*
3. *Cannot riſe from ſinne.*

The frailty of man

1. Saint *Auguſtine* ſaith, that *ſine gratia nullum prorſus ſive cogitando, ſive volendo, ſive agendo faciunt homines bonum*; without grace we can neither doe, nor will, nor thinke any good thing: and therefore *Anſelmus* ſaith, that *as the earth, though it may bring forth of it ſelfe thornes and thiſtles, yet cannot bring forth food fit for man, without the ſowing of good ſeed therein*; even ſo, man, though of himſelfe he may produce *evill workes*, and idle thoughts, yet can he bring forth *no good thing* without the good ſeed of *the grace* of God. 1. Man without grace can do no good. *Aug. in l. de correp. & gratia.* *Anſelm l. 1. de corrupt. & gr. 4.*

And as the eye of the body, (ſaith *Raynerius*) though it be perfectly whole and ſound, yet can it not ſee any thing, *unleſſe it be holpen* with the brightneſſe of the light, ſo a man, though he were perfectly juſt, yet can he not live juſtly, *unleſſe he be holpen by the eternall light of grace*; and ſo our Saviour himſelfe teſtifieth, *ſine me nil poteſtis facere*, without me ye can do nothing. *Rayner. in. de gratia.* *Ioh. 15. 5.*

2. As we can do *no good*, ſo we *cannot avoid evill*; for the grace of God is the *light* of a Chriſtian, and therefore without grace, *we are in darkeneſſe*, and they that walke in darkneſſe *know not whither they goe*: And this the Apoſtle ſheweth, that before we have grace to direct us, *we are darkened in our underſtandings*; and therefore when our blind judgements do lead our blind affections, *they muſt both fall into the ditch.* 2. Man without grace cannot avoid ſin. *Iohn 12. 35.* *Epheſ. 4. 18.*

3. Being *fallen* into ſinne, wee cannot poſſibly *riſe* from ſinne; for *ſi ſtare non potuit humana natura adhuc integra, quo minus reſurgere jam corrupta?* if man could not *ſtand*, when he was in his integrity, how can he now *ariſe* being full of all infirmity, ſaith Saint *Bernard?* Beſides, the juſtice of God required, that he, which *would not ſtand* in grace when he might, *ſhould not riſe* when he would. 3. Man without grace cannot riſe from ſin.

And therefore the *gloſſe* upon the words of the Pſalmiſt, *Spiritus vadens & non rediens*, obſerveth a double infirmity in man. A twofold infirmity of man.

1. A paſſing away from the world by death, *and not able to returne againe.*
2. A paſſing away from grace to ſin, *and not able to riſe againe.*

And S. *Auguſtine* ſaith, that *non omnino inveniretur ovis aberrata, niſi paſtoris miſericordia quæreretur*; the loſt ſheep had never returned to the ſheep-fold, had ſhe not been ſought and brought home againe by the ſhepheard; for as a man that is *fallen into a deepe dungeon*, can never be delivered, unleſſe he be helped; ſo a man that is *fallen into ſin*, can never riſe from ſin, unleſſe he be helped by *grace*; and ſo you ſee the greatneſſe of mans *infirmity*; he can do *no good*, he muſt *needes fall*, and then he *cannot riſe*: and therefore as *Caſſiodorus* ſpeaketh, *movet pium Iudicem fragilitas conſiderata peccantium*, the frailty of ſinners being conſidered, moved the gratious Iudge to pittie us; and ſo the Pſalmiſt ſaith, *recordatus eſt quia caro*, he remembreth that we are but duſt, and therefore pittieth us and ſendeth his grace into our hearts, that ſo by the aſſiſtance of that grace, we *may doe all things*, as the Apoſtle ſpeaketh, we may *riſe from ſin*, we may *doe good*, and *perſevere in good* unto our end. *Caſſiod. in Pſal.* God pitieth our infirmities. *Pſal. 103. 14.* *Phil. 4. 13.*

From whence all things doe proceed.

By this therefore we may perceive from whence all things do proceed.

1. *All good from grace.*
2. *All evill for want of grace.* And therefore

1. All good proceeds from grace.

1. If there be *any goodnesse*, or any vertue in any of us, *hoc totum gratiæ semper reputa*, we must ascribe all to grace, and say with the Apostle, *by the grace of God I am that I am*; for without his grace, I was a persecuter, and that I now preach and *labour more abundantly then the rest*, it is not I that doe it, (that is, of my selfe alone that doe it) *but the grace of God that is in me.* So should every one of us in all humility acknowledge and confesse the like, that every one *which rejoyceth, may rejoyce in the Lord:* for whatsoever good is in us, the same is onely from God, and the grace of God; as, a good thought is *gratia infusa*; a good word is *gratia effusa*; and a good act is *gratia diffusa*; and so all good is from grace.

1 Cor. 15. 10.

2. The want of grace is the cause of all evill.

2. On the other side, if any man *committeth sinne*, if he comes to an *unhappy end*, it is because *hee wanted grace*; and therefore (beloved brethren) as the Apostle, in the beginning of every Epistle, *wisheth grace* unto the parties to whom he writeth, and concludeth every Epistle, with *The grace of our Lord Iesus Christ be with you all*, and so maketh *grace* the α and the ω, the first thing, the last thing, and the *chiefest* thing he desireth; so should we, before all things, and above all things, desire *grace* unto our selves and to our children; for *quando ignorabam, gratia me instruxit*; *quando steti, me tenuit*; *quando cecidi, me erexit*; *quando veni, me suscepit*; If we be ignorant, *grace* will instruct us; if we stand, *grace* will hold us; if we fall, *grace* will raise us; if we come unto God, *grace* will receive us; and if we want any thing, *grace* will supply it: O therefore sweet Iesu grant us all thy *grace*.

Bernard.

CHAP. III.

Of our assurance of having grace; wee know a thing three waies. Of the fruits of grace; inward, and outward; our knowledge of having grace, weake; what the same should teach us; the differences betwixt true grace and counterfeit; foure speciall evidences of saving grace.

4 The certainty of grace.

DE 4. Touching the *certainty*, or assurance of grace, wee must consider these two points.

1. *Of the being or having of it.*
2. *Of the continuing, or not leesing of it.*

Two points handled.

1. Of the having of grace. Many thinke themselves sure of grace, when as indeed they have no grace.

1. If want of grace bee so lamentable a thing as I shewed unto you before, then it is a point most *requisite* to examine, *whether we have saving grace or not*: Many indeed are so *sure of grace*, that they grow careless to *seeke for grace*; for as *multi ad veritatis cognitionem pervenissent, nisi se jamdudum pervenisse putassent*, many might have attained to learning, but that they thought themselves learned enough; so it may be these men would seeke *for grace*, but that they thinke they have *grace enough*; but I feare me, many of these will prove themselves to be like those, *that dreame they are at a pleasant banquet*, and when they awake, *their soules are fainting*; for *having slept their sleepe, they finde nothing in their hands.*

Esay 29 8.

Psal. 76. 5.

And therefore they should take heed unto themselves, lest they deceive themselves *sub specie recti*;

Exod. 7. 11. Satans subtilty to make men hypocrites.

Fallit enim vitium specie virtutis & umbra; for *nature* many times will *counterfet grace*, as the *Magitians* of Egypt *counterfeited Moses*; and it is the pollicie of Satan to make *nature* play the part of an Ape, to *imitate grace* in good things, as *Pharaoh, Saul, Ahab*, and such like, to *faine repentance*, when as they were *hypocrites*, to make them careless in seeking for grace, by perswading them through these fained shewes, that they were sure enough of grace. And

It

It is a ſtrange thing to conſider the deceitfulneſſe of mans heart, *nondum tibi deſuit hoſtis*, ſaith *Lucan*, man never wanted enemies, yet none is a greater ene my to man than himſelfe; and therefore, *in te verte manus*; deceive thine owne ſelfe, yea many times *in matters of greateſt waight*, even in the chiefeſt point of thine owne ſalvation.

Luc an. l. 1.

In ſome things, man is the greateſt enemy to himſelfe.

And therefore, that we may not wholly deceive our ſelves herein, but ſomewhat underſtand our owne eſtate, we muſt conſider that a thing is known three wayes.

1. *Certainly.*
2. *Revealedly.*
3. *Experimentally.*

} And

A thing may be known three wayes.

1. To know a thing infallibly is τὴν αἰτίαν γνωρίζειν, to know the firſt cauſe; but the *the firſt cauſe of grace is God himſelfe*, and his *onely will* is the cauſe why he giveth it to one, and denieth it to another; for when he was about to chuſe his Apoſtles, he went into a mountaine, and called unto him, *quos voluit*, whom he would, ſaith the Evangeliſt; and when the envious labourer began to murmure, why the Lord gave unto him, that wrought but one houre, as much as unto them, that had borne the burthen and the heat of the day, the Lord gives him none other anſwer, but *volo huic noviſſimo dare ſicut tibi*, I will give unto the laſt, as unto the firſt; and therefore, becauſe *God is great, exceeding our capacities*, and his councels *are unſearchable*, (for *who hath knowne the mind of the Lord?*) the Schoole-men do moſt conſtantly averre, that *a priori*, from the *firſt* cauſe, we cannot poſſibly know the certainty *of the preſence, or of the abſence of Gods grace in us*, according to that of *Iob*, *Si venerit ad me non videbo eum, ſi abierit non intelligam*; he goeth by me, and I ſee him not, he paſſeth on alſo, and I perceive him not; and they render three reaſons to prove it expedient that we ſhould not know it.

1. Cert ainly. *Ariſt. 1. Metaphiſ.*

Mar. 3. 13.

Mat. 20. 14. Iob 36. 26.

Rom. 11. 34.

Thom. 1. 2. q. 112. art 5. Iob 9. 11.

1. That the *feare* of Gods *judgements* might humble us.
2. That *preſumptuous ſecurity* ſhould not *overthrow us*.
3. That we ſhould *watchfully* expect, and earneſtly *deſire grace*, and *ſeeke for the ſame as for ſilver*.

Three reaſons why we ſhould not certainly know our eſtate.

2. A man may know his eſtate, and the certainty of having grace *by revelation*, as S. *Paul* did, when the Lord told him, *ſufficit tibi gratia mea*, my grace ſhall be ſufficient for thee.

2 Reveaſedly. 2. Cor. 12. 9.

3. A man may know the certainty of having grace by *experience*, that is, by the *effects* and fruits of *grace* that he perceiveth in himſelfe; and this is the only way that we do or may know, that we have any grace, while we are in this world.

3 Experimentally. By the fruits of grace.

Now the fruits of grace are many: S. *Bernard* reckoneth three.

1. *The hatred of ſinnes paſt.*
2. *The contempt of preſent vanities.*
3. *The deſire of future felicity.*

} And

Three fruits of grace. *Bern. in l. de lib. arbitr.*

Whoſoever findeth theſe things in himſelfe, he may aſſure himſelfe *they proceed from grace*: And *Aquinas* ſaith, that whoſoever doth *believe in God, delight in Chriſt, deſpiſe the world, and hate his ſinnes*, he may aſſure himſelfe he hath the *grace of God*; and what can we ſay more than this? Or what can any man ſay leſſe than this? for *the tree muſt be knowne by the fruit*, ſaith our Saviour: and therefore the knowledge of *having grace* is not by any *preſumptuous ſuppoſition*, but by a *diligent examination* of having the ſame by the fruits thereof; and thus we ſay that a man may know the *certainty* of his eſtate by the *fruits* of grace: and thoſe fruits are

1. Inward.
2. Outward.

} For

How we may know whether we have grace or not.

Mat. 12. 33.

The fruits of the Spirit of grace twofold.

1. We may know whether we have grace, by the inward teſtimony of the Spirit; for *we have not received the ſpirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God*: And ſo S. *Auguſtine*

1 Inward. 1 Cor. 2. 12. Rom. 8. 15.

gustine saith, *persuasisti mihi Domine*, thy Spirit, O God, perswadeth me that I am thy sonne, and that thou hast given me thy grace, and therefore teacheth me to cry *Abba Father*. But

2. Outward. How to know whether we have the Spirit of God. Three outward fruits of the Spirit 1 Ioh.4.2. 1. Confession of faith. Rom.10.10. Mat.10.32. Mark 8.38.

2. Because we are not to believe *every spirit*, but are to *try them*, whether they *be of God*, we may know the same by the *outward fruits* of the Spirit, whereof S. *Iohn* setteth downe three, as the true signes and touch-stone, whereby we may know the Spirit of truth from the spirit of errour.

1. *By the confession of the truth*, 1 *Ioh.*3.2. And this S. *Paul* likewise sheweth, when he saith, that *with the mouth confession is made unto salvation*; for whosoever *confesseth Christ* before men, him will *Christ acknowledge* before his Father which is in heaven: And therefore whosoever is *ashamed* of his profession, or *conceales* the truth of Christian religion, he may assure himselfe he wants grace, and he is as yet void of the Spirit of God.

2. Hearing Gods Word. 1 Ioh.4.6. Ioh.20.27.

2. *By the receiving of the testimony of the Sonne of God*, that is, by the hearing of the Word of Christ: And this our Saviour toucheth, when he saith, *My sheepe heare my voice*: And therefore they are not of God, that will not heare the Word of God.

3. Love and charity. 1 Ioh.4.7. Ioh.13.35. 1 Ioh.3.14.

3. *By love and charity* towards our brethren; and so our Saviour saith, *Hereby shall all men know that you are my Disciples, if you love one another*; and S. *Iohn* saith, *Hereby we know that we are translated from death to life, because we love the brethren.*

Gal 5.22.

And S. *Paul* doth more largely set downe the fruits of the Spirit of God, viz. *love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperance*, &c.

1 Ioh.3.10.

These and the like graces unto these, are the fruits of the Spirit of God, whereby a man may know whether he hath the Spirit of God or not; for so S. *Iohn* sheweth plainely; *In this the children of God are manifest, and the children of the Divell, whosoever doth not righteousnesse is not of God, neither he that loveth not his brother*; but he that loveth his brother abideth in the light, *and he that doth righteousnesse, is righteous, even as God is righteous*.

Verse 7.

And so we find that the *Saints of God* did *assure* themselves of the *grace of God*, by the *fruits* of the Spirit of God, as *Iob* saith, *I know that my Redeemer liveth*; And S. *Paul* saith, *I live by the faith of the Sonne of God.*

Iob 19.25. Gal.2.20.

The Fathers of the same mind. *Epiphan.in anchor. p.496. Basil.in definitionibus.*

And least any man should say, that these men knew it by *speciall revelation*, and not by any *outward examination*, we find the Fathers of the same mind; for *Epiphanius* saith, Christ was sent to be a Saviour, that he might redeeme us from bondage, ἵ ἐγένετό μοι δικαιοσύνη, and was made *unto me righteousnesse, sanctification and redemption*; but how knew he this? S. *Basil* sheweth, *Certo quis persuaderi potest sibi dimissa esse peccata, si odit iniquitatem & amat justitiam*; Any man may know this, if he hateth sin and loveth righteousnesse: And so *Ferus* sheweth the same thing, saying, *In Christo si te per fidem & dilectionem inveneris, certus esto te esse a Deo justificatum*, whosoever findeth himselfe to be in Christ by faith and charity, he may assure himselfe that he hath grace, and is justified by that grace; and so you see that by the fruits of grace, we may know whether we have grace.

Ferus in Iohan.

All knowledge of having grace is very weak, for three reasons. 1. Reason.

Yet I say that this *knowledge* of having *grace* is very *weak*, and full of imbecillity.

1. Because *all our knowledge*, our hope, our faith, and all other things that we have, are *but imperfect*, and only in part, as the Apostle speaketh, 1 *Cor.*13.

2. Reason.

2. Because the works of *nature* are so like the works of *grace*, the faith of hypocrites so hardly to be distinguished from the faith of Gods chosen, and the spirit of errour so like the Spirit of truth, *ut nec ovum ovo similius*, that, without diligent search and examination, we cannot discerne the one from the other.

3. Reason.

3. Because *all* of us, and the *best* of us are so prest, and almost oppreſt with sinnes and the cares of this world, that we are careleſse and *negligent in trying the spirits*, and examining the *certainty* of our estate, or of having grace, by these fruits

fruits of grace: But they that will trie and examine the ſame, may know the ſame, and the more they trie, the better they may know, and knowing the ſame, they may ſpeak of the ſame, to the glory of God, and the comfort of themſelves; for *Dicere ſe eſſe juſtificatum non eſt ſuperbia elati, ſed confeſſio non ingrati*; for a righteous man to ſay that he is juſtified, is no token of *pride* and arrogancy, but of *thankfulnes* and true humility, to confeſſe to others what he received from God; but the *boaſting* of the wicked is meere *preſumption*; and it is a wonder to ſee that they are ſo *ſure of grace*, when as yet the world ſees they are ſo *full of ſinnes*.

Aug. in Pſal. 85.

And therefore this ſhould teach us *to worke out our ſalvation with feare and trembling*, and not to be too *preſumptuous*, or too cock-ſure of grace, but ſometimes to be *dubious*; for

Phil. 2. 12.

Is qui nil dubitat nil capit inde boni,

He that never doubts of his eſtate, never trieth his eſtate, whereas they that feare and *doubt*, will be willing to *examine* themſelves, and to uſe all diligence to know their owne eſtate, whether they have grace or not; for God will not make us too certaine, *cauſa ſolicitudinis*, leſt we ſhould be *too too careleſſe*; and yet he would not leave us altogether uncertaine, *gratia conſolationis*, leaſt we ſhould *be dejected*; but what he denied us *a priori*, he granted *a poſteriori*, that by the fruits and effects of grace, wee might know whether wee have any grace, or not.

Bern.

Yet, as I ſaid before, it is very *hard* to know it, without a great deale of *pains*, diligence, and circumſpection about it; for there may be a *Phariſaicall* Angell, and many are of that *ingennity* and good nature, as not to be inclined to any *exorbitant* courſes, or affected with any *notorious* vices; others by the ſtrength of good *education* and cuſtome prevailing with them, may be induced to the performance of many *pious* exerciſes; and yet all this may be farre ſhort of *ſaving* grace, when as the former is but baſe *hypocriſie*, the other meere *civility*, and the latter nothing but *formality*.

What makes ſome ſeem religious.
1 Hypocriſie.
2 Civility.
3 Formality.

And therefore, that you may a little the better diſcerne *true* grace from all other *counterfeit* coyne, I beſeech you obſerve it in theſe few particulars.

The differences betwixt true grace and counterfeit grace.

1. *True* grace brings us to *ſee* our ſelves, and to know the deceitfulneſſe of our owne hearts; and the more *grace* we have, the more will our owne corruption appeare unto us, as *Abraham*, and *Iob*, the *nearer* they drew to God, the *baſer* they confeſſed themſelves to be, *Gen.* 18. 27.

1 Property of true grace. Ier 17. 9. Iob 42. 5, 6.

2. *True* grace doth ever more and more hate all our *former* evill courſes, as you may ſee in *Ezek.* 36. 32. & *Hoſ.* 14. 9.

2 Property of true grace.

3. *True* grace doth more and more *long* for Chriſt, and deſireth ſtill to *increaſe* in all grace and goodneſſe.

3 Property of true grace.

Whereas the *hypocrite* and *formall* profeſſour do neither of theſe, but do *pleaſe* themſelves with their owne preſent ſtate, and, with the Church of *Laodicea*, think themſelves *rich*, and want nothing, when, as God knoweth, they are *poore*, and *miſerable*, and *naked*.

Rev. 3. 17.

And further, that you may the *fuller* underſtand your own ſtate, whether you have the *true* ſaving grace or not, you muſt *examine* your ſelves, and ſecure your ſoules thereof, by theſe foure fold *evidences* of ſaving grace.

Foure ſpeciall evidences of ſaving grace.

1. *Knowledge of God.*
2. *Faith in Chriſt.*
3. *Subduing of our luſt.*
4. *Obedience to the commandements.*

} For

1. The *new man is renewed in knowledge*, that is, *of God, and of his Sonne Ieſus Chriſt*; where likewiſe you muſt obſerve that every *bare* knowledge is not ſufficient for this end, but it muſt be

1. Evidence, knowledge. Col. 3. 10. Iob. 17. 3.

1. An *operative*
2. A *communicative*
3. A *ſanctified*

} knowledge. For

Our knowledge muſt be
1 Operative.

1. The Prophet ſaith, *teach me thy wayes, that I may walke in thy truth*; for otherwiſe, Pſal. 86. 11.

otherwise *temporizers* seeke for knowledge to informe their *judgement*, but not to reforme their *manners*; and I had rather *doe* and not know, then *know* and not doe the will of my God; because *he that saith I know God and keepeth not his Commandements is a lier and the truth is not in him*; and the sonnes of *Eli* are said *not to know the Lord*, because they were wicked men and would not *obey* the Lord; and therefore he that knoweth *much* and doth *little*, knoweth *nothing* as he ought to know; because *knowledge* without *practise* is but as the *shadow* without the substance.

1 Ioh 2.4,5.

1 Sam.2.12.

2. Our knowledge must be like the *spikenard*, which filled the whole house, with the sweet smell thereof; it will open our mouth to *praise* God and to *feed* our brethren; and therefore to desire to be *great* Schollers and no *Labourers* in Gods vineyard, to have a fame of learning, and not to spread the name of God for the gaining of poore soules to Christ, is to gather arguments for our condemnation.

2. Communicative. Iohn 12.3. Psal.51.15: Pro.10.21.

3. Our knowledge must *sanctifie* our hearts, and *change* us from what wee are, into the *image* and similitude of Christ; to *move* our hearts to God and to *remove* them from all evill; because the *nature* of this holy knowledge is to make us *better* for God and not *wiser* for the world.

3. Sanctified. 2 Cor.3.18.

And this point teacheth us, that an *ignorant* heart cannot be *good*, nor have any *evidence* of the spirit of grace; and therefore this should teach us to call for *knowledge* and to crie for *understanding*, yea to seeke for *knowledge as for silver*, and to *search for her as for treasures*.

Pro 19.2. 1 Cor.2.12. Pro.2.3:4. *Vide* 2 Thess.1. 7,8.

2. As the well *rectified* knowledge of God is *one* speciall signe of saving grace, so true *faith* in Christ is *another* signe of the same grace; because faith is *a fruit of Gods spirit*; but because the *presumption* of the wicked is many times more *confident* of Gods favour, then the *faith* of the godly, as you may see in *Ier.*3.3,4. and *Mica.* 3.11. and you may heare many leaud livers professe they have as *strong* a faith in God as the best; therefore you must know, that *true* faith *worketh by love*, and this *love* of God makes us *obedient* unto his lawes; but the faithlesse *confidence*, vaine *presumption* and Satanicall *illusion* of wicked men doth imbolden them unto *liberty*, and make them loose in their *waies*, and licentious in their *lives*, and yet they think that they shall surely have eternall life; this is no *signe* of grace, but a most evident *argument* of the want of grace, when they are not moved by any *Sermon* nor removed from any sin.

2. Evidence, faith. Gal.5.22. Gal.5.6. Presumption what it is.

3. The subduing of our carnall and worldly *lusts* is another signe of the grace of God; for we must not thinke that after *grace* is wrought in our hearts, there will be no *lusts* residing in our flesh, because that in every regenerate man there is *flesh* as well as *spirit*, like *Iacob* and *Esau* striving in the same wombe, and as *grace* inclines the heart to goodnesse, so *corruption* laboureth to draw it the cleane contrary way; but *sinne shall not have dominion* over those, that are indued with grace; because that the regenerate man, though upon the assault of some furious temptation, either for his *humiliation* or *correction*, may sometimes *faile* and perhaps fall most dangerously; yet by the vertue of this *habituall* grace, he conceiveth such a *detestation* of his sins, and such a *resolution* to forsake them, that he will pray to God with the Prophet, saying, *ô that my waies were made so direct that I might keepe thy statutes*; and at last, as the house of *David* waxed stronger then the house of *Saul*, so will the *grace* of God prevaile against the *lusts* and concupiscence of the flesh: And therefore, seeing it is the nature of *true* grace, to labour *to keepe a good conscience in all things*, *and to desire to live honestly*, as the Apostle speaketh, it is apparant that they, which love *sinne*, and whose hearts turne after *iniquity*, have no signe of any saving grace.

3. Evidence, subduing of our lusts. Lust and grace in every Saint. Rom.6.14. Hosea 14.8. Psal.119.5. Grace will prevaile in the godly Heb.13.18.

4. *Obedience* to Gods law is the last and not the least signe of saving grace; as you may see in 1 *Pet.*1.2. *Rom.*6.17. *Matth.*7.21. *Iames* 1.22. 1 *Iohn* 2.4. but because the *hypocrite* may goe farre in *outward* obedience, and yet want true *saving* grace, as we reade that *Caine* offered sacrifice, *Ahab* fasted, *Iudas* preached, *Simon Magus* was baptized, and the *Pharisees* did seeme to be very *obedient*

4. Evidence, obedience to Gods law. Gen.4.3. 1 King.21.29. Act 8.13.

dient unto the commandements of God; therefore you muſt know that the *obedience* of the Saints, which is the fruit of true grace, muſt be,

1. To *all* Gods *Commandements*; *Luk.* 1.6. *Pſal.* 119.5.6.
2. At *all times*,
3. In *all places*,
4. In *all company*,

for we may not, either for *pleaſure*, or *profit*, or *feare*, or *conformity* to any diſſolute, prophane, Atheiſticall or papiſticall perſons whatſoever *diſſemble* the truth that we profeſſe, or doe the *leaſt* evill, that is contrary to Gods Word.

Properties of true obedience.

Religion not to be diſſembled.

And thus I have ſhewed thee, ô man, the *chiefeſt* ſignes that I could collect of true *ſaving* grace, and I wiſh to God, that both my ſelfe and all men els would *duly* and carefully examine our owne ſtates, by theſe *teſtimonies* of Gods Spirit, and theſe *evidences* of Gods grace; and if we find the ſame to be within us, wee need not much care what others thinke of us, that are without us.

De 2. We muſt conſider the certainty of the *continuing*, or not loſing of *grace*; a point of more *difficulty*, and no leſſe neceſſity to bee knowne then the former; For

2. Of the continuance of grace.

I find concerning the ſame three opinions.

Whether ſaving grace once had, may afterward be utterly loſt: Three opinions.

1. Some ſay, that both good and bad may *receive* grace, and yet both good and bad, by their ſins, may *loſe* the ſame, both totally, wholly, and finally.

1. Opinion.

2. Others ſay, that both good and bad may have *grace*, and that both of them may loſe it *totally*, but that both of them cannot loſe it *finally*; for that the *Saints* cannot *finally* loſe *grace*, though many times, by reaſon of their ſins, *they may totally* fall from *grace*, or loſe all grace untill the ſame be renewed in them againe.

2. Opinion.

3. Others ſay, that thoſe, which have once received *grace*, can never loſe the ſame *finally*, nor yet *totally*.

3. Opinion.

But touching this point, *de amiſſione vel retentione gratiæ*, of the loſing or retaining of grace; I thinke all muſt confeſſe, that whoſoever *findeth* grace, that is, the love and free favour of God, can never *loſe* it; becauſe this is in God reſiding, and not in man; and therefore this grace is *immutable* and unchangeable: and ſo the Scripture ſheweth, *whom he loved, he loved unto the end*; for the gifts *and graces of God are* ἀμεταμέλητα, without repentance: The queſtion therefore (as I take it) is of the *infuſed* graces, *faith, hope, charity*, and ſuch like, whether a man may have theſe *graces*, and afterwards loſe them, either *finally* or *totally*.

The firſt grace immutable.

Iohn 13.1. Rom. 11.29.

To this I anſwer, that as there be two ſorts of Saints,

1. *Outwardly*, by profeſſion only before the world.
2. *Inwardly*, and truly before God.

Two ſorts of Saints.

So there be two ſorts of graces,

1. *Common*, to all *Profeſſors*.
2. *Speciall*, to the *elect* onely.

Two ſorts of graces.

Or, to ſpeake more properly, I ſay that God giveth the graces of his Spirit two manner of waies.

God giveth his grace two manner of waies.

1. After a *generall* manner and more *remiſſely*, or not very powerfully, to all Profeſſors, or *to all that have them*, to make them ſee *the greatneſſe of his love*, and to make them able thereby, *if they would* themſelves well uſe the ſame, to ſeeke for more grace to *continue* in Gods love and be ſaved; or if they neglected the ſame, *to make them without excuſe*.

1. Generally.

2. After a *ſpeciall* manner and more *effectually*, or moſt powerfully, to the Elect, to make them not only to *ſee* his love, but alſo, by this more *ſpeciall* and effectuall working of his grace, *to make them continue* therein, and to retaine the ſame indeed unto everlaſting life.

2. Specially.

De 1. Many doe affirme, that the outward Profeſſors have *no true graces at all*, neither faith, hope, nor charity, but onely *a ſhew* and an appearance of *grace*; and ſo Saint *Gregory* ſeemes to affirme, when ſpeaking of ſuch men, he ſaith, *quaſi habitam ſanctitatem ante oculos hominum videntur amittere, ſed eam ante oculos Dei nunquam habuerunt*, they are ſeene to loſe that ſanctity, which they ſeemed

1 Of the graces that are remiſſely given.

Greg. moral. l. 34. *c.* 13.

seemed to have in the sight of men, but in very deed they never had any in the sight of God; and S. *Paul* seemes to meane the same thing, when he saith, *qui videtur stare, videat ne cadat*, he that *seemes* to stand, let him take heed lest he fall; as if he meant that he did not stand indeed.

1 Cor. 10. 12.

Whether the wicked and hypocrites have any true graces or not.

But I answer to the saying of S. *Gregory*, that this and the like speeches may be understood of the *faigned* shew of Hypocrites, that do seek thereby to deceive the world, but not of those that think themselves to have faith and repentance indeed, and do many services unto God for a time, untill they fall away through the infirmities of their owne flesh; and that the sequent saying of the Apostle *videat ne cadat*, let him take heed lest he fall, doth, in my judgement, prove that he did stand, or els how could he fall?

That the graces of the wicked are true graces.

1 Tim. 1. 19. Heb. 3. 6.

And therefore, considering what the Scripture saith, *Ezek.* 18. *that the righteous may leave his righteousnesse, that the charity of many shall waxe cold, Mat.* 24. 12, 13. *that their talent shall be taken from them, Matth.* 25. 29. *that they receive the word with joy, Luke* 8. 13. *that they make shipwracke of faith and a good conscience, that they taste of the heavenly gift, and are partakers of the Holy Ghost, and have knowne the way of righteousnesse, 2 Pet.* 2. 1. *& Vers.* 20. and many such like speeches of their relapse, I do not see, but, as their *knowledge* and *understanding* of the truth, and *assent* unto the same, are *reall*, and not in appearance only, so, the *other* graces that they have, are *true* graces, and not seeming graces only; and indeed, *quicquid est, dum est, verè est in suo genere*, whatsoever is, must needs truly be.

That the graces of hypocrites and formall professors may be lost.

And therefore I must confesse, that many *hypocrites* and worldlings, and outward Professours may have *faith, hope* and *charity*, and such other infused graces of Gods Spirit, in that generall manner, and to those ends, that God bestoweth them upon outward Professours, and that they *do utterly lose* the same, as wofull experience daily proveth in all revolters: but that hypocrites or worldlings may have *saving* faith, or *justifying* grace, or any other fruits of grace, in that *speciall* and more effectuall manner, as they are given unto the elect, I utterly deny; for if they had been given them in that manner, as they are given unto the elect, then could they not lose them, no more then the elect do.

CHAP. IV.

Of our assurance of the continuance of grace; two sorts of Saints; how God bestoweth his graces; that the wicked have many true graces; that the elected Saints cannot fall away from grace; proved by Scriptures, by Fathers, and by reasons drawne from Scriptures.

a Of the graces that are effectually given.

DE. 2. I say that the *elect* onely have the true *saving* graces in the *speciall* and more effectuall manner given unto them; and I say that they cannot leese them, after they have once received them; and this may be proved,

For { 1. *By apparent Scriptures.* 2. *By the consent of learned Fathers.* 3. *By reasons drawne from Scriptures.* }

That the elected Saints cannot lose wholly the saving grace once received. Proved

1. By Scriptures.

1. The holy Scripture is most plentifull of proofe to confirme this point: I will onely use these few, and I will be ready to bring more,

(ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη
ἠν τε μυιάων ἀδινάων ἔθνεα πολλά)

if we must needs strive with number. And

1. Testimony.

My first proofe shall be that of *Esa* 59. 21. *I will make this my covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth, even for ever:* and what can be plainer? for this is *a promise* made unto the Church of Christ:

Chriſt; and what is true of the whole, muſt be true in every member; and therefore in what true member ſoever the Spirit of God is once put, it ſhall never depart from thence even for ever.

2. The Prophet *Ieremie* ſaith, *I will put my feare in their hearts, that they ſhall not depart from me*, that is, my feare ſhall be ſuch, and ſo great in them, that they will *sticke* and perſevere in my favour, even for ever, ſaith S. *Auguſtine*.

2 Teſtimony. Ier 32.40. *Aug de bono perſeveran c.2.*

3. The Prophet *Amos* ſaith, *I will plant them upon their owne land, and they ſhall no more be pulled up againe out of their owne land, which I have given them*, ſaith the Lord thy God: where we may obſerve,

3. Teſtimony. Amos 9.15.

1. Who planteth them, *I, ſaith the Lord*, which planteth, and watereth, and giveth the increaſe.

2. Who ſhall be planted? *the elect onely*, them, but not all.

3. Where? *In their owne land*; and what is that? *in the myſticall body of Chriſt*, in the Favour of God.

4. How ſhall they be planted? *So that they ſhall be pulled up no more*; and all this is made plaine by Chriſt the true Vine, into whom the elect are planted; for *every plant which my Father hath not planted*, that is, every *reprobate* ſhall be rooted up; but *every plant that my Father hath planted*, that is, every *elect* that is ingraffed in me, *ſhall not be rooted up, but ſhall be purged, that it may bring forth more fruit*: and therefore every one that is *truly* ingraffed into Chriſt, and in the favour of God, cannot fall away from God.

Mat. 15.13. Ioh. 15.2.

4. Chriſt ſaith, *My ſheep heare my voice, and none ſhall take them out of my hand*, a place ſo plaine, that it needs no expoſition.

4 Teſtimony. Ioh. 10.28,29.

5. S. *Iohn* ſaith, *He that is borne of God ſinneth not, neither can he ſinne, becauſe the ſeed of God remaineth in him*; that is, he cannot ſin with *all* his heart, and a *full* conſent of will; he cannot do ſinnes to *waſte* and overthrow his conſcience, but that ſtill there will be a *reluctation*, and an unwillingneſſe in him to do the thing that he doth, becauſe *the ſeed of God*, though the fruit failed, *doth yet remaine in him*.

5 Teſtimony. 1 Ioh. 3 9.

In what ſenſe it is ſaid that the true Saints do not ſin.

For this muſt needs be granted, that every regenerate man doth conſiſt of a double man,

The regenerate conſiſteth of a double man.

1. *The inward* } man.
2. *The outward* }

And that, according to the *inward man*, they do not ſinne, *in that very time that they do ſinne*; for ſo the Apoſtle ſheweth of the Saints, that when they commit ſinne, *it is not they that do it*, that is, it is not the renewed man that ſinneth, *but ſinne*, that is, the originall corruption *that is in them*; for ſo he argueth, *If I do that which I would not do, then it is not I that do it, but ſinne that dwelleth in me*, *Rom.* 7.20.

Rom. 7.17.

And therefore though *the ſame ſinne*, in reſpect of the *act* and outward manner of committing it, be done both of the *godly* and *reprobate*; yet in the *wicked* it is a ſinne ſpoyling and *waſting his conſcience*, but in the *godly* it is *not ſo*; for that the one doth it of *delight* and ſet purpoſe with *full* conſent of will; the other doth it of *infirmity*, againſt his will, becauſe *the ſeed of God remaineth in him*, which cannot be taken from him, or corrupted in him; for that it is *an incorruptible ſeed*, as the Apoſtle ſpeaketh.

1 Pet. 1.

2. The Fathers confirme the ſame thing; for S. *Auguſtine* conferring the *grace*, which *Adam* had in Paradiſe, with that, which we have *in Chriſt*, ſaith, that *to him was given ſuch grace, that he might ſtand if he would*, but not that he ſhould will to ſtand; but *to us is given ſuch grace, not onely that we might ſtand if we would, but alſo that we would or ſhould will to ſtand and perſevere in Chriſt*.

2 By the Fathers.

What the Fathers think of this point *Aug de cor. & grat c.12.*

So S. *Chryſoſtome*, conſidering the word, ἑστήκατε, *Rom.* 5.2. ſaith, that the Apoſtle ſaid well, *wherein ye ſtand*; for that *the grace of God, non habet finem, non novit terminum, ſed in majus proficit*; hath no end, but ever increaſeth more and more; *with mens gifts it is not ſo*; for if a man receiveth ſome place of honour and dignity; yet this *remaineth not alwayes*; for either diſlike, or enemies, or death

death will *deprive* him of it; but it is not ſo with the *graces* and favour of God, *nec enim homo, nec tempus, nec rerum viciſſitudo, nec ipſe diabolus, nec ſubveniens mors ab ijs nos poſſint depellere*; for neither men, nor times, nor alterations of things, nor the Divell himſelfe, nor yet death it ſelfe, can pull them from us, and deprive us of the graces of God: and what can be ſaid more plaine? Yet S. *Ambroſe* in *Rom.* 8. *Greg. hom.* 3. *in c.* 1. *Ezech. Primaſius, Proſper,* and *Beda*, are as plaine as he.

Chryſ in Rom. c. 5.2

What the Schoolmen think hereof.

And not onely theſe, but the *Pontificij*, the Ieſuites themſelves, after a manner, do confeſſe the ſame thing; for *Cajetan* ſaith, *A man ſinning mortally, doth not directly exclude grace, ſed ex quadam ſequela*, but by conſequent: and therfore if the elect do not *directly* exclude grace, then they do not *wholly* exclude grace.

Caietan. in Thom. 2.2æ. q 14. art. 3.

But *Thomas* himſelfe goeth further, and ſaith, that *per unum actum peccati non corrumpitur habitus virtutis acquiſitæ*, by *one* act of ſin, we do not loſe the *habit* of obtained vertue, or infuſed grace; becauſe every act doth not contrary a habit, but a habit muſt contrary a habit, as the Philoſopher teacheth.

Thom 1.2æ q. 63. art 2.

Suarez tom 4. q. 86 art 3. §. 3.

And *Suarez* yeeldeth, that *a mortall ſinne may be remitted without the infuſing of habituall grace*, and he rendreth this reaſon, to ſhew that God can preſerve his grace in a man *mortally* ſinning; becauſe there can be nothing that ſhould compell God *to ſubtract* or take away the ſame; for that the *preſerving* of his grace ſtill in man ſo ſinning, is neither againſt his *goodneſſe* nor his *juſtice*.

Concil. Trident. Seſſ 6. c. 15.

Yea, the councell of *Trent* doth expreſly decree, that *faith is not loſt by every mortall ſinne*.

Bellar. l. 2. c. 12. de amiſſ. gratiæ.

And *Bellarmine* himſelfe affirmeth, that thoſe, which *are juſt and good men*, do receive the gift of *perſeverance*; and therefore though they fall into adulteries, theſts, or ſuch like mortall ſinnes; yet, that thereby, they do not preſently loſe *juſtifying grace, l. 1. c. 8.* So great is the force of truth, that the greateſt oppugners thereof muſt many times unawares confeſſe the ſame; *ea enim eſt natura veritatis, ut, licet a quamplurimis impugnatur, ſuſcitabit tamen & creſcet; falſitatis autem ea eſt natura, ut nemine impugnante, tandem evaneſcit*; for the nature of truth is to prevaile in deſpight of her enemies, and errours muſt needs fall at laſt of themſelves, ſaith S. *Chryſoſtome*.

Chryſ hom 4. de laude Pauli.

3. By reaſon.

3. We may confirme this truth by reaſon, and arguments drawne from Scripture.

1. *From the promiſe of God.*
2. *From our owne prayer.*
3. *From the interceſſion of Chriſt.*

} For

The perſeverance of the Saints in grace proved by reaſons drawne from Scripture.

1. God promiſed that *his Saints ſhould perſevere, Eſa. 59. Ier. 24. 7. & 32. 40. Hoſ. 2.* therefore without queſtion, they ſhall perſevere, for he is God, and *changeth not*; he is truth, *and cannot lie*.

And if any of them whom the Lord hath effectually called, and purpoſed that they ſhould be ſaved, ſhould *totally* fall from grace, and *finally* periſh from eternall life, it muſt needs be either becauſe God wanteth *power* to effect his owne purpoſe, or *faithfulneſſe* to performe his promiſe; but for his *power*, the Lord tels us, *I will do it, and who ſhall let it?* and our Saviour ſaith, *My Father which gave them me, is greater than all, and none is able to take them out of his hands*; and therefore S. *Peter* ſaith, that *we are kept by the power of God through faith unto ſalvation*; and for the *truth* and *faithfulneſſe* of God, that old wizard *Balaam* could ſay, *God is not as man that he ſhould lie, neither as the ſonne of man that he ſhould repent; hath he ſaid it, and ſhall he not do it? and hath he ſpoken it, and ſhall he not accompliſh it?* Yes ſurely, he will do it; becauſe *the Lord is faithfull, which will ſtabliſh you and keep you from evill.*

Eſa. 43. 13.
Ioh. 10. 29.
1 Pet. 1. 5.
Num. 23. 19.
2 Theſ. 3. 3.

Object. But againſt this you will ſay, that the *promiſes* of God are *generall*, made unto the whole Church; therefore not to be *appropriated* to every one in particular.

Sol. I anſwer, that this is but a very ſilly evaſion; for that the whole Church conſiſteth

consisteth of all the particular members; and we find that promises made to *particular* persons, are *generally* applied to the whole Church, as where the Lord made a *particular* promise unto *Ioshua*, saying, *I will not faile thee nor forsake thee*, S. *Paul* applies this promise *generally* unto all Saints; therefore much more and far better may every one or any particular person apply and appropriate unto himselfe those promises, that are generally made unto all.

Ios 1.9. Heb.13.5.

Obiect. 2. But it may be, you will yet say, God promiseth grace not absolutely, but with condition of obedience; and therefore that the covenant or promise of God is not, that he would *simply and absolutely* love man and save him; but that he would love and save *every dutifull and obedient man*; because he loveth *obedience* better than his *creature*, yea he loveth his creature, but for his obedience sake; and therefore his obedience failing, the promise of God and his obligation ceaseth.

1 Reason from the promise of God.

Promise of God conditionall.

Sol. I answer, that the covenant and promise of God is *conditionall in respect of us*, but most *absolute* in respect of his owne purpose; and therefore as he hath decreed *to give us glory*, so he hath decreed *to give us the meanes, whereby we may come unto his glory*; for that in us there is neither ability to *obey*, nor to *persevere*, nor to *get* grace, nor to *retaine* grace, but it is God that hath *begun* the good work of his grace in us, who will also *perfect* the same, saith the Apostle.

Promise of God how conditionall.

Phil.1 6.

Albus de verit. gratiæ Christi.

Or to speak more briefly, I say that the promises of God are twofold.

§1. *Aliæ de fine, & hæ conditionatæ.*
§2. *Aliæ de mediis, & hæ gratuitæ & absolutæ.*

Promises of God twofold.

1. Some *concerning the end*, that is, eternall life; and these are alwaies conditionall, as the *Legall* promises, *Hoc fac & vives*, Do this and thou shalt live; and the *Evangelicall* promises, *Crede & vives*, if you repent and believe you shall be saved.

1 Sort.

2. Others are *concerning the meanes*, and the helps that bring us to this end, that is, to eternall life, as to *doe* the will of God, to *believe* in Christ, and such like, and these are alwaies *absolute*, and *most freely* bestowed upon us; for *Moses* saith, *The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soule, that thou maist live.* And the Prophet *Ieremie* saith, that *God would put his feare in their hearts, that they should not depart from him*; and S. *Paul* saith, that *faith is the gift of God*, and so repentance, and all other graces; God doth *most freely and absolutely* promise to worke them in the hearts of his elect, without any manner of relation or respect to any act of theirs; he will work *these graces* in us, and he will work *that grace* in us, whereby we may *accept* and receive these graces: And therefore it is *certaine*, the Saints shall *persevere* in grace, because God hath *promised* perseverance unto the Saints.

2 Sort.

Free promises, Deut.30.6.

Ier.32.40. Eph.2.8.

2. The Saints do *aske and pray for perseverance* and continuance of grace; therefore they have it; for *Cur poscitur si non conceditur*, why should it be sought, if it be *not granted?* saith S. *Augustine*. But Christ saith, *Whatsoever you aske in my name, you shall receive it*; but thou wilt say, thou hast asked many things, and not received them: I say, perhaps temporall things; and temporall things, *si defuerint, petenda quidem sunt, sed non nimium requirenda*, they are to be sought, but not too earnestly, saith S. *Bernard*; *Deus enim dat prius quod potius*, for God giveth first the things that are best, *Et non tribuit quod volunt ut tribuat quod utile est*, and he doth not give the things which they would have, that he might give them the things that they should have; *audit enim ad necessitatem, non ad voluntatem*, for that he heareth them according to their *necessity*, and not according to their *importunity*, as S. *Augustine* speaketh.

2 Reason from the prayers of the Saints.

Aug de bono perseverantiæ.cap.2.

Mat 21 22. Ioh.14.13.

The Saints do pray for the continuance of grace.

Bern.de 4.modis orandi.

Why God sometimes denieth our prayers.

CHAP. V.

The chiefeſt objections that are made againſt this doctrine of the perſeverance of the Saints in grace anſwered; and what ſpeciall things this doctrine teacheth us.

Ob. BVt thou wilt ſay, thou haſt *requeſted* ſpirituall things; and yet thou haſt *not obtained* them.

Sol. I anſwer; That either thou *haſt* obtained, or *ſhalt* be ſure to obtaine them, if thou *deſiſt* not from ſeeking; for we muſt not *preſcribe* any time to God; becauſe as he worketh grace *in whom he will*, ſo he worketh it *when he will*; *Et eſt animi generoſi perdurare, quoad Deus miſereatur noſtri*, ſaith S. *Chryſoſtome*, and it is the part of a good Chriſtian to *wait* untill God hath mercy upon him, for he never failed any that continued to wait upon him, but at laſt ſatiſfied his deſire.

We muſt not preſcribe Gods time.

Why God deferreth to heare our prayers.

And therefore deſpaire thou not, becauſe they are not *preſently* granted, but *though he tarrie yet wait thou*, as the Prophet ſpeaketh, *Hab.* 2. 3. for the Lord ſometimes *doth deferre* the grace that we ſeeke, not becauſe he meanes to *denie* us, *ſed ut diu deſiderata dulcius obtinentur*, but becauſe things earneſtly requeſted and long expected, are ſweeteſt when they are obtained; and ſometimes hee *differreth* to grant our requeſts, to trie our *patience* and *conſtancy* and other vertues, requiſite in them, that will depend upon God; And therefore this reaſon muſt needs hold; *the Saints pray for the continuance of grace*; therefore *it ſhall continue.*

3. Reaſon from the prayer of Chriſt.

Chriſt prayed for all Saints, that their faith ſhould not faile Luk. 22. 32.

3. Chriſt prayed for *Peter*, that his faith ſhould not faile; therefore he *obtained* the ſame; but what he obtained for *Peter*, he obtained for *every one of his elect*; for our Saviour ſaith, *Satan deſired that he might ſift them all*; but I prayed for thee, (that is,) for thee *chiefly*, becauſe thou didſt chiefly and moſt fouly fall: and therefore he doth not here *deny* that he prayed for the *reſt*, though hee *affirmeth* he prayed *chiefly* for *Peter*.

Iohn 17. 9.

But, that it may more cleerely appeare, that he did pray for all the reſt of his elect, he ſaith, *I pray not for the world, but for them which thou haſt given me out of the world*: and therefore the Saints cannot loſe his grace, nor fall away from his favour, becauſe Chriſt prayed for them that they ſhould not fall; *and I know* (ſaith Chriſt) *ô Father, that thou doeſt alwaies heare mee*, that is, that thou doeſt alwaies *grant* me the things that I requeſt: neither did hee onely pray for his Saints *in the daies of his fleſh*, that their faith ſhould not faile; but now likewiſe he *prayeth and maketh interceſſion for us*, that God would *forgive* us our ſins, that he would *give* us his grace, and that this grace ſhould *remaine* with us, to bring us to eternall life; and therefore we may aſſure our ſelves that hee which *gave* us grace, will likewiſe *preſerve* this grace in us.

Rom 8. 34 & Heb 7. 25.

But againſt this it may be objected,

Ob. 1. That God gave his *Spirit* and his *grace* unto *Saul*, *Iudas*, *Simon Magus*, *Hymeneus*, *Philetus*, and ſuch like; and yet they *fell* away from *grace*. Therefore a man may have true grace, and yet loſe it.

The wicked reprobates may and doe loſe all the graces that they have received.

I anſwer to theſe and to all ſuch like examples in one word, that I doe confeſſe the *wicked* and hypocrites, or whoſoever not elected, may have *many excellent gifts* and graces of Gods Spirit, and may *utterly loſe* the ſame; I denie not this; but I ſay, Gods *elect*, the true Saints and beloved of God, having *once received grace* and juſtifying faith in that *ſpeciall* manner, as I ſhewed before, *can never loſe the ſame*; and therefore all examples of *hypocrites* or ſuch like, can prove nothing againſt this that I defend in the behalfe of the *Saints*.

Ob. 2. But then it will be objected, that *David* and *Peter* were the true Saints, beloved of God, and elected to ſalvation, and had ſaving *grace*; and yet theſe men, by their ſinnes, *did loſe that grace*; therefore the *true Saints*, after

after they have received grace, may by their ſinnes fall *away from* the ſame.

I anſwer, that *David* and *Peter* did *highly* offend and grieve the Spirit of God, and *loſt* the comfort and *ſenſe* of *grace*, but not *all grace*: *vigor Spiritus repreſſus, ſed non extinctus*; *mota fides, non amota*; the ſtrength of the Spirit was repreſſed, not extinguiſhed, his faith was ſhaken and moved, but not removed.

David and *Peter* loſt not all graces *Bucerus de lapſu Petri.*

That there is a difference betwixt the preſence of Gods ſpirit, and the *ſence* or feeling the comfort of Gods ſpirit.

For if *Peter* loſt *all grace* and all faith, then *that* faith did faile, *which confeſſed Chriſt* to be the Sonne of God, and for which our Saviour prayed that it ſhould not faile; and *another faith*, different from the firſt, *was given unto him*, which is moſt abſurd.

And therefore *Tertullian* and Saint *Auguſtine* doe expound the Prayer of Chriſt, that *Peters* faith *ſhould not faile, of his conſtant & firme perſevering in faith* unto the end; and Saint *Chryſoſtome* ſaith that Chriſt did not onely pray, that his faith ſhould not *finally* faile, *ſed etiam ut ne evaneſceret, aut penitus extingueretur*; but alſo that it ſhould not *vaniſh* or be quite extinguiſhed.

Aug. de Cor. & gr. c. 7.

Ob. 3. But *David* prayed to *create a new heart* in him, and to reſtore the Spirit of God unto him; therefore there was *no grace* in the old corrupted heart, but the Spirit was *quite* taken from him, and his graces quite extinguiſhed.

Sol. I anſwer, that *David* had *diminiſhed* the graces of Gods Spirit in him, and *quite loſt many of them*, as the cleanneſſe of heart, the joy of the Spirit, and inherent ſanctity, and faith it ſelfe, in *reſpect of the act* or ſenſe of it; for that it did ſleepe in him; but not *in reſpect of the ſubſtance* or *habit* of it; for elſe how could he pray for *grace*, if *all grace* had beene taken from him? *grace* therefore ſtill *lurked* in the ſecret corners of his heart, and *ſeemed aſleepe*, as Chriſt was in the ſhip: and therefore *David* awaked it, and deſired it might be reſtored, *in reſpect of the ſenſe* and feeling of it, and that this *grace*, which was now like the fire that is in the ſinders, might be kindled; and therefore *David* loſt not *all grace*, though he loſt the *ſenſe* and feeling of *all grace*.

What *David* loſt by his ſins.

Mat. 4. 38.

Ob. 4. But yet againe it may be o jected, that ſinne and the Spirit of God cannot dwell together; for *the holy ſpirit of diſcipline flyeth from deceit, and dwelleth not in the body that is ſubject unto ſin*; and S. *John* ſaith, *he that committeth ſin is of the Divell*, 1 *Ioh.* 3. and againe the Scripture ſaith, *he that committeth ſin is the ſervant of ſinne*: and therefore we loſe Gods grace, when we commit our ſinnes.

Sap. 1. 4.

1 Ioh. 3. 8.

Iohn 8. 34.

I anſwer, that there are five ſeverall degrees of ſinning.

How ſin & grace may ſtand together.

Five degrees of ſinning.

1. Τὸ ἐξέλκειν, a thought of committing ſin.
2. Τὸ δελεάζειν, an inticing in the affection.
3. Τὸ συλλαμβάνειν, a conſent and purpoſe to do it.
4. Τὸ πίπτειν, an actuall commiſſion of it.
5. Τὸ ἀποτελεῖν, a continuation together with delectation.

In the foure former waies we may ſinne and doe often ſin, and yet not loſe the Spirit of grace, even when we ſinne; for a man *may ſinne*, and yet *loath this ſinne*, while he is in the very acting and doing of that ſinne; even as Saint *Paul* teſtifieth, *that evill that I would not doe, that doe I*; for the *doing* of the ſinne is from *the weakneſſe* and corruption *of our nature*; but the *loathing* and diſliking of it is from *the power of grace*.

Rom. 7. 15. & 19.

But ſin in the latter place, with *continuation* and delectation, and the *grace* of God cannot ſtand together; and that is the meaning of the Holy Ghoſt in the firſt of Wiſdome; for he ſaith not, he dwelleth not in a body that is *tainted* with ſin, but in a body that is *ſubject* unto ſinne, (that is,) where ſinne doth *rule* and raigne as it doth in the wicked, but not in the godly; for *he that is borne of God ſinneth not*, (that is,) with delight and a full deſire of ſinning.

What ſins cannot ſtand with grace.

1 Iohn 3. 9. *Greg. lib. 25. cap. 34. in Iob.*

And S. *Gregory* ſaith, ſin is committed three waies.

Sin committed three waies.

1. Out *of ignorance*, as *Paul* did, when he perſecuted the Church of God.

1. Way.

2. Way.

2. Out *of infirmity*, as S. *Peter* denied Christ, for *tenuit corde quem denegavit ore*, whom he *denied* with his mouth, he *beleeved* in him with his heart.

3. Way.

3. Out *of malice*, and of set purpose, as the Iewes, which saw Christ and hated him, and his Father also, as our Saviour saith.

In the two first senses *sin* may be *committed*, and *grace* not *excluded*; In the *latter sense* sin and grace cannot *stand* together; But the godly *never sin of studie or set purpose* and malice, with a full heart and will, and delight in the sin; and therefore though *they sin*, yet do they not lose *all grace*.

Or to answer in a word, I say, *sin* and *grace* may thus remaine together in the godly, when *sin is committed, grace is throwne downe*, but not throwne away, it hath a fall, but it is not dead; when *sin is repented of, grace is quickened and risen*, and sin is vanquished, but not extinguished.

*Ob.*5. Further it may be objected, that the *Saints do feare the losing of all grace*, and falling to destruction: therefore they may lose it.

A twofold feare.

Sol. I answer, that there is a twofold feare:

§1. A servile feare.
§2. A filiall feare.

1. Forbidden.

Rom. 8.15.

The first is a *feare of damnation*, and that is onely in the wicked, and is a feare forbidden and not commanded, as you may see *Rom.*8.15. *Ye have not received the spirit of bondage to feare*; The second is a *feare of offending Gods Majesty*, and is ever joyned with *love* and humility, and a great care of avoiding sin; and this *is a speciall fruit of grace*, and doth preserve them from sin, as the Scripture speaketh, *Timor Domini expellit peccatum*; And therefore this feare doth not *take away*, but rather *cherish* and increase the *plerophorie* and full assurance *of faith and grace* in the Saints of God.

2. A religious feare of falling: and that doth preserve men from falling. Eccles. 1.21.

How the true Saints may feare the loosing of grace.

And yet I denie not, but the Saints may many times *feare* the losing of the same, by reason of their *sins*, and the *infirmities* of the flesh; for every Saint consisteth both of *flesh and spirit*; and therefore, although the spirit be *willing* to beleeve, yet the flesh *is weake*, and by reason of its *weakenesse*, it so weakneth our faith, our hope, our assurance of grace, and all other fruits of grace, that there is alwaies *carentia perfectionis & fructus fidei*, a want of perfection, and a defect of that faith, which should be in the best men, while they are in this world; yet that doth not prove, that because they cannot *perfectly* beleeve the same, that the same is not *true*, for they beleeve it according to the *measure* of faith that is given unto them.

*Ob.*6. Lastly, it may be objected, that if we cannot fall away from grace, then the *Spirit of God doth worke so irresistibly* in the hearts of men, that we cannot fall though we would; but we doe often resist the Spirit of God, as S. *Steven* saith unto the Iewes, *Ye have alwaies resisted the Holy Ghost*; And our Saviour saith unto Ierusalem, *How often would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not*: And therefore the *Spirit of God* doth not worke so *irresistibly* in the hearts of men, but that they may fall *if they will*, and doe fall *when they please*.

Act. 7.51.

Luk. 13.34.

That the Spirit of God worketh two waies.

Sol. I answer, That the working of Gods Spirit in the hearts of men is twofold.

1. Remissely.

1. *Remissely*, in the wicked; For in them the good motions of Gods Spirit are so wrought, that they may either yeeld unto them, or resist them; for God doth but only *shew them*, or but a very litle more then shew them what they should *do or beleeve*, and not *effectually* cause them to *doe or to beleeve* the same; for otherwise, if he did *effectually* worke the same in their hearts, how could they resist it? *For who hath ever resisted his will?* that is, when he will effectually or absolutely have such a thing to be; therefore he doth no more, or but litle more, then only *illuminate* their minds, and set the good motions of his Spirit before *the eyes of their hearts*, whereby they may accept and follow the same if they will; but they, because of their proneneſse to all *evill*, and *unaptneſse to any good*, doe alwaies *resist these motions of the Spirit of God*, and refuse these good thoughts of grace; and therefore they are made without excuse.

Rom. 9.19.

2. Effectually

2. *Effectually* in the godly; for in them the Spirit of God doth ſo powerfully worke, that they cannot reſiſt, but do moſt *willingly* yeeld unto the ſame.

2. Effectually.

And yet this *effectuall and irreſiſtible working* of Gods Spirit in the godly is done, *leni ſpiritu, non dura manu*, rather by a ſweet *influence*, than any extreame *violence*, by way of ſecret alluring, not coacting them, *inclinando voluntatem, non intrudendo poteſtatem*, by inclining the will and affection, and not compelling it to any action; for as love creeps into the heart of man, he knowes not how, ſaith the Poet,

Ipſa quoq; incaluì, qualemq; audire ſolebam,
Neſcio quem ſenſi corde repente Deum,
Fugerat ore calor.
Nec cur hoc facerem, poteram mihi reddere cauſam,
Nec noram quid amare eſſet, at illud eram Ovid. Ep. 11.

——*Nam cæco carpitur igni.*

And he cannot reſiſt it; ſo is the love of God and all other graces wrought in the hearts of the *elected Saints* of God ſo *powerfully, ſo effectually, and ſo irreſiſtibly*, that they do moſt *willingly* yeeld unto all good motions, and *adhere* unto God *for ever*, and that I ſay by a moſt *voluntary* yeelding and delighting in that ſweet and effectuall working of *grace* in their hearts.

Object. But here, it may be, ſome will ſay, that by this doctrine we deſtroy the *liberty* of mans will, and make the goodneſſe of the Saints to ſpring out of meere *neceſſity*.

Sol. I anſwer, that when by the power of grace, the will of man becomes *willing* to obey the will of God, this is not to *deſtroy*, but to *rectifie* the liberty of our will, which conſiſteth not in an unſtable *changeableneſſe* to bend every way with every blaſt of wind, but in a ſetled *reſolution* of doing nothing contrary to the will of God; and this is no *compulſion* of the will, or a violating of the *liberty* thereof; for when we pray, *thy will be done in earth as it is in heaven*, I demand, whether thoſe *heavenly Spirits*, that do moſt *conſtantly* obey his will, and have neither *will* nor *power* to diſobey it, have the *liberty* of their will taken from them, or have they any *wrong* done unto them, becauſe their wils are ſo *fettered* by grace, that they cannot *turne* their wils to any evill? By no meanes; becauſe this *obeying* and ſerving God is *perfect liberty*, and this work of grace is ſo farre from any *unjuſt* manacling of our will, that, as our Saviour ſaith, it is the onely thing that makes us *truly free*; becauſe that before, we were *bound* in the chaines of ſinne, that we could not *go* about any work of God; but, when the grace of Chriſt hath once *looſened* our hearts from theſe bonds of Satan, then can we ſay with *David, I will keepe thy ſtatutes, I will delight in thy word, and I will run the way of thy commandements*; and this is no *compelling* of the will, but an *inlarging* and *directing* of the ſame by the grace of God, which doth ſweetly *incline* it, to be moſt *willingly* obedient to the will of God.

Liberty of our will not deſtroyed

Ioh 8.36.

Pſal. 119.8. Ver. 16. Ver. 32.

And ſo I hope you ſee this doctrine *of the certainty* and aſſurance of the continuance of grace *in the elected Saints*, ſufficiently cleared and confirmed.

And this ſheweth the *exceeding greatneſſe of Gods love* unto his elected Saints above all other men in the world; for that he doth not only *offer and give* his grace unto them, as he doth unto others, but alſo he doth *in a more ſpeciall manner* work the ſame ſo effectually in them, as to make them alwaies *retaine* the ſame, and perſevere therein unto everlaſting life: O that therefore *we would praiſe the Lord for his goodneſſe, and ſhew the wonders that he doth for theſe children of men*: And that this might teach us,

Pſal. 107.8.

What the former doctrine ſhould teach us.

1. To praiſe God *for his goodneſſe*, and his exceeding great mercy unto us, not only *in making us good*, but alſo in giving us his grace *to perſevere in good*; for it is he onely, ſaith S. *Auguſtine, qui fecit bonos, faciet perſeverare in bono*, that hath made us good, which can and will make us to perſevere in good; *& qui jubet credere, facit ut credamus*; and he which biddeth us to believe, muſt give us the grace to believe, or we ſhall never be able to believe; and therefore we may boldly, and we ſhould daily ſay with S. *Auguſtine, Da Domine quod jubes, & jube quod vis*; give us grace, O Lord, and ability to do what thou commandeſt us, and then command us to do what thou wilt.

1. To praiſe God for this grace.

Aug de bono perſeverant.

2. To pray for the continuance of this grace,

2. To pray unto God continually, that he would *give us grace to serve him*, and *grace to perſevere in his ſervice* all the dayes of our life; *quia incaſſum bonum agitur ſi ante vitæ terminum terminatur*, becauſe that good is of no validity that wanteth perpetuity; *ſed perſeverantia eſt virtus, quæ coronat omnem virtutem*; but perſeverance is the onely vertue that crowneth every vertue; and without which, no vertue will availe us any thing.

Gal 3.3. Mat.24.13.

And therefore we muſt not *begin in the ſpirit, and end in the fleſh*; but we muſt *continue unto the end, if we would be ſaved*: and therefore we ſhould pray unto God, that he, which hath *begun* a good work in us, would *continue* the ſame unto the end.

Phil.1.6.

3. To make us afraid to ſin,

3. To make us afraid to ſin, and eſpecially, *to commit ſin with greedineſſe*, as the wicked do, *whoſe feet are ſwift to ſhed blood*, as the Prophet ſpeaketh; for he that ſo committeth ſin, is the ſervant of ſin, and the grace of God is not in him: and he that committeth *any* ſinne, is in a moſt fearefull caſe; and therefore no man, from this doctrine, ſhould grow *ſecure* and careleſſe, as if he were now void of all *feare*, and free from all *danger* of loſing the grace which he hath received; for though it be true, that a true child of God cannot *utterly* loſe, or *finally* fall away from that grace which he received, becauſe he is continually *carefull* by moſt fervent *prayers* and *deteſtation* of ſinnes, and all other exerciſes of piety, to *preſerve* this grace; yet we ſee, that they, which grow *careleſſe* of theſe duties, do oftentimes *quite* fall away from *all* the grace which they had, and ſo ſhew themſelves to be ſuch, as never were any true members of Chriſt; and others, that are the true Saints of God, when they do *neglect* their duties, and begin to grow preſumptuous, do fall into ſuch *languiſhing* fits, that they loſe the *ſenſe* of all grace, and all *comfort* of Gods Spirit, untill it pleaſeth God, of his more *ſpeciall* mercy, to give them grace to *quicken* and ſtirre up that benummed grace, which is ready to die within them, to make them ſee their ſinnes, and to become the more carefull of their wayes; and therefore this doctrine is ſo farre from giving any *incouragement* to ſinne or ſecurity, that I know none which can better *preſerve* us and provoke us to do our duties, than the ſame; becauſe they, that do not *perſevere* in their graces and ſervice of God, are hereby taught, to aſſure themſelves, that they neither *are*, nor ever *were* any true members of Chriſt; For ſo this doctrine is

How far ſin doth indanger us.

4. To aſſure us that revolters never were true members of Chriſt. 1 Ioh.2.19.

4. To aſſure us, that all thoſe, *which appeared glorious for a while*, and ſerved God for a time, and then *fell away* from God, and ſtarted aſide *like a broken bow*, were never the elected Saints of God, but were onely *among us*, and *not of us*, as the Apoſtle ſpeaketh; for if *they had been of us, they would have continued with us*, and have perſevered in grace and their ſervice of God, even as we do.

5. To caſt our ſelves on God, and ſubmit our ſelves to his will.

5. If our *faith* be ſo weake, as that we cannot *believe* this truth, and our *underſtanding* ſo little, that we cannot *perceive* the working of Gods grace in our hearts, but that we are ſomwhat like unto S. *Paul*, when he was rapt up into the third heaven, whether *in the body*, or *out of the body*, he could not tell, God knoweth, then would I have every man to caſt himſelfe *wholly upon God*, to relie upon his will, to *doe* what he commandeth, to *believe* what he promiſeth, to *feare* what he threatneth, ſo much as ever he can, and in all things els, in the iſſue of all this, to ſay, *thy will be done*, I am thine, do with me what thou wilt; and ſo the Poet ſaid well:

As once Euripus *with ambiguous flowes*
The great Kings learn'd Stagerite *did poſe*,
Till puzzel'd with the mixture of his theame,
He drown'd his weakeneſſe in the ſporting ſtreame;
So when, my God, I cannot comprehend
The various meanes to mine eternall end,
Fluxe and refluxe of grace, the ebbe and tide
Of temporall contingents undeſcri'd.

When

When this by reaſon is not underſtood,
I caſt my ſoule into thy mercies flood,
And burie all mine unſcal'd intelligence
In the great ſea of thy ſupreame providence;
My will is drown'd in thine, and flowes together
To the ſame act, without or why, or whither:
Thus iron heated in the workemans frame,
Seemes to have loſt his metall in the flame.

And ſo much for the firſt thing, that S. *Paul* wiſheth unto the Saints, *Grace be unto you.*

CHAP. VI.

Of a twofold peace; the imperfect peace threefold; the diverſe kinds of peace with men; of the peace of conſcience; the life of the Saints a continuall warre, with the world, with the fleſh, and with the Divell; and how we muſt wage this warre.

2. PEace be unto you, is the ſecond thing that the Apoſtle wiſheth, *a companion of grace*; and therefore ſure a *moſt precious thing*, being one of the two moſt excellent things that can be wiſhed, *and the onely thing*, which our Saviour alwaies *wiſhed* unto his Diſciples; for when he came unto them, he ſaid but *pax vobis, peace be unto you*; and when he went away from them, he ſaid but *my peace I leave with you*; and he needed to ſay no more, for *where peace is*, there muſt needs be *grace*, becauſe *peace* is the *fruit of grace*.

2. Peace.

Luke 24.36. Iohn 14.27.

But that you may the better underſtand what the Apoſtle meaneth, you muſt conſider that there are two kinds of peace.

1. *Pax benedicta*, a bleſſed peace.
2. *Pax maledicta*, a curſed peace, if I may give it the name of peace.

That there is a twofold peace.

The firſt is *proper* to the *Saints*; the ſecond to the *wicked*: and therefore let us conſider,

Firſt, of *the bleſſed peace*, and that is two-fold,

1. *Perfect.*
2. *Imperfect.*

} And

1. The bleſſed peace twofold. *Thom. 2.2.q.29.*

1. The perfect peace is not here to be found on earth, but onely *in beatis*, among the bleſſed Saints of heaven, ſaith *Aquinas*: and therefore we ſhould long for that place where there is perfect peace, *pax ſuper pacem, & pax quæ exuperat omnem ſenſum*, peace upon peace, and peace which *paſſeth all underſtanding*; peace in mind, peace with our owne fleſh, peace from wicked men, peace with all our neighbours, peace from the very divels, peace with God, and there ſhall be no end of peace, but peace will be the end of all our labours, ſaith S. *Bernard*.

1. Perfect peace: in heaven.

Bern. ſer. 23 de verbis Pſal.

2. The *imperfect* peace, which the Saints have here in this life, is threefold, as the ſame S. *Bernard* noteth.

1. *With God.*
2. *With men.*
3. *With our ſelves.*

} For

2. Imperfect peace. *Idem ſer. 5. in feſto omnium ſanct.*

Imperfect peace threefold.

1. Our fore fathers ſinning againſt God, made us all enemies unto God, and God ſaith, *he will be avenged of his enemies*; and therefore we cannot be *delivered*, unleſſe we be *reconciled*; for there is *no way* to flie, *no place* to hide us, *no Atturney* to plead for us, as old *Elie* ſheweth; and therefore O man, why ſtriveſt thou with God? *Durum eſt contra ſtimulum calcitrare*, it is hard to ſtrive againſt the ſtreame, it is hard to prevaile againſt thy God, for *he is a conſuming fire*, and never any eſcaped out of his hands.

1. Peace with God. Eſa. 1.24. Pſal. 139.7,8,9. 1 Sam 2.25. Acts 9.5. Heb. 12.29. Eſa. 58.5.

Chriſt therefore became our Mediatour, and undertooke *the diſcipline of our peace,*

Ephes. 2. 17.

peace, by his most bitter sufferings for our transgressions; and so he became *peace* to them that were *afarre off*, and *peace* to them that *were neere*; that is, both to the Iewes and to the Gentiles, as Saint *Hierome* expoundeth it: In respect of this, our Saviour, after his resurrection, when he said, *peace be unto you*, shewed them *his hands and his feet*, as if he should have said, behold hereby *how deerely* I have bought and purchased your *peace*, by such *bitter sufferings* for your transgressions.

Iohn 20. 20.

Christ made our peace with God. Rom. 5. 1.

And so Christ hath made our *peace with God*, if we beleeve in him; for *being justified by faith we have peace with God through Iesus Christ our Lord*. And this is the *first* and the *chiefest peace*, and the fountaine from whence all other peace doth flow: And therefore seeing, as our Saviour saith, *Blessed are the peace-makers*, that is, they which make peace betwixt man and man, then how much *more* blessed, how many *thousand* times more blessed is our sweet Saviour Christ, that hath made our *peace* with God? ô let us *blesse* his name and *praise* him and *magnifie* him for ever.

Mat. 5. 9.

2. Of peace with men. What it is.

2. The second is *peace with men*, and this is a fruit and effect of our peace with God, and it is nothing else, but *a sweet harmony and consent of mindes to will and to doe the same things*, and to helpe and further each other in all godly actions.

Act. 2. 46. & Act. 4. 32. *Calvinus in* 2 Cor.

And so we read of the Christians of the Primitive Church, that they were ὁμοθυμαδὸν, *of one heart and of one mind*; and this must *prius pertinere ad opinionum consensum* first pertaine to consent in *judgement* and opinion, to teach and to beleeve the same points of doctrine, and then *mutua sese charitate & amorum conjunctione complecti*, to love each other with mutuall love and charity; for

Alciat. in Emblem

Fœderis hæc species, id habet concordia signum,
Vt quos jungit amor, jungat & ipsa manus.

This is the *property of true peace*, to have a sweet harmony of consent and concord in all things, to will the same things, to speake the same things, and to doe the same things, and (as the Apostle speaketh) *to keepe the unity of the spirit in the bond of peace*.

Ephes. 4. 3.

That there be divers kindes of peace with men.

And here we must understand, that *this peace with men* is of divers kindes, according to the severall estates and degrees of men; but for methods sake wee may divide it into a

1. Civill peace threefold.

1. *Civill peace*, and
2. *Ecclesiasticall peace*.

1. The *civill peace* is either
1. *Domesticall*.
2. *Politicall*.
3. *Vniversall*.

1. Domesticall.

The 1. is, *when man and wife* doe *lovingly live*, and peaceably agree together, *in all honestie and godlinesse*; and so when parents and children, masters and servants, and all that are in a house *doe performe each one his duty*, for the continuance of peace and quietnesse within the house, without which *the house cannot continue*, saith our Saviour.

Mat 12. 25.

2. Politicall.

The 2. is, *when Magistrate and Subject*, high and low, rich and poore, neighbours, equals, and all that doe remaine and dwell, either in Citie, Countrey, or Common-wealth, *doe each one performe his duty*, to live *in peace* and quietnesse, for the preservation either of Citie or Common-wealth, without which *the strongest kingdome cannot stand*, saith our Saviour.

Mat. 12. 25.

3. Vniversall. Zach 9. 10.

The 3. is *when Kings*, Countries, and nations are in league, and *in peace one with another*, for the publique good, the generall commerce of all nations, and the unspeakable benefit of all the world.

Mich. 4. 3.

2. Ecclesiasticall peace.

2. *Ecclesiasticall peace* is, when the *Ministers* and Preachers of Gods Word doe

1. *Agree*

1. *Agree in opinions* among themſelves.
2. *Live in peace* and quietneſſe among their neighbours and pariſhioners.

Both which do exceedingly make for *the happineſſe of the Church*, for the *inlargement* of the Kingdome of Chriſt, and the *propagation of his Goſpell*.

And theſe are the chiefeſt kindes and principall ſorts of peace among men, which is the ſecond *kinde of peace*, that the Apoſtle wiſheth unto the Saints, *peace with men*.

3. The third is *peace with our ſelves*, another fruit *and effect* of the former peace with God; and it is nothing elſe but *a quieting of our mindes and conſciences*, not onely for that we are *at peace with all men*, (which is an exceeding great content unto the minde of man) but eſpecially for that *we are at peace with God*, and therefore need not feare the *vengeance*, and the *wrath* of God; becauſe wee are *reconciled* unto him, our *debts* are paid, and our *ſins* are ſatisfied for by *Ieſus Chriſt*.

3. Of the peace of conſcience. What it is.

That nothing in the world can diſcontent the minds of the Saints.

And therefore, as our Saviour ſaith, *let not your hearts be troubled, neither feare*; for *I have overcome the world*, I have *vanquiſhed* your enemies, I have *waſhed* away your ſinnes, and I have made *your peace with God*; ſo the Saints doe follow his advice, they doe ſet their hearts at reſt, and (becauſe they know that *there is no condemnation to them that are in Chriſt Ieſus*) they doe exultingly ſay with the bleſſed Apoſtle. *Who ſhall lay any thing to the charge of Gods choſen? it is God that juſtifieth: who ſhall ſeparate us from the love of God? ſhall tribulation, or anguiſh, or famine, or nakedneſſe, or perill, or ſword?* No no; not theſe, nor any of theſe, nor all theſe, nor yet *principalities, nor powers, nor height, nor depth, nor life, nor death, nor things preſent, nor things to come, nor any thing elſe ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus*; for that in all theſe things *we are more then conquerours through him that loved us*: and therefore,

Ioh 14.27.

Rom 8.1.

Rom 8.33.

Ibid. v. 35, 36, &c.

Terra tremit, pontus mugit, ruit ortus & orcus,
Si modo firma fides, nulla ruina nocet;

Let the Sea make *a noiſe*, and let the Earth *be moved* into the midſt of the Sea; yea let the Heavens *vaniſh*, and Hell *periſh*; yet the Saints need *not feare* to periſh; becauſe as the Poet ſaith,

The godly need not feare any evill.

Conſcia mens recti famæ mendacia ridet. A juſt heart laughes at lies;

For their conſciences being at peace, aſſuring them, they are *at peace with God*, and knowing *they are at peace with men*, they need not feare what man can do *unto them*, nor what the divell can do *againſt them*: And therefore Saint *Gregory* ſaith, *nulla nocebit adverſitas ſi nulla dominatur iniquitas*, no adverſity can hurt thee, if no ſin doth raigne over thee.

And ſo you ſee, the *threefold peace*, which the holy Apoſtle wiſheth unto the *Saints*, and which every godly Saint enjoyeth.

But here, before we paſſe any further, we muſt conſider, that as the *Saints* have this *threefold peace*, ſo they have a *treble warre*; for alas, alas, *non poteſt eſſe pax firma & ſolida niſi in regione ſua*, we may not looke for firme and perfect peace, but in the kingdome of peace, ſaith S. *Bernard*.

Bern. in parab. Chriſti & Eccleſia

And therefore our life is but a warfare againſt three mortall enemies,

The life of the Saints is a continuall war with three ſorts of enemies.

1. *The World*, and all vanities.
2. *The Fleſh*, and all concupiſcence.
3. *The Divell*, and all temptations.

} For

1. *The love of the world is enmitie with God*, ſaith the Apoſtle: and therefore we muſt not onely *uſe the world as though we uſed it not*, but we muſt *deſpiſe* it, and trample it under our feet, and have *no fellowſhip* with the workers of iniquity; but *ſuper cuſtodiam noſtram ſtare*, to ſtand upon our guard, and to profeſſe open hoſtility againſt them; for as *Iehu* ſaid unto *Iehoram*, *what peace can there be, ſo long as the whoredomes of Ieſabel, and her witchcrafts are ſo many?* ſo ſay I to the wicked worldlings; what *peace* can they expect from the *Saints*,

1. With the world Iames 4.4. 1 Ioha 2.15. 1 Cor 7.31. Hab 2.1.

2 Reg 9.22.

ſo

so long as their whoredomes, idolatries, drunkennesse, swearing, and other feare full sinnes, and most horrible abominations *doe remaine and raigne* amongst them? for *we must hate the very garment that is spotted with sinne*, as the Apostle speaketh.

Iude Ep ver. 23.

2. With the flesh.

Gal. 5 17. Iac 1.15. *Aug to. 10. f.* 333. c. 2.

2. The *flesh lusteth against the spirit*, saith Saint *Paul*; and lust, when *it hath conceived, bringeth forth sinne, and sinne when it is finished bringeth death*, saith Saint *Iames*: and therefore *cum vitijs bellum semper est habendum*, wee must ever strive and *fight* against our *vices*, and against the concupiscence and the lusts of our flesh, *which alwaies fight against our soules*, saith S. *Augustine*, out of Saint *Peter*.

1 Pet 2 11.

3. With the divell. 1 Pet. 5. 8.

3. Satan goeth about *like a roaring Lyon, seeking whom he may devoure*; hee *enticeth* us to sinne, and when we have sinned he *accuseth* us to God, and hee *bringeth* us to hell, and there he *plagueth* us for ever for our sinnes: And therefore *pax nostra bellum contra Satanam*, saith *Tertullian*; Our onely way to have peace with God, is to make warre against the divell; and when he seeketh to tempt us to any vice, to say, *vade Satana, non tentabis*, avoid Satan, thou false inticer, and *the accuser of our brethren*, I will *not yeeld* unto thy wicked suggestions.

Tertullian in lib. ad Martyr.

Mat. 4 10.

And so you see, that although the Saints bee *at peace with God, at peace with men, and at peace with their owne selves*; yet must they looke for nothing else but warre; *warre with the world*, and all worldly vanities; *warre with sinne*, and with all sinnefull men; and *warre with Satan*, and with all *Satans temptations*.

In this respect our Saviour saith, *hee came not to send peace into the world, but the sword*, yea many times to set a man *at variance against his Father*, and the *daughter against her mother*, and the *daughter in law against her mother in law*; yea and that, which seemes worst of all, to set a man against himselfe; For *if any man will come after me, he must denie himselfe, and take up his Crosse and follow me*, saith our Saviour, that is, he must not onely resist the *divell*, and suffer all the miseries, that the *world* can inflict upon him, but he must *mortifie* the deeds of his own flesh, and *destroy the whole body of sin*.

Luk. 12. 51.

Mat. 10. 35.

Mat. 16. 24.

Rom. 6 6.

And in this respect, the whole life of the *Saints* is called a *warfare*, and all the *Saints* are called *Souldiers*, that must manfully fight this Christian battell; and that three waies, or after a threefold manner.

Iob 7 1. 1 Tim 6 12.

How our warre must be waged three waies.

1. *By the word of the Minister.*
2. *By the sword of the Magistrate.*
3. *By the lawfull assistance of every man.*

For all these must *joyne together*, not onely to fight each one against his owne sinnes, but also *with united forces* to fight *against all the enemies* of the Lord.

The Ministers must be the chiefe Captaines in the war against the wicked. Esay 59 1.

1. We that are *the Ministers*, like chiefe Captaines, must *crie aloud and spare not to tell the people their transgressions, and the house of Iacob their offences*; we must refute their errors, reprove their sinnes, and indeavour by all meanes to destroy whatsoever maketh *against the glorious Gospell of Christ*: To this end it is worth the noting, which the Apostle speaketh, that *the weapons of our warfare are not carnall, but mighty through God to the pulling downe of strong holds, and imaginations, and every high thing, that exalteth it selfe against the knowledge of God, and to the bringing into captivity, of every thought to the obedience of Christ, and having vengeance in a readinesse against all disobedience*: You see how strongly we are armed, and how well we are weaponed to fight against the wicked.

2 Cor. 10 4, 5, 6.

The power of Gods Word. Ephes 6. 17. Heb 4. 12. Iohn 12. 48.

And yet, because we doe all this but *with the word of our lips*, the wicked feare us not; but let them looke unto it; for *that Word is sharper then a two-edged sword*, and it is able to *divide their soules* in sunder, and to *condemne them all* in the day of condemnation, as our Saviour sheweth; *The word that I have spoken, the same shall judge them in the last day*.

2. The

2. The *Magistrates* must be likewise Captaines and Commanders in this war of God, and with *the sword of justice* they must cut off Idolaters, Heretickes, Schismatickes, and such like enemies of our *peace*, and roote out *all the workers of iniquity* from the Church of God, as King *Asa*, *Iehu*, *Iehosaphat*, *Iosias* and *Ezechias*, and all good Kings and governours ever did, and as the Lord commandeth all to doe, *Cant.* 2. 15. For they *are the Ministers of God to take vengeance on such as doe evill.*

2 The Magistrates must war against the wicked.

Rom. 13. 4.

3. Every *private man*, after a just and lawfull manner, in his owne place and station, must, to the uttermost of his ability, aide and *assist both Magistrate and Minister*, to root out sin, *& debellare superbos*, and to subdue the workers of iniquity; For

3 Every man must joyne helpe to war against the wicked.

In communem hostem quilibet homo miles.

Every man must fight, when every man is interessed in the danger, or else the *sparing of our enemies* will prove to be *a destruction* unto our selves; For as the Poet saith;

Iam tua res agitur paries cum proximus ardet,
Vcalegon———

Virgil. Æneid. l. 2.

If thou wilt not helpe us against our enemies, but take thine ease, and leave all the burthen upon thy fellowes, thou maist assure thy selfe, when they *have done with us*, and undone us perhaps for want of helpe, they *will begin with thee*: and then shalt thou bee left alone, as a *prey unto their teeth*, to be devoured; because thou wouldest not joyne helpe with us to extirpate all the workers of iniquity.

And therefore, *quia vis unita fortior*, because *a three-fold cord is hardly broken*, both the Minister, and Magistrate, and every man, should *joyne together*, to *resist* the divell, to *oppose* the world, and to *subdue* the wicked; that so, being at continuall *warre with these*, we might be at continuall *peace with God*, which is the *blessed peace of the Saints.*

All should joyne against the wicked.

Eccles. 4. 12.

CHAP. VII.

Of the accursed peace or confederacie of the wicked; of their threefold war; with God, with the godly and with their owne conscience; of foure kindes of consciences; the excellencie of each kinde of peace; the excellencie and necessity of a good name.

2. THe other kinde of peace, that is, the *cursed peace*, of wicked sinfull men, is likewise threefold.

2 The accursed peace of the wicked; threefold.

1. *With the divell.*
2. *With the lusts of the flesh.* } For
3. *With themselves.*

1. While they serve the divell, and while hee keepeth them in his palace, *they are in peace*; for hee hath them safe enough; and therefore hee will not strive against them, but rather lull them, like *Endimion*, into a *senselesse* and an endlesse *sleepe* of sinne and security: *O most miserable estate of wretched men!*

1 With the divell.

Luk. 11. 21.

2. They loosen the bridle of licentiousnesse, and never strive against the *lusts of the flesh*, but doe give themselves wholly unto all lasciviousnesse; they bathe themselves in delights, and *whatsoever their hearts desire they keepe not from them*; they say, come, *Let us enjoy the good things that are present, and let us speedily use the creatures like as in youth; let us fill our selves with costly wine and ointments; and let no flower of the spring passe by us; let us crowne our selves with rosebuds, before they be withered; let none of us goe without his part of our voluptuousnesse, and let us leave tokens of our joyfull-*

2 With their own lusts.

The loose life of wicked men.

Eccles. 2. 10.

Sap. 2. 6, 7, 8, 9.

neſſe in every place; this is the life of the wicked; and therefore they are *at peace with the fleſh*, and with all *the concupiſcence of the fleſh, the concupiſcence of the eyes, and with the pride of life.*

1 Iohn 2 16.

3. They joyne together in all impiety, *ſit nobis marſupium unum*, they will have but one purſe, and they will have but one minde, *nam ut expedit ipſis dæmonibus obaudire ſibi ipſis in ſchiſmate*, for as it behoveth the very divells to have *unity* in their diſtractions; ſo it *behoveth* the wicked men to have *peace among themſelves*, that they may, with the more violence, irreſiſtibly *perpetrate* and bring to paſſe their miſchievous purpoſes: And therefore, though many times *Ephraim will bee againſt Manaſſes*, and *Manaſſes* againſt *Ephraim*, *& proditoris proditor*, and one lewd traitor will betray another; yet *faciunt unitatem contra unitatem*, they will, like *Sampſons* foxes, bee tied together, and they will agree in their diſagreements like *Pilate* and *Herod* to crucifie the LORD and all his ſervants.

3. With one another. Pro. 1. 14. Chryſ. hom. 29. in Matth.

The unity or confederacie of the ungodly. Eſay 9 21.

Iudg 15 4.

But as the Saints have *war with Satan, war with ſin*, and *war with ſinfull men*, ſo theſe wicked men have a threefold war.

The threefold war of the wicked

For { 1. *Warre with God.* 2. *Warre with the godly.* 3 *Warre within their own breaſts.* }

1. God fighteth againſt them, as the Scripture ſheweth; *Ah, I will eaſe me of mine adverſaries, I will avenge me of mine enemies:* And therefore he is called a *man of war*, and the *Lord of hoſts*; becauſe he doth not onely fight himſelfe againſt them, who can deſtroy them all with the breath of his mouth, but hath alſo many armies of creatures to fight againſt them, eſpecially

1 With God. Eſay 1. 24.

Exod. 15. 3.

How all creatures do fight againſt the wicked.

Gods armie twofold. { 1. *A Celeſtiall*, and 2. *A Terreſtriall* } armie. And

1 Celeſtiall, threefold

1. I find a threefold heaven, { 1. *Aerie* 2. *Starrie* 3. *Glorious* } heaven.

1. The aerie.

And the Lord hath his army ready in each of theſe to fight againſt the wicked; for

1. By his Aerie ſouldiers he deſtroyed *the old world*, hee opened *the windowes of heaven, and rained forty daies and forty nights upon them*, untill the raine had ſwept them all away; and ſo by this one *ſouldier* of the Lord were deſtroyed all the enemies of GOD: So hee deſtroyed *Sodome and Gomorrah with fire and brimſtone*; and he deſtroyed the *Amorites* with *haileſtones*; and ſo the *winds* on the ſeas, and the *froſts* on the lands deſtroy many men; *for if hee ſends forth his ice like morſels, who is able to abide his froſt?*

Gen. 7. 19. 21.

Gen. 19. 24, 25. Ioſh. 10. 11.

Pſal 147. 17.

2. The very *Starres in their order did fight againſt Siſera*, even as the heavens and all the winds did helpe *Theodoſius* in his victories againſt the wicked, whereof *Claudian* ſpeaketh.

2 The ſtarrie.

Iudg. 5. 20.

O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad claſſica venti:

O wellbeloved of God, thou that haſt the skies, and the windes and all to fight for thee againſt thine enemies; becauſe they were indeed the enemies of the Lord, who hath theſe his armies ready at command to fight againſt them, as he commanded *the Sun to ſtand ſtill in Gibeon, and the Moone in the valley of Ajalon*, untill Duke *Ioſhua* was avenged of his enemies.

Ioſh. 10. 12.

3. The *Angels* of God are not onely *inſtruments* of Gods mercies towards the godly, but alſo *executioners* of his juſtice upon the wicked; and therefore an Angell *ſlew all the firſt-borne of Egypt*, and ſlew an hundred eighty and five thouſand in the hoſt of *Senacherib*, and at the laſt day, the Angels *ſhall gather the wicked and binde them up like faggots for everlaſting fire.*

3 The glorious.

Exod. 12. 29. 2 Reg. 19. 35.

Mat. 13. 49. & 50.

And the Saints of God, though they bee *milites emeriti*, ſouldiers diſcharged and *reſting from their labours*, where there is neither *militia* nor *malitia*; yet

yet are they fighting againſt the wicked, though not with *their pikes*, but with *their prayers*, ſaying, *how long tarieſt thou holy and true, to judge and to avenge our blond on them that dwell in the earth?* And this is not out of any evill ſpleene to them, but out of a godly zeale in the cauſe of the higheſt.

The Saints in heaven doe pray againſt the wicked Revel.6.10.

2. God hath his *terreſtriall* army: *the ſea drowned Pharaoh*, and would of late have drowned us, had not the Lord fettered the waters of the ſeas, as *Xerxes* did the waters of *Helleſpont*, and ſaid, *hitherto ſhalt thou goe and no further*: And the earth *ſwallowed up Dathan, and covered the Congregation of Abiram*: and ſo the frogs, flies, and ſenſeleſſe creatures, the *ſtone in the wall, the beame, and the timber, will cry and fight againſt the wicked*; yea, the very divels themſelves ſhall fight for God againſt them, and thoſe creatures ſhall bee accurſed, *that fight not with the Lord againſt the wicked*, ſaith *Debora*: who then but ſenſeleſſe creatures would, with the Pigmies, make warre againſt *Hercules*, or with the Giants θεομαχειν, to make war againſt God? when *Troylus* fought with *Achilles*, the Poet crieth out *Infælix puer—*

2 Gods terreſtriall army. Exod.14.28. Iob 38.11. Pſal.106.17. Hab.2.11. 1 Sam.16.14. Iudg 5.23.

—Impar congreſſus Achilli

Virgil. Æneid l.1 p.127.

And what then ſhall wee ſay of theſe that dare adventure to fight againſt God? I read of the *Pſilli*, a people of low ſtature and leſſe wit, that being troubled with the Southerne winde, went out on a day, to make warre againſt the ſame; but the further they went the more it blew, untill at laſt it covered them all with the Sands: The *ſame* end and worſe will betide them, that will dare venture to ſtand at variance with God; and therefore it were better for them to ſue *for conditions of peace*, and to ſeeke unto *Chriſt Ieſus*, to be a bleſſed peace-maker betwixt them poore mortall ſinners and the immortall God.

2. They are at warre with men; *nam ut mali ſemper perſecuti ſunt bonos, ita & boni ſemper perſecuti ſunt malos*, for as the wicked do alwaies perſecute the good, ſo the good doe alwaies ſtrive againſt the wicked; *hi per juſtam diſciplinam, iſti per iniquam ſuperbiam*; the juſt doe reprove the wicked by due correction and diſcipline; and the wicked doe perſecute the godly by moſt unjuſt and cruell proceedings: and therefore ſeeing *righteouſneſſe and peace have kiſſed each other, qui juſtitiam non amavit, ille pacem non habebit*, he ſhall never have peace, which loves not righteouſneſſe; and therefore *inter Babilonem & Ieruſalem pax eſſe non poteſt*, there can be no peace betwixt the godly and the wicked, ſaith S. *Bernard*.

2 The wicked are at war with the godly. Pſal.83.10. Pſal.34.13. *Bern.ſer.2. de pug. ſpirituali.*

3. They have warres, *bella & horrida bella*, and the moſt grievous warres that may be within themſelves; For *cognatum immo innatum eſt omni ſceleri ſceleris ſupplicium*, ſin beares its puniſhment alwaies at his owne backe; and ſo S. *Auguſtine* ſaith, *juſſiſti Domine, & ita eſt, ut animus inordinatus ſit ſibi ipſi pœna*, thou haſt ordained, ô Lord, and ſo it is, that a wicked minde ſhould ever be a puniſhment unto it ſelfe; for if we doe ill, *ſinne lieth at the doore* like a wilde beaſt to dogge us whereſoever we goe; and the conſcience of ſinne beareth forth ſuch fruits, as that nothing can be more grievous, or more miſerable to a mortall man; for *ſhe is a witneſſe of our debts, a judge of our deeds, and a tormentor of all our actions*, ſaith S. *Bernard*.

3 The wicked have war with themſelves. *Lipſius de Conſtantia. l.2.c.13.* Ged.47. The fearefull cõſcience of wicked men. Εσοπτης ἁπαντων ἡ συνειδησις Θεου. *Conſcientia omnibus Deus eſt. Menand.* *Ovid. de triſt. l.5.* Examples of them that were tortured by their owne conſciences

Strangulat incluſus dolor atq; exæſtuat intus:

Ovid. de triſt. l.5.

And ſo we read of almoſt infinite examples; for *Oedipus*, that inceſtuous King of *Thebes*, was led to *Athens* by his daughter *Antigona*, and was buried in the temple of *Erinnis*, that is, of perturbations; and *Iocaſta* his wife and mother ſtrangled her ſelfe, ſaith *Sophocles*.

Theodoricus imagined he ſaw (as he was at ſupper) the viſage of *Symmacus*, whom he had unjuſtly ſlaine, in a fiſhes head, after which he could never be comforted, but pined away moſt miſerably.

Langueſ f 145.

Creſcentius, the Popes Vicegerent, in the Councell of *Trent*, ſaw the divell in the likeneſſe of a blacke dogge comming unto him, ſaith *Sleidan*; and *Polidor*

Sleid.l com 23.in fine.

Pol. Virg. hiſt. l. 25

lidor Virgil doth write the like of *Richard the third*, of this Kingdome.

Tiberius was ſo vexed with grievous torments, that he deſired all the gods would rather deſtroy him at once, then ſuffer him to pine away through ſuch a tormented conſcience.

Sueton. in vita Neronis. Heu quam difficile eſt crimen non prodere vultu.

Nero that *monſter of men*, when he had unnaturally murdered his owne naturall mother, was ſo grievouſly vexed in conſcience, that he could not be comforted by any meanes, but in his minde he did alwaies ſee his mothers Ghoſt crying for vengeance againſt him.

And although the godly ſaith in his teſtament, as we reade in old Fathers,

Terram terra tegat, dæmon peccata reſumat,
Mundus res habeat, ſpiritus aſtra petat.

The godly mans teſtament.

Let earth go to the earth, from *whence it was taken*; let the divel take my ſins, *which he hath inticed me unto*; let the world have my goods, *wherewith I was inriched*; and let my ſoule climbe to heaven, *where it may be bleſſed*: yet I read in the life of *Rubertus*, of a wicked covetous wretch, that, when the eyes of his conſcience were opened, hee bequeathed *omnia bona domino Regi, corpus ſepulturæ, & animam diabolo*, his goods to the King, *whom hee had deceived*, and his ſoule to the divell, *whom he had ſerved*: and to what end ſhould I reckon more? For

Lan. hiſt. de vitis archiepiſc. Cantuarienſ.

The wicked mans teſtament.

It is apparant, that if the wicket of wicked mens minds were opened, we ſhould ſee *mangled ſoules and tormented conſciences*, that doe alwaies ſleepe like the Nightingall, which hath ever a pricke before her breaſt; for, as *Juvenal* ſaith,

Juven. Satyr. 13.

Hi ſunt qui trepidant & ad omnia fulgura pallent,
Cum tonat exanimes primo quoq; murmure cœlum;

These are they that are terrified with the very thunders, *and doe flie* away when none purſueth them: and no wonder that it ſhould be ſo; becauſe, as *Picторius* ſaith in his Epigrams;

Picторius in Epigram.

Iſtud habet damni vitium inter cætera, quod mens
Palpitat aſſiduo flagitioſa metu;
Semper enim, vel ſi non deprendatur, in ipſo
Seſe deprendi poſſe putat ſcelere;
Deq; ſuo, alterius quoties de crimine ſermo eſt,
Cogitat, & credit ſe magis eſſe reum;
Inq; dies timor hinc creſcit———

Ob. But it may be ſome will ſay, all *ſinners* have not ſuch *unquiet mindes*, neither have all the wicked wounded ſpirits.

Sol. I anſwer, that ſome indeed are of ſuch braſen faces, that *they can laugh their ſinnes out of countenance*, and ſmile with the foole, when they goe to the gallowes: But I aſſure my ſelfe *their heart bleedes when their faces counterfeit ſmiles*; and they are like *Dives*, that ſaw *Lazarus* a farre off in *Abrahams* boſome, but was himſelfe in hell tormented; for the ſoule may be *ſorrowfull* when the countenance ſeemeth *cheerefull*.

D. Hall in his Treatiſe of heaven upon earth.

And this is moſt likely; for that they can never want *furies* ſo long as they have *themſelves*, or if they could finde a way *to runne away from themſelves*, and to cauſe their ſoules to run away from their bodies; yet their conſciences *will not flie away* from their ſoules, nor their ſinnes from their conſciences.

Facinoroſa conſcientia eſt inſtar ulceris in corpore, quantumvis relanguit ut animo ſæpe cinantem ingerat ac pervellentem Plutarch de tranq. animi.

And therefore, let a ſinner flie *ab agro ad civitatem, à publico ad domum, à domo in cubiculum*, from the field into the citie, from the market into his houſe, from his houſe into his bed, and thence, in *the bitterneſſe of his ſoule*, (like thoſe unpatient fiſhes that leape out of the pan into the flame) let them flie out *of the private hell*, within their breaſts, into the *common hell of damned ſoules*; yet *ecce hoſtem inveniet à quo confugerat*; behold, there he ſhall finde the enemie whom he feared, a tormenting conſcience joyned to that tormenting flame; for *their worme dieth not*, ſaith our Saviour.

Or if it may be, that *Erinnis conſcientiæ*, this tormenting conſcience, doth not affright

affright them; then S. *Bernard* anſwereth, that there be foure kindes of conſciences,

1. *A good, but not a quiet.* } And both theſe may be in the godlieſt men.
2. *Both good and quiet.* }
3. *A quiet, but not good.* } And both theſe are proper to the wicked.
4. *Neither good nor quiet.* }

And therefore, when the *evill conſcience* of a ſinfull wretch is *ſeared as with a hot yron*, ſo that the *cuſtome of ſinning* hath taken away *the ſenſe of ſinne*; this cannot be called a *peace*, but a *numneſſe and a dumneſſe of conſcience*; for our conſcience at the firſt will moniſh us, and ſay, *maſter, looke to thy ſelfe.*

But if wee neglect our ſelves, this good *Caſſandra* will crie no more; thou maieſt be lulled with *Endimion* to ſleepe in ſinnes, and then it fareth with *the maladies of thy ſoule*, as it is with the *diſeaſes of the bodie the leſſe ſeene the more dangerous*, as when they are even at the doore of death, and yet will not be perſwaded that they are ſicke; *Ideo dolet charitas mea, quod cùm ſis dolendus, non doles*; therefore doe I bewaile thy eſtate, becauſe, being moſt miſerable, thou doſt not bewaile thy ſelfe, ſaith S. *Bernard*: *& hoc plango*, ſaith S. *Hierome*, *quod tu non plangis teipſum*, this do I lament, that thou doeſt not lament thy ſelfe; *quia nihil eſt miſerius miſerò non miſerante ſeipſum*, for that nothing in the world is more lamentable, then to ſee a miſerable fellow, not reſpecting his owne miſery, ſaith S. *Auguſtine.*

Theſe are like the foole *Harpaſte*, that was as blinde as a Beetle; and yet *neſciebat ſe eſſe cæcam*, all the world could not perſwade her that ſhe was blinde, ſaith *Seneca.*

And therefore this *quiet conſcience* of wicked men is no *true peace*, but rather *mare mortuum*, a dead ſleepe; *& hæc tranquilitas tempeſtas eſt*, and this their calme peace is worſe then the worſt tempeſtuous warre; *quia tum maximè impugnantur, cùm ſe impugnari neſciunt*, for then they are moſt aſſaulted when they are ignorant of the aſſault, ſaith S. *Hierome.*

And ſo you ſee, there is *no peace to the wicked*, that is, no peace *with God*, no peace *with good men*, no peace *with their owne ſoules* and conſciences; and therefore *no happineſſe* in the world; for

1. Peace *with God* is ſo excellent a thing, that *it paſſeth all underſtanding.*

2. Peace *with men* is ſo profitable a thing, that it is moſt earneſtly deſired of *all creatures*, ſaith S. *Auguſtine*: becauſe as the Poet ſaith,

Omnia pace vigent, & pacis tempore florent;

All things doe *increaſe* and flouriſh in the time of *peace*, whereas by *warres* and diſſentions they are *waſted*, ſpoiled, and ruinated.

3. Peace *with our ſelves* is ſo ſweet and ſo delectable a thing, that *it is better then a continuall feaſt*, as *Salomon* ſpeaketh; it is that *manna abſconditum*, that exceeding great joy wherewith the Lord doth ſo *inebriate* the hearts of his *Saints*, that al the ſorrowes of the world are but as the drop of a bucket in compariſon of this Ocean of joy:

——murus aheneus eſto
Nil conſcire mali, nulla palleſcere culpa.

For a guiltleſſe conſcience is like a braſen wall; and therefore ſay the world what it will, they will not much reſpect it: if they be *flattered*, they will not be in any pride *exalted*; or if they be *ſlandered*, they will not be with too much griefe *dejected*; for their conſcience is their comfort, *& ut malam conſcientiam laudantis præconium non ſanat, ita nec bonam vulnerat convitium*, and as no *flattery* can heale a bad conſcience, ſo no *ſlanders*, no miſeries, no villanies can wound the good and upright conſcience; but that ſtill *mens immota manet*, the minde of man doth feed it ſelfe with the ſweet delight of this untainted conſcience; *quia nihil eſt quod ita voluptate afficere ſolet, ſicut pura conſcientia*, for that there is nothing in the world that can ſo well pleaſe and ſo much delight a godly man, as a pure conſcience, ſaith S. *Chryſoſtome.*

Bern. in l. de conſcientia, f. 1784.

That there bee foure kinds of conſciences.

The more ſenceleſſe our conſcience, the more dangerous is our ſtate.

Bern. ep 2. Hieron. ad Sabinian. to. 1. f. 231.

Aug. confeſſ. l. 1. c. 30.

Hieron in Epiſt. Heliod.

The excellencie of each kind of peace.
1. Peace.
2. Peace.
Aug. to. 10. f. 712. b. 2. Palingen.

3. Peace.
Pro. 15. 15.

Vir bonus & ſapiens audebit dicere, Pembem rectòr Thebarũ, quid me perferre patiq; indignum coges? adimam bona, nempe pecuniam. Horatius.

Auguſt.

Not to be careleſſe of our good name.

And yet here in *ſome deceive themſelves*, and grow careleſſe of what the world ſaith of them, and *reſpectleſſe of their good name*, and of all good report, upon pretence of a *good conſcience*; for ſo long as I know my ſelfe cleere from ſuch and ſuch imputations (ſaith one) I care not what the world ſaith of me.

That we ſhould ſeeke to joyne a good name to our good conſcience. Pro. 22. 1. Eccleſ. 7. 1. *Opera ſalutis ſine fama bona odoris non ſatis refulcent auditoribus, nec fama ſine opere perfecto, ſine quibus forma veri ſacerdotis non commendatur. Hieron. in Matth. 4. Inimici famam, non vitam nata eſt, ferunt. Plautus Perſ.* Mat 5 11.

To this I anſwer, that *a good name* and report among neighbours, *is the chiefeſt thing*, next to a good conſcience, *that we ſhould reſpect*: It is *better then fine gold*, it is *dearer then pretious ointment*, and it is *more to be deſired then all the wealth in the world*; for what is a man when he is ill thought of, and ill ſpoken of, and hath loſt the *reputation* of his credit? he is become as unſavorie to our eares, as the vileſt object is to our eyes: and therefore I would deſire to *live no longer*, then I ſhould *live in credit* and good report among my neighbours.

All is not well when good men ſpeake ill of us.

Object. But you will ſay, how ſhall I ſtop the mouthes, and ſtay the malevolencie of the violent, and virulent tongues of wicked men, *quorum proprium eſt male dicere*, whoſe property is to thinke ill of all, and to ſpeake well of none.

M *Greenham* in his Sermon of a good name.

Sol. I anſwer in a word, that *the tongues of the wicked, are no ſlanders*; and indeed I would thinke the worſe of my ſelfe, if I were commended by them, and the better if I were diſpraiſed; for our Saviour ſaith, *Bleſſed are ye, when men*, that is, the wicked, *ſhall revile you, and perſecute you, and ſay all manner of evill againſt you falſly.*

But when *good and honeſt men doe thinke ill*, and ſpeake evill of either man or woman, I doubt not but they have ſome waies, and in ſome reſpects, deſerved the ſame, *and are not ſo good as they ſhould be, if they be not ſo bad as men would make them to be* (as a grave Divine doth wiſely ſpeake) for as the evill men *cannot* ſpeake well of the godly upon *any cauſe*, ſo the good men *will not* ſpeake ill of any man *without juſt cauſe.*

That a man may have a good conſcience, and yet loſe his good name.

Ob. But then againe you will ſay, how can any good man *ſpeake* ill *of me*, when as no man can *prove* any ill *by me*? and therefore how can I *loſe* a good *name*, ſo long as I *keepe* a good *conſcience?*

Sol. I anſwer, that a man may have a cleere *conſcience* before God, and yet juſtly deſerve *a loſſe of his good name* and reputation in the world; becauſe theſe two, *Viz.* 1. *Bona fama*, a good name. 2. *Bona conſcientia*, a good conſcience, are two ſeverall things, and may be ſeverally obtained: For

1. A good conſcience, whence it ariſeth.

1. A *good conſcience* ariſeth hence, *when our hearts condemne us not of ſin*, as the Apoſtle ſheweth, 1 *Iohn* 3. 20, 21.

2. A good name whence it ſpringeth.

2. A *good name* and report ariſeth hence, when *we give none occaſion unto men to ſuſpect ill of us.*

And therefore, as he *that committeth ſin* (and therefore can have no good conſcience towards God) may notwithſtanding, through the *concealing* and cloſe cariage of the ſame, retaine *a good report* with men, and continue in the good opinion of the world; ſo he that *committeth not ſin* (and therefore hath a good conſcience towards God) may notwithſtanding, by *his indiſcretion* and want of circumſpection, give many cauſes of juſt ſuſpitions of guiltineſſe, and ſo *loſe his reputation* and good eſteeme in the world.

He that would have a good name, muſt avoid all appearance of evill.

1 Theſſ. 5. 22.

Pro. 15. 15.

And therefore, that we may have a good *conſcience* towards God, we *muſt abſtaine from all evill*, and that we may have a good *report* in the world, *we muſt abſtaine from all appearance of evill*, and give no cauſe to any man to ſuſpect ill of us; for as the proverbe is;

He that will avoid an evill name, / *Muſt avoid all that cauſe the ſame.* } And

He that will no evill doe, / *Muſt doe nothing that belongs thereto.*

And ſo when our hearts and conſciences tell us, that we neither *did the evill*, nor gave *any cauſe* in the world for any man to *ſuſpect us of evill*, then ſhall wee be happy indeed, our hearts will be at peace, and *our conſciences better then a continuall feaſt.*

And

And thus you see the *kinds of peace*, and you see the *goodnesse of each kind of peace*, that nothing can be more excellent than this blessed peace, nor any thing in the world more miserable than to want the same: And therefore *nec vidisse satis est, juvat usq; morari*, I am loth to part yet from this point of peace, and I hope we shall not lose our labour, if we stay a little longer to consider, how we may *obtaine* each kind of peace, that makes the obtainer happy: and therefore I will, by Gods helpe, set downe some of the chiefest meanes, to procure each kind of peace.

CHAP. VIII.

The meanes to procure peace with God threefold; faith how to be obtained; the helps to procure peace betwixt man and wife threefold; how peace may be preserved in a family, by two things; and how preserved in a common-wealth.

1. How to find peace with God.

1. THat wee may *finde peace with God*, wee must doe three especiall things.

Three things to be done.

1. *To believe in Christ.*
2. *To avoid sinne.*
3. *To do good.*

} And

1. To believe in Christ. Esa. 9 6. Eph. 3. 17.

1. We must *believe in Christ*; for *he is the Prince of peace*, and the onely *Peace-maker* betweene the *mortall sinner* and the *immortall God*; but *Christ dwelleth in our hearts by faith*, saith the Apostle; *Et fides est prima quæ subjugat animam Deo*; and our faith in Christ is the first thing that subjecteth our soules to God, saith S. *Augustine*; and so by faith in Christ *we live*, by faith in him *we are reconciled to God*, we are *justified, sanctified, saved.*

Aug de Agon. Christi cap 12. Rom 1. 17. Rom. 3. 25. 28. Act 15. 9. Eph. 2 8.

And therefore *without faith it is impossible to please God*; it is impossible to be at peace with God; for as *he that believeth on him is not condemned*, so *he that believeth not on him is condemned already*; because *he hath not believed in the name of the onely begotten Sonne of God*; and because, in not believing on him, *he maketh God a lyar*, and believeth not *the record that God gave of his Sonne*, which is, that *God hath given us eternall life*, and that *this life is in his Sonne*, and that *whosoever hath the Sonne, hath life, and whosoever hath not the Sonne, hath not life.*

Ioh. 3. 18.

1 Ioh. 5. 10, 11, 12.

And therefore this should teach us to use all care and diligence to get, to preserve, and to increase this precious gift of faith, and that by three speciall meanes.

Faith is obtained and increased by three especiall meanes.

1. *By the hearing of the Word.*
2. *By the receiving of the Sacraments.*
3. *By the fervency of our prayers.*

} For

1. By hearing Gods word. Rom 10. 17.

1. *Faith commeth by hearing, and hearing by the Word of God*, saith the Apostle; *Et accenditur fidei lampas igne divini verbi*, and the lamp of faith is kindled by the fire of the heavenly Word, saith S. *Chrysostome*: and so the *Ephesians* are said *to have believed in Christ, after they had heard the word of Christ*: and therefore we should be ever willing and alwaies ready to heare the *preaching* of the Word of God; for the more we heare, the more we shall increase our faith, and the lesse we heare, the lesse faith we shall be sure to have.

Chrys. in Mat. 25 Eph. 1. 13.

2. Receiving the Sacraments. Heb. 6. 18.

2. The Sacraments are *Sigilla Dei*, the great seales of God, that ratifie unto us the Word of God, that *by two immutable things* (*viz.* Gods writing and Gods seale) *we might have a strong consolation*: And they be *verba visibilia Evangelij*, the visible words of the Gospell, that do set before our eyes the *sacrifice of Christ*, and shew, in a visible manner, how *Christ was crucified for us*, and shed his blood *for the remission of our sinnes*: And therefore we should not neglect the *frequent* use of these *blessed means*, that God hath given us to increase our faith.

3. Fervent prayers Iam. 5. 16.

Luke 22 32.

1 Cor. 2 4, 5.

Act. 16 14.

3. *The prayer of a faithfull man availeth much*, to procure any thing at the hands of God, *if it be fervent*, saith the Apostle; and therefore as *Christ prayed for S. Peter, that his faith should not faile*, so should we pray to God, that he would *preserve* and increase our faith; and because the preaching of the Word is but *the demonstration of the Spirit*, and *faith is in the power of God*; therefore we should the rather pray, that *when Christ is preached*, the Lord would sanctifie our hearts, and open them as he did the heart of *Lydia*, that *we might believe in Christ*.

2. To avoid sin.

Iob 13. 26.

Psal. 5. 5.

Sin how it assaulteth us.

2. We must *avoid sinne*; for sinne is the continuall *make-bate* betweene the righteous God and the unrighteous man; *sinne writeth bitter things against us*, sinne layeth us open before the face of God, and sinne moveth his *jealousie* to burne *like fire* against us; *for he hateth all those that worke wickednesse*.

And therefore if we would be *at peace with God*, we must be *at warre with sinne*, (as I said before) and we must not onely *repent* us of the old sinnes that we have committed, but we must also *resist* all those new sinnes, whereunto we shall be enticed; for sin is like *Antæus* the gyant, as oft as it is throwne downe,

——*vires q; animumq; resumit.*

It will presently set afresh upon us, and the more *eagerly* seek our overthrow; and therefore we must *manfully* resist all the inticements of sin, or els our sins, like those wild horses,

Virgil.

Qui circum Illiacos raptârunt Hectora muros, that tore *Hector*, will teare us in pieces, *while there is none to help us*.

3. To do good.

Chrys. adversus Mond. 1.

Mat. 11. 14.

3. We must *do good*; for *righteousnesse and peace have kissed each other*; and therefore *nihil fides conferet emolumenti, si vita sincera non fuerit & pura*; faith will availe us nothing, if we take liberty thereby, either to *commit* any evill, or to *omit* any good; but as that *fig-tree was cursed* by our Saviour, which had leaves and no fruit, so shall that man be *accursed* before God, which boasteth of his hope, or presumeth of his faith, and yet is *void of goodnesse*, and meerely *destitute of all godlinesse*.

And so you see that if we would have peace with God, we must *believe* in Christ, we must avoid sin, and we must walk in *newnesse* of life, and serve God *without feare, in holinesse and righteousnesse all the daies of our life*.

2. How to preserve peace among men.

1 How peace may be preserved betwixt man and wife.

Three things to be considered.

2. What a happinesse it is for man and wife to live in peace.

2. That we may *find peace with men*, many things are to be done, according to the severall kinds of peace among men: And therefore

1. That there may be peace in a house, and that

First, *betwixt the husband and the wife*, I commend these *three* things to their considerations.

1. *The benefit of this peace.*
2. *The misery of their dissentions.*
3. *The only meanes to avoid the one, and to retaine the other.*

Psal. 133. 1.

1. The Prophet saith, *Ecce quam bonum & quam jucundum est fratres habitare in unum!* Behold how good and joyfull a thing it is for brethren to dwell together in unity! Here is *bonum & jucundum*, profit and pleasure; and, as the Poet saith,

Hor. de arte Poet.

Omne tulit punctum qui miscuit utile dulci;

That is all that can be desired, when profit and pleasure do meet together.

Eccles. 25.

Now if peace be so excellent among brethren, then how much more excellent is it betwixt man and wife? The sonne of *Sirach* saith, that *three things do rejoyce him, and are beautifull before God and man; unity of brethren, love of neighbours, and a man and wife agreeing well together*: And I say this is a *type* of heaven, and *a paradise upon earth*, when man and wife do live in peace, and can say each of other, *my beloved is mine, and I am his*; and therefore the happinesse and blessed state of peace-able persons, should move all maried couples to labour for this peace.

Cant. 6. 3.

2. What a misery it is for man and wife to live in contention.

2. *Salomon* saith, that *a continuall dropping in the day of raine, and a contentious woman are both alike*; and therefore that it were *better to dwell among Lions*

or

or Dragons, than for a quiet man to dwell with a contentious woman, or for a quiet woman to dwell with a troublesome man; for the contentions of married persons are the very *types* and tasts of *hellish sorrowes*; for being outwardly *yoked*, and inwardly *discontented*, they will but *gall* the necks, and *grieve* the hearts each of other; each seeking his owne credit with discredit unto both; and each weary of his owne life, longeth for the death of the other: O wretched estate of miserable persons!

Pro 19.13 & 21.19 & 25. 24.

—— *qua vos dementia cepit?*

Why will you not seeke for *peace* among your selves, that you may be freed from these *hellish* wars and wofull discontentments?

3. That *dissentions* may be shunned, and that *peace* may be obtained, the one God that made them both one, must be retained betwixt them both; for it is a pretty observation of a Iewish Rabbi, that in the words *Ish* and *Isha*, which signifieth man and woman, or the husband and wife, there is found the word *Iah*, which is the name of God, and if this be taken away, there remaineth nothing else, but *Esh* and *Esh*, which signifieth fire and fire; to note unto us, that if *God* be not betwixt the husband and the wife, there can be nothing betwixt them but the *fire* of debate and contention.

3. The only means to preserve this peace. An excellent observation of a Iewish Rabbi.

And therefore if man and wife would live at peace among themselves, they must retaine *the God of peace* betwixt them: And this they shall do, if they labour to discharge each one his duty according to the will of God.

How man and wife may live at peace.

The duties of the wife.

1. Let the wife *see that she doth feare her husband*, that is, let her be afraid to do any thing that might offend her husband.

1 Duty. Eph. 5. 33.

2. Let *her keepe her mariage bed undefiled.*

2 Duty. Heb. 13 4.

3. Let her *do her husband good and not evill all the daies of her life*; good must be the *object* and the *subject* of her labour, not a *little* good and a *great* deale of evill, but *all good* and *no evill*, and that, not for a day or two, when she is newly married, but *all the daies of her life*; let her be *a helper*, and not *a hinderer unto her husband*; let her *looke to the wayes of her household, and let her not eat the bread of idlenesse*: and if she doth not these things, she can hardly get either love or peace from her husband.

3 Duty.

Pro. 31. 13.

The duties of the husband.

And for the husband.

1. *Let him love his wife even as himselfe*; for they two are one flesh.

1 Duty. Eph. 5. 33.

2. Let him *not bee bitter unto her*; not in blowes, for it is a point of sacriledge, saith *Bodinus*, for a man to strike his wife: And so *Cato Censorius* affirmeth, that he, *which smiteth his wife, doth all one as if hee should lay violent hands upon the sacred images of the immortall gods*; nor yet in words may a man be bitter unto his wife; for *a man may speake words like the pricking of a sword*, as *Salomon* saith.

2 Duty. *Plin. in vit. Catonis*

Pro. 12. 18.

3. Let him *beare with the infirmities of his wife, as with the weaker vessell*; and if he desire her to amend her faults, let him *sapè monere, rarò corrigere, & nunquam percutere*; often admonish, seldome reprove, and never smite her, as *Marcus Aurelius* doth advise.

3 Duty. 1 Cor. 13. *Marcus Aurelius.*

4. Let him *take notice of his wives diligence*, and commend her for her faithfullnesse, when he finds her so, saying, *many daughters have done vertuously, but thou excellest them all.*

4 Duty. Pro. 31. 29.

And so, if man and wife will observe but *these few rules* and briefe directions, *to love one another, and beare one with another*, and, above all things, to take heed of causelesse *jealousies* the one against the other, because *suspition* is no proofe, and *jealousie* is no faithfull judge; I do not doubt but they shall live *happily*, in all content and peace, and the God of peace shall be with them.

Mulieribus innatus morbus est zelotypia. Heliodor. lib.

Secondly, that *there may be peace in a house betwixt the parents and the children*, and betwixt the children amongst themselves, and so betwixt the master and the servants, and likewise betwixt the servants among themselves, I say, that *peace* may be among them all, and *happinesse* to the whole family, I will (for brevity sake) desire you to consider but these two things.

2. How peace may be preserved in a house among the whole family.

1. *What*

Two things to be considered.

{1. *What our Saviour saith concerning this point.*
{2. *What we should do to procure this peace.*

1 What Christ saith. Mat.10.36. Luke 1.17.

1. Our Saviour saith, *Woe unto that house, where the people of the same house are divided,* and where a mans enemies shall be those of his owne house; for certainly that house *cannot stand,* it cannot continue; but most blessed is that house, where *the hearts of the fathers are turned to the children, and the hearts of the children to the fathers,* and where all brethren and fellow-servants do live in peace, and *love one another with brotherly love,* as the Apostle speaketh. Rom.12.10.

2 What we should do.

2. That this peace may be procured and *continued* among them all, all of them and *each one* of them should study and labour *to discharge his duty,* and to behave himselfe as he ought to do; and especially the chiefe man, the good man of the house, who is the pillar of the house to uphold it, and *the band of the house,* to tie and knit the same together in peace and unity, and upon whom the greatest care, and chiefest charge is laid, should above all things have a speciall care, to look unto these two principall points.

The Master of the house should be carefull in two things.
{1. *The chooſing of his ſervants.*
{2. *The teaching of his children.* } For

1 In the choice of his servants. Psal.101.4,5,6,7.

1. Touching the first point, the Prophet *David* saith, *a froward heart shall depart from me, I will not know a wicked person, who so privily slandereth his neighbour, him will I cut off, him that hath an high looke and a proud heart will not I suffer, mine eyes shall be upon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me: he that worketh deceit shall not dwell within my house, he that telleth lies he shall not tarry in my sight:* In these words he sheweth what he will do concerning his servants.

1 To reject the dissolute.

1. To *cleanse* his house from all wickednesse, and to root out all *lewd* fellowes from his service.

2 To choose the sober and good.

Maxima quæq; domus ſervis eſt plena ſuperbis.

2. To choose them for his servants that are *just,* honest and religious: And I would to God all the *masters* in the world would follow this worthy precedent, which is thus amply set downe, not onely *to be read over* once a moneth; but also *to be followed* and practised by all masters every day; for as a garden must be continually *weeded,* or els the evill weeds will soone over-top all the sweetest flowers; so all *ruffians,* swaggerers, swearers, and all the rabble rout of such deboist, desperate and dissolute companions must be *early destroyed,* (as the Prophet speaketh) that is, soone rooted out of thy house, or els *they will destroy* thy house.

Psal.101.ult.

And therefore, if a man would have *peace and happinesse* to remaine within his house, he must with *David discard all dissolute fellowes,* which are the causes of all discords, and the bringers of all plagues and mischiefs upon a house: He must, I say, either *root out all their vices from them,* or *root them from his house:* And he must take such for his servants, that will *first* serve their God, and then himselfe; for such will live in peace among themselves, and do service unto their masters, *not with eye-service, as men-pleasers; but in singlenesse of heart as unto Christ.*

Bonis hominibus malis ſervi obtingere ſolent, malis vero boni. Herodot. l. 8.

Col.3.22.

2 In the teaching of his children. Eph.6.4 *Plut. in Apoph.*

2. Touching the *teaching* of our children, S. *Paul* biddeth us, *to bring them up in the nurture and admonition of the Lord:* for that would make them feare God, glad their parents, and like *Scilurus* children, live in peace and love one another with *brotherly love:* And so much for the meanes to procure domesticall peace.

2 The meanes to procure peace in the commonwealth. Psal.122.3.

2. That every *common-wealth may have peace,* and every city be like *Ieruſalem,* that was *at unity within it selfe,* I can prescribe no better *meanes,* than for all kinds of men, and for all men of every kind, to performe his owne duty, and to discharge his owne conscience for the obtaining of this peace.

And becauſe all ſorts of men are either {1. *Superiours.* {2. *Inferiours.* {3. *Equals.* } Therfore, that peace might remaine among these all, it behoveth all of these to discharge their duties for the preservation of peace. And

1. Superiours

1. Superiours muſt be *nurſing fathers unto the people*, moſt *carefully* deſirous to procure their peace, and moſt *painfully* ſtudious to preſerve them from diſſentions, ever hazarding their owne happineſſe, for the happineſſe of their people, and procuring *ſleepe* unto their ſubjects by their owne *watchfulneſſe*, and eaſe unto them, by the induſtry of themſelves, *& ſic viventes cum civibus quaſi parentes cum liberis*, and ſo living among their people, as the parents do among their children.

1. What ſuperiours muſt do for the procuring of peace. Eſa 49.23.

Seneca de Clem. Plin. de Traiano.

And to the end, that *all ſuperiours* may the better know what ſhould be done herein, and be the more readily induced to performe the ſame, I will onely deſire them to conſider of thoſe golden ſentences and proteſtations, that *Marcus Aurelius* found at *Thebes*, ingraven upon a golden plate in the perſon of *Ptolomeus Aracides*, and are ſet downe in verſe in the 542 page of *Marcus Aurelius* his work, and which I found thus in another Authour ſet downe in proſe, *viz.*

I never exalted the proud rich man, nor hated the poore juſt man; I never denied juſtice to the poore for his poverty, nor pardoned the wealthy for his riches; I never gave reward for affection, nor puniſhment upon paſſion; I never ſuffered evill to ſcape unpuniſhed, nor goodneſſe unrewarded; I never denied juſtice to him that asked it, neither mercy to him that deſerved it; I never puniſhed in anger, nor promiſed in mirth; I never did evill upon malice, nor good for covetouſneſſe; I never opened my gate to the flatterer, nor mine eare to the back-biter; I alwaies ſought to be beloved of the good, and to be feared of the evill; I alwaies favoured the poore, that was able to do little; and therefore God, who was able to do much, did alwaies favour me.

The memorable proteſtations of a good Governour.

O moſt ſweet and pious practice! A practice fit for the procurement of *peace*; and therefore I would to God that all this were not onely written in the *hearts*, but alſo practiſed in the *lives* of all ſuperiours.

2. Inferiours muſt be *ſubject to the higher powers*, and muſt be ready to obey their Magiſtrates in all humility and meekneſſe, as the Apoſtle ſheweth: they muſt *honour them*, as S. *Peter* ſaith; and that *becauſe they beare the image of God*, ſaith S. *Auguſtine*; and we muſt aſſiſt them, both by our goods, and by our blouds, if need require; and, above all things, we *muſt pray for them*, that we may *live a peaceable and a quiet life under them*, ſaith the Apoſtle.

2. The duties of inferiours for the procuring of peace. Tit. 3.1,2. 1 Pet 2.17. *Aug. in Pſal.* 82.6 1 Tim. 2.1.

CHAP. IX.

The means to procure peace among equals and neighbours, threefold; the cauſes of diſſentions fourefold; five ſpeciall things to procure this peace; and how peace may be preſerved among all nations; ſome wars lawfull; and civill wars eſpecially to be ſhunned.

3. EQuals, neighbours, and all men that would deſire to live in peace, *muſt looke* unto theſe two eſpeciall things.

3. What equals and neighbours muſt do to live in peace.

1. To avoid thoſe ſinnes and vices that are the cauſes of diſcords and diſſentions.
2. To imbrace thoſe vertues and graces that do procure peace and quietneſſe: for

1. I ſay there be many ſinnes that are the *cauſes* of contentions, but eſpecially theſe foure capitall crimes. *viz.*

1. *Pride.* 2. *Envy.* 3. *Curioſity.* 3. *Covetouſneſſe.* And

1 To avoid the cauſes of contentions, which are

1. *Pride* breaketh all peace; for *he that is of a proud ſpirit ſtirreth up ſtrife*; and therefore S. *Paul* joyneth *pride* and *contention* together, as if they were like *Hippocrates* twins, both borne at once, both live and die together: And ſo experience ſheweth, how *pride* hath cauſed much *diviſion* and contention in the *Church* of God (as I ſhewed at large in my Treatiſe of *the Reſolution of Pilate*)

1 Pride. Pro. 28.25. Phil. 2.3.

and

and ſo likewiſe much diſſention and diſtraction in the *common-wealth*; for proud men can never agree together,

Lucan, l. 1 Pharſal. *Nec quemquam jam ferre poteſt, Cæſarve priorem,*
Pompeiusve parem ——

Proud men can never agree.

They cannot indure any man to be better than themſelves, for indeed they think none ſo good as themſelves; and

Ovidius. *(Rivalem poſſum non ego ferre Iovem.)*

As the Poet ſpeaketh in another kind, ſo ſaith every proud man in this kind, he alone muſt be the *beſt*; and none muſt be his *corrivall*: And therefore if you would have *peace*, you muſt not have *pride*, you muſt not *lift up your horne on high, and ſpeake with a ſtiffe neck.*

Pſal 75 4.5.

2. *Envy* ſtirreth up all ſtrife; for the *Patriarchs moved with envy*, deſpiſed *Ioſeph*, and *ſold him into Egypt*; and the Apoſtle ſaith, that where *envying is, there is ſtrife and ſedition, and all manner of evill works*: And ſo we find that this *vitium diabolicum*, this divelliſh vice of envy (as S. *Auguſtine* calleth it) wrought much trouble unto *David* among the *Iewes*, brought many dangers unto *Daniel* among the *Medes* and *Perſians*, and made the *Plebeian faction* continually among the *Romans*, and doth the ſame many times among *our ſelves*; for the vulgar cannot indure *the dignity* of their ſuperiours, nor *the felicity* of their equals;

3 Envy. Acts 7.9.

Iam 3.14.

Aug. to. 10. in Pſ. 139.

What envy did at all times.

Ovidius. *Fertilior ſeges eſt alienis ſemper in agris,*
Alterius meſſis grandius uber habet.

Every one envieth his neighbours good, and thinks *his* harveſt better than *his owne*: And therefore rather envieth him, than thanketh God for himſelfe.

But for the ſalving of this ſinne, I will only ſet downe that witty parable of *Menenius Agrippa*, that was ſent by the Nobles of *Rome* to appeaſe the rage of thoſe *envious* people, that had made ſo many factious combinations againſt the ſtate; For

Titus Livius decad. 1. l. 2.

The parable of Menenius Agrippa.

He told them, that on a time *all the members* of the body did *envy* the *ſtomach*, and ſaid, ſhe did nothing elſe but eat, and devoure *with eaſe* and pleaſure, what they had purchaſed with *great labour* and paine: And therefore the *feet* would walke no more for it, the *hands* would work no more for it, *the tongue* would plead no more for it; and ſo ſaid all the reſt of the members of the body: but within a while, the *long faſt* of the ſtomach, made *weake knees, faint hands, dimme eyes, pale viſage, faultering tongue, and a heavy heart*; and then they were glad to be reconciled unto the ſtomach againe, and to work inceſſantly for the ſame: And ſo by this meanes *Menenius* appeaſed the people; and by this wee ſhould all learne, never to *envy* the good of *thoſe men*, by whoſe happineſſe we *our ſelves* are happy, nor yet indeed the good of any man; for we are all members of the ſame body, *if one ſuffers, all doe ſuffer*, and if one be honoured, all ſhould rejoyce: And therefore if we would *have peace* among our neighbours, we *muſt not envy* the good of our neighbours.

3 Curioſity, Pro. 17.27.

3. *Curioſity* and buſie medling in other mens matters, is another maine breach of peace; for *the foole that is peeping in at every window*, that is, looking to every other mans work, *ſhall never want ſorrow*, ſaith the Wiſeman; and they that are *curioſi ad cognoſcendam vitam alienam, deſidioſi ad cognoſcendam ſuam*, that is, curious to know *other mens* lives, and careleſſe to amend *their owne* lives, as S. *Auguſtine* ſpeaketh; they do nothing elſe but ſtirre up the coales of ſtrife and diſſention.

1 Theſ. 4.11. *Plut. de curioſitate. c. 1.* The Lamian witches, what they did. 1 Cor. 11.28. 1 Theſ. 4.11.

And therefore, if we deſire to live in peace, we muſt not be like unto thoſe *Lamian Witches*, that, when they were at home, did *put their eyes in a boxe*, but when they went abroad, *they ſet them in their heads againe*; we muſt not be περιεργαζόμενοι, buſie-bodies, *immittentes falcem in alienam meſſem*, thruſting our oare into another mans boat, but we muſt *looke unto our ſelves, examine our ſelves, and meddle with our owne buſineſſe*; alwaies remembring what our Saviour ſaid

said unto Saint *Peter*, when he would needs know what *Iohn* must doe, *What is that to thee? tu sequere me*, doe thou follow me; else shalt thou be sure, that *if thy hand, like Ismael, be against every man, every mans hand will bee against thee*; And if thou *prate* of every man, every man will *prate* of thee; and so thou canst never have any peace. Iohn 21.22. Gen.15.12.

4. *Covetousnesse* is as bad an enemie to this peace, as any other of the former; for *covetous men covet fields and take them by violence, they oppresse a man and his house, even a man and his heritage*; yea they that are greedy of gaine *would even take away the life of the owners thereof*, that they might *fill their owne house with the spoile*, as *Salomon* speaketh; and so we see that the *greedy* desire of lands, goods, and worldly wealth, is the *cause* of many suites and much hatred among neighbours: and therefore if we would live at *peace*, we must *take heed and beware of covetousnesse*. 4 Covetousnesse. Mich.2.2. Pro.1.12,19. Luk.12.15.

2. I say we must do many things to procure our peace, but especially, these five things, which I collect out of S. *Bernard*. 2 To doe those things that procure peace: and they are these five

1. *Pie vivere*, to live justly and uprightly.
2. *Humiliter satisfacere*, to submit our selves humbly.
3. *Facile remittere*, to forgive offences easily.
4. *Diligenter quærere*, to seeke peace earnestly.
5. *Volenter recipere*, to imbrace peace willingly.

1. We must *deale uprightly* with all men; for this is the only thing to procure *peace* with all men; and therfore *Marcus Aurelius* upon his death-bed counselled his son *Commodus*, that if he would *live peaceably*, and quietly, he should *live justly*, and uprightly; for *righteousnesse and peace have kissed each other*; and therfore *Plato* saith, that *publica & privata concordia, publica & privata justitia præservatur*; the publique and private peace is preserved chiefly by publique and private equity; When men do observe the ancient rule both of Morality and Divinity, *viz.* 1 To live uprightly. *Herodian in vita M. Aurel.* Psal.85.10. *Plato de repub. l.4.*

Quod tibi fieri velis alijs hoc fieri video,
Quod tibi fieri nolis alijs hoc fieri caveto.

To doe unto others, as they would be done unto; for *this is the law and the Prophets*, saith our Saviour, and *this is the onely way to preserve peace among all men*, saith *Solon*; and *Salomon* could say no more. Mat.5.9.

2. If we have done wrong unto any man, we should in all humility *make him satisfaction*, as Saint *Bernard* saith, and *agree with our neighbour, while he is in the way*, before he complaineth unto the Iudge, as our Saviour speaketh; For that is most certaine, which S. *Augustine* saith, *Non remittitur peccatum nisi restituatur oblatum, si commodè restitui potest*; God never remitteth the wrong, unlesse we *satisfie* the party wronged, either by *restitution* or *confession*, or humble *seeking of remission*. 2 To submit our selves humbly. *Bern. Ser 1. de verb Apost. f.388.* Mat 5.25.

3. If we have beene wronged by any man, we should most *willingly* and readily forgive the offence, that God may forgive us our offences; for *if you forgive not one another, neither will your heavenly Father forgive you*, saith our Saviour; & 3 To forgive easily. Mat.6.15.

Si quoties peccant homines sua fulmina mittat
Iupiter, &c.

And if God should punish us for every offence, alas what would become of us? but *hee is slow to anger, and abundant in goodnesse and truth, forgiving iniquity, and transgression and sin*. And doth he forgive thee a thousand talents, and wilt not thou forgive thy neighbour an hundred pence? Doth he write thy sinnes in dust, Exod.34.6.7.

—scribisque in marmore læsus?

and doest thou write thy brothers faults in marble?

And therefore it is a fault amongst us, when we are so ready to goe to law one with another; *why do we not rather take wrong, why do we not forgive the offence?* as the Apostle speaketh. 1 Cor.6.7.

It was a wittie counsell, which *Crates* gave unto the *Thebanes*; If he which hath wronged thee, bee *weaker* then thy selfe, pardon him; for it is no honour The wittie counsell of *Crates*.

for a man to strive against a childe; nor for a rich man to go to law with a beggar; if he be more *mighty* then thou art, pardon thy selfe; for thou shalt never gaine any thing, by going to law with a mighty man, saith *Salomon*; and if hee be thine *equall*, pardon both thy selfe and him; for you shall both live by the losse, and shall hardly know who is the gainer. And therefore strive with *no* man, but if it be possible, as much as in you is, have peace with *all* men, saith the Apostle.

Heb.12.14.

4. To sue for peace. Psal.34.14.

4. We must not onely *remit the offence*, but we must also *sue for peace*, before we sue for our right; we must *seeke it*, we must *follow after it*, and enquire for it, 1 *Pet.*3.11.

1 Thes.4.11. Ephes.4.3.

We must *study to be quiet*, and *we must endevour* by all meanes *to keepe the unity of the spirit in the bond of peace.*

The discourse of *Aristippus* and *Æschines*.

And therefore when the two famous Philosophers, *Aristippus* and *Æschines* were at variance; *Aristippus* comes to *Æschines* and seeks for peace, *Æschines* imbraceth the motion; well, saith *Aristippus*, remember that *I sought peace first, though I am your elder*; I confesse it, saith *Æschines*, and therefore I will ever acknowledge you *the better*; because I began the strife, and you began the peace.

And so you see, they are ever *the worst men that stirre up strife*, and they are *the best that seeke for peace*: And therefore if we would be deemed *good*, let us seeke for peace and ensue it.

5 To imbrace peace willingly.

5. If we be so *haughty*; that we cannot be perswaded to be *quærentes pacem*, seekers of peace, and suters for our quietnesse; why then at least we should bee *recipientes pacem*, ready to imbrace peace, and to be peace-makers, when others will be mediators, that look for the blessing of peace-makers, which is *to be called the children of God.*

Mat.5.9.

Many would bee contented to have peace, but their proud hearts will not give them leave to seeke it.

For God knowing the *pride* of mens hearts, and the haughtinesse of their spirits, that each one disdaineth, and thinketh it a great *disparagement* unto him to *seeke* for peace unto his fellow (although perhaps he could willingly *affect* peace, if others did effect the same) therefore our Saviour promiseth that *great blessing* unto all those, that are willing to doe that *great good*, to make peace betweene those that are at variance.

And therefore when any difference ariseth betwixt neighbours, it were a happy thing, if some children of God would take up the matter, and they take peace unto themselves.

The wittie device of *Archidamas* to make peace betwixt two neighbours,

I remember a pretty story, that I read of *Archidamas*, who seeing two *Lacedemonians* walking in the temple of *Minerva*, that had beene long at *variance*, he goes unto them, and asked them why they would not *referre* the difference to some indifferent *umpire*; they both said they would referre all matters unto himselfe; and he caused them to sweare that they would stand to his adward; and then he pronounced the adward, which was, that *they should never depart out of the temple, untill they had ended all differences betwixt themselves*, and become good friends; and so he parted, and they themselves were faine to reconcile themselves.

The adward.

I wish we had many such *Archidamas*, that either by some such *politike device*, or else by some *Christian advice*, would be the meanes to *further peace*, and to end all differences betwixt men.

And so you see the meanes to effect peace among friends, equals, and neighbours.

Psal.120.6.

Ob. But what if all these will not availe to get my *right*, or to procure my *peace*? What if men be such, as *when we speake of peace, they make them ready to battell*, as the Prophet speaketh, and the more we *seek* for peace, the more *insolent* they are?

Answ. I answer, that when thou hast sought for peace, *liberasti animam tuam*, thou hast done thy duty; and therefore thou maist the better sue for thy right; for *the law is just and holy*, and many should bee deprived of their

Plutarch in Apoth

right

right, were it not for law; Yet as *Archidamus* said to the *Æolians*, so say I to all neighbours, that *peace is good, if possibly it may be had*; for the discords of friends are like raging fires, as *Iotham* sheweth; *a fire shall come from Abimelech, which shal devoure the men of Shechem*, and a fire shal come from *Shechem* and the house of *Millo*, which shall devoure *Abimelech*; that is, they should *devoure* and destroy each other by their broiles and dissentions; for so wee see neighbours and friends doe often times begger and *undoe one another* by their suites and contentions: And therefore it would bee happie for them, if they could be once resolved either to *seeke* for peace, or to *imbrace* their peace. And *so much for the meanes to procure peace among neighbours.*

Discord what it is like. Iudg. 9. 20.

3. That *peace* may continue among all *nations*, wee should heartily pray to GOD, as our Church injoyneth us, and say, *Da pacem Domine in diebus nostris*, give peace in our time O Lord; for the *prayers* of the Church for peace are the chiefest meanes to *preserve* peace in all the world, as the Emperour *Constantine* did most Christianly confesse; and therefore wee should all pray to God, that *hee would speake peace unto the Heathen from sea to sea*, as the Prophet speaketh, that so every man *may sit under his owne vine, and under his owne fig-tree*, and that there may bee none to make us afraid, *no decay, no leading into captivity, no complaining in our streets*, but that having peace within our walls, and peace in all our borders, wee may have plenteousnesse within our palaces, as the Prophet *David* speaketh.

3. How peace may be preserved among all nations

Euseb. in vita Constant. l. 1 & 4.

Zach. 9. 10.

2 Sam. 7. 1.

Psal. 144. 13.

And yet, if *peace* may not be had, I denie not but *warres* are just and lawfull, when they are undertaken upon just and lawfull causes; for *there is a time for warre, and a time for peace*, saith the Wiseman: And the *Lord is a man of warre*, saith *Moses*; and we read of the *warres of the Lord*; and therefore I confesse that warres are many times of *equity*, many times of *necessity*, and many times approved *by divine authority*.

Warres justly undertaken are lawfull. Eccl. 3. 8. Exod. 15. 3.

But for me or any other inferiour subject to discusse the *cause*, or determine the *rims* of warre, we shall with *Shemei goe beyond the river Kydron*, and deserve the sentence of just reproofe; for I am to handle points of *Divinity*, and not of *pollicie*; and you are to *follow* and to obey, and not to *guide* and direct: God hath laid the *care* & given the *charge* of kingdomes and Common-wealths, upon Kings and Governours, that *doe raigne by him and are guided by him*, as *Salomon* speaketh: and as the *spirits of the the Prophets, are subject to the Prophets*, so the *secrets* of a State must be knowne onely to the States-men, and by them (so farre as they see cause) revealed unto others.

1 Reg. 2. 37.

We should take heed of over bold medling with State-businesse. 1 Cor. 14. 32.

And therefore, it is our parts, not to be ever prating and pratling of the warres, of the marriages, or of any other secret matters of Princes; but seeing *the hearts of Kings are in the hands of the Lord, who can turne the same as pleaseth him*, we should ever pray unto the Lord, and that *first of all*, that is, before we do it for any other, we should desire of God, that he would *guide* our Kings, to doe those things, that shall tend most for his glory and our comfort; and then, if *peace* ensue and continue, we should *humbly imbrace it*, and most heartily be thankfull, for so happy and so inestimable a blessing; if *war* begin, we should be *ready to follow*, and most willing to spend, goods, lives and all: but all to this end, that *peace* may follow.

Curabit pralia Conon.

Pro. 21. 1.

For though the haughty and disordered spirits, do itch and long for warres, and say with the Poet,

Non pacem petimus superi, date gentibus iras;
Nunc urbes excite feras, conjuret in arma
Mundus;——

Lucan. Pharsal. l. 1

We seeke not for peace, wee wish for warre, we long to see the glittering swords; *quia dulce bellum inexpertis*, because the warres and *rumors of warres*, are like a pleasant harmony to them that knowes it not; yet to all *humble* mindes, and to all well-affected Christians, that doe loath to

Desire of war is a signe of a bloudy minde.

Good men love peace.

bathe their swords, and to *make them drunken* with the bloud of men, to see the *tender babes* snatcht from the mothers breasts, and either *bleeding* upon the stones, or *sprawling* upon the pikes, and to behold the high-waies strawed with *breath-lesse carkasses*, and doe even tremble to make many widdowes and fatherlesse children, to *desolate* townes, and *ruine* countries, and to bring forth such bitter fruits of warre, and therefore desire rather to enjoy that *little pittance*, which God hath given them through *peace*, then all the wealth of the world through the *furie* of warres and outragious violences; to these, I say, *peace is a happy, peace is a blessed thing*; for these will say with *Drances*,

Virgil. Æneid.

Nulla salus bello, pacem nos poscimus omnes;

Psal. 122. 6.

We know no good that can be got by war; and therefore we will pray for *the peace of Ierusalem*, and for peace especially among all Christian Kings and Princes; For as,

Whitney in Emblem.

When the Lyon and the Bore doe fight,
The Ravens hope for gaine by that fight,

Georgius Sabinus.

Sic modo dum faciant discordia prælia Reges,
Turcius Europæ diripit hostis opes:

And therefore it were to be wisht, that all *Christian* Kings would be Kings of *peace*, and would ever remember that saying of *Sylius Italicus*,

Sylius. l. 13.

Fœdera mortales ne sævo rumpite ferro,
Sed castam servate fidem, fulgentibus ostro
Hæc potior regnis ——

That sacred *peace* should not be violated, nor Christian *leagues* be broken; for that *truth and fidelity*, is better then the bravest kingdomes, and *peace* better then *all the pearles of the world.*

All godly men desire peace.

And therefore I say, that all *godly* men, that doe feare the *furie* of warre, and doe know the *benefit* of contentment, and desire *the fruits of peace*, will ever pray for peace, and never undertake the warre, *if peace and quietnesse may bee gotten by any meanes*, as *Timotheus* said unto the *Thebanes*, *Quia iniquissima pax justissimo bello est anteferenda*, because the *worst* peace is to be preferred before the *best* warre, saith *Cicero*; for the warres, how justly soever they be undertaken, yet they will prove at last, *to be troublesome and sorrowfull to the best men*, saith S. *Augustine*, and they will make men *to bee as meat unto the fire*, saith the Prophet *Esay*, that is, they shall be like stubble devoured and consumed with the fiery heate of war.

Plutarch in Apoth

Aug. de Civit. Dei. c. 19.

Esay 9. 19.

Above all things we should avoid civill warres.

And as we are to pray, that peace may continue among *all kingdomes*, so are we especially bound to pray, and to use all our furtherance to have peace preserved *in every* kingdome, that there be *no civill wars* and dissentions in any Common-wealth; for this is the *readiest way* to overthrow the greatest kingdomes;

Bella geri placuit, nullos habitura triumphos.
Lucan. l. 1.

Francia flos florum fœx fœcum Francia facta est,

They say *France* was a glorious kingdome, and the flower of all other nations; but it would bee a *tragedy* to relate the miseries that *civill broyles and dissentions* brought upon that countrey; The like may be said of the kingdome of *Argiers*, and *of our selves* in former ages, in the times of the *Barons warres:* and I doubt the *Germanes* now may say the like.

Treachery what great mischiefes it doth.

Appianus Alexãd. in fine l. de Bel. Roman. cum Mith.

And therefore to maintaine this peace, we should all *keepe faith and true allegeance* unto those Kings and Governours under whom we live; for that *falshood and treachery is the greatest poyson that can be unto any King, and the readiest way to overthrow the greatest state*, as that most warlike and learned King *Mithridates* said, when he was betrayed of his owne friends, and the poyson that he had taken would not dispatch him out of life.

Piety and equity doe continue peace among all nations.

And above all, we should all labour to preserve *equity and piety amongst us*, if we would have peace to continue amongst us; For *Marcus Aurelius* saith, that King *Boco* made an oration to the *Senate* of Rome, wherein among many other

other notable ſentences he left written, the *banes* and the cauſes of the ruine of every kingdome in theſe words, *viz.*

Woe to that realme where all are ſuch, that neither the good among the evill, nor the evill among the good are knowne; Woe to that realme, which is the intertainer of fooles, and a deſtroyer of all ſages; woe to that realme, where the good are fearefull, and the evill too bold; woe to that realme, where the patient are deſpiſed, and the ſeditious commended; woe to that realme, which deſtroyeth thoſe which watch for the good, and crowneth thoſe which watch to doe evill; woe to that realme, where the poore are ſuffered to bee proud, and the rich to be tyrants; woe to that realme, where all doe know the evill and no man doth follow the good; woe to that realme, where ſo many evill vices are openly committed, which in another country dare not ſecretly be mentioned; woe to that realme, where all procure that they deſire, where all attaine to that they procure, where all thinke that which is evill, where all ſpeake that which they thinke, and finally where all may doe what they will. In ſuch and ſo unfortunate a realme, where the people are too wicked, let every man beware that he be no inhabitant, for in ſhort time there muſt happen there, either the ire of the Gods, or the furie of men, to the depopulation of the good, or the deſolation of the tyrants.

The deſcription of a wicked kingdome, and the fearefull eſtate thereof. The diall of Princes. pag. 393.

And therefore if we would have *peace*, we muſt *root out vice*, and labour every man *to doe juſtice*, to be *true* to our King, to be *obedient* to the Law, and *to love one another with brotherly love*. And ſo much for the *meanes* to procure all the kinds of civill peace.

CHAP. X.

Eccleſiaſticall peace how to be preſerved; betwixt the Eccleſiaſticall perſons, and betwixt the Miniſters and their people, and how the peace of conſcience may be attained.

2. THat *Eccleſiaſticall peace* may be preſerved, and that firſt *among the Paſtors* themſelves, we ſhould all remember what *Euſebius* ſaith, *viz.* that while the Miniſters and Preachers of Gods Word were at peace among themſelves and did hold together, *the Goſpell of Chriſt flouriſhed*, and their owne *happineſſe* increaſed; *& hæc nulla potuit invidia prohibere*, and yet Satan with all his *ſubtiltie*, Tyrants with all their *cruelty*, and the world with all his *envie* could never hinder the proſperous eſtate of the Church.

2 The meanes to preſerve Eccleſiaſticall peace. *Euſeb. l. 8. c. 1*

1 Among the Paſtors, that ſhould live at peace among themſelves.

But when *the bond of peace was once broken*, and they began to warre among themſelves, then *the Lord darkened the glory of the daughter of Sion*, and the miſeries that befell thoſe Miniſters were moſt lamentable, and ſo both themſelves and their people did rue their diſcords; for

Nulla lues ovibus tantum, non ulla venena,
Quantum Paſtorum diſſidia ipſa nocent;

Melanct. in Epigram.

Nothing can be ſo hurtfull, or ſo poyſonous unto the people, as the diſſentions of their Paſtors, ſaith *Melanction*.

And therefore we ſhould pray to God, that he would *keepe us ſecretly within his tabernacle from the ſtrife of tongues*, that wee may bee at peace among our ſelves; *Nam multi lupi velleribus tecti, ſed in noſtris concordibus animis nullus dabitur illis locus*; For there be many Wolves in Sheepes clothing, but againſt unanimous hearts, they can have none advantage: O then beloved brethren, let us imbrace this peace among our ſelves, and let us remember that, as the Poet ſaith,

Pſal. 31. 22.

Iguat. ep. 9 ad Philad.

Formica grata eſt formicæ, cicada cicadæ;
Et doctus doctis gaudet Apollo choris:

Reuſner in Symbol.

The very bruite beaſts do love thoſe beſt that are of their owne kinde, and though it be moſt true, that

All thoſe, whoſe lives and natures diſagree,
Do hardly brooke to joyne in companie;

Yet, on the other ſide, it is as true; that according to the auncient proverbe,

Birds of a feather will flocke together.

Like will to like; thoſe birds confort together
Whoſe wings are like in coulour and in feather;

How the chiefe among the Clergy deale with their inferiours.

And yet alas, I ſee too many of us deſpiſing one another, and conteſting one againſt another; the great ones do *contemne the poore, advance the wealthy, ſuppreſſe the painefull*, and if any one, making a conſcience to diſcharge his duty, doth ſeeme to exceed the reſt in paines, hee ſhall bee the onely mocke amongſt the reſt; and as the Poet ſaith,

Proud envy ſo his vertues doth deface,
It makes them foes to him they ſhould imbrace;

Cyprian. But for mine owne part, I ſhall be ever of Saint *Cyprians* minde, *Non videndum eſt quid aliqui ante nos fecerunt, ſed quid ille, qui ante omnes eſt, faciendum ſit mandavit*, we are not altogether to looke what others have done before us, or what others uſe to doe among us, but we are eſpecially to looke what he, which is before all and above all, hath commanded us to doe.

Anſelmus. And therefore, *quum periculoſa res eſt negligentia prælatorum*, ſeeing the negligence of the Miniſters is moſt dangerous; dangerous to themſelves, and dangerous to their people, as *Anſelmus* ſaith; I would adviſe every faithfull ſteward, to goe on with all diligence, like King *Therons* courſers, *that were never weary of running*, as *Pyndarus* ſpeaketh; and though hee doe ſtill continue unregarded, yet if he preach truly, and live uprightly, *merces ejus apud Deum*, he ſhall not loſe his reward; but our good God will ſurely give it him.

Pyndarus. Yet I ſay, that *this neglecting* of painefull upright men, and *the preferring* of kinſmen, allies-men, and rich men, all perhaps ignorant men, hath cauſed many a man to *ſtart* aſide, and in the height of diſcontent, to diſturbe the *peace* of the Church, to overthrow themſelves and many others.

What the neglecting of worthy men hath done.

And what ſhall become of the cauſers hereof? *Woe to him by whom offences come*, ſaith our Saviour; and I feare I may ſay, *woe to him that is the cauſe hereof*; Woe to him that *breaketh* peace, and woe to him that *cauſeth* him to breake the peace; *Nam qui præſenti pace malè utuntur, futuram pacem non habebunt*; for they that abuſe the preſent peace, ſhall never injoy the future peace, ſaith S. *Auguſtine*.

Mat. 18.7.

And therefore to conclude this point, let us abandon *pride*, covetouſneſſe, and contempt one towards another; and let us live in *love* and peace; *for we be brethren*; and as *Melanction* ſaith,

Melanction in Epigram.

Sit procul à Chriſti diſcordia ſæva Miniſtris,
Namque Deus poterit non niſi pace coli;

Let cruell *diſcords* and diſſentions be farre from us, for the God of *peace* can never be ſerved but by the Miniſters of peace; for if we doe *deſpiſe* this peace, we may feare that we, *qui prius ex non populo populus, & ex non gente gens facti fueramus*, Which heretofore of no people were made a people, ſhall yet againe be in that danger, of a great people to become no people, *& in veterem illum ſtatum redire, in quo eramus, cum in unum nomen ordinemque non conveniſſemus*, and to returne to that ancient ſtate, wherein we were, becauſe we cannot agree together, ſaith that excellent man *Gregory Nazianzen*.

Nazianz. Orat. 3. in princip. f. 71.

2 Betweene the Miniſters and the people.

Secondly, that peace may bee preſerved betwixt *the ſhepheard and his flocke*, wee ſhould remember, that no good can be there where they are at variance.

How the people deale with their preachers.

I confeſſe, the cauſe hereof may be *ſometimes* in our ſelves, when wee are either *too criticke* and captious in our pulpits, or *too litigious* in our converſations; but I feare me it is *moſt commonly* in our people, when they are *too contemptuous* of our callings, too *injurious* to our perſons, and eſpecially *too envious* of our maintenance, deſpiſing *us* and denying our *due*, that it were as eaſie to

draw

draw *sanguinem ex silice*, bloud out of a flint-stone, as to get our right out of their hands, if by any meanes they can defraud us of it; for as *Iannes and Iambres resisted Moses, Iesabel* persecuted *Elias*, and *Alexander the copper-smith did much hurt unto* S. *Paul*, though S. *Paul* did none to him, so I feare we want not such in these our daies to vexe and molest the poore Ministers of Iesus Christ.

Exod 7.11. 1 Reg 19.2. 2 Tim.4.14.

But for the quenching of this *fire*, and the abating of all *heat* betwixt the Pastor and his people,

1. Let us that are Ministers, *live uprightly, preach sincerely, reprove friendly*, and shew our selves in *charity* with all, *bitter* to none, that they *which speake evill of us, by seeing our good works, may glorifie our Father which is in heaven.*

1 What the Preachers should doe. 2 Tim.4.5.

2. Let all the people know, that it is the meere *subtilty* and *policy of Satan*, to set them on against their Preachers, onely to *hinder* the work of our *ministery*, and to *increase* their owne *iniquity*; for *he that despiseth us, despiseth Christ himselfe*; and therefore the Apostle saith, that the people *should know them that labour amongst them, and account them worthy of double honour*, and *have them in singular respect, even for their work sake*, and indeed for their own sake, that they may reape the more good by them, and be partakers of the fruits of their labours.

2 What the people should do. 2 Thes.2.12. Satan laugheth to see the Preacher and people at variance. Luke 10.16. 2 Thes.5.13.

And thus I have shewed the *causes of dissention* among brethren in every place, in every house, in every meeting, in every city, in every kingdome, in every Church, in every parish; the causes (I say) that makes poore peace, with *Lazarus*, to lie *without the doores*, and with the Angels that came to *Sodome, in the streets*, and then to wander, like *Cain*, as a vagabond upon *the face of the earth*, and to be contemned in every place: And I have likewise shewed the *meanes to retaine peace* among all sorts of men, and to *banish* all the seditious enemies of peace from every place; God give us grace *to shun discords* and dissentions, and to *imbrace unity* and peace, that *the God of peace may be with us*: And so much for the meanes to procure peace among men.

Peace, like a pilgrim, received of none. Luke 16.20. Gen.19.

3. That every man may find *peace* within himselfe, that is, peace of *mind*, peace of conscience, three things must be performed.

3 The meanes to preserve peace of conscience, three.

For
1. *All sin must be banished.*
2. *All crosses must be sweetned.*
3. *All vanities must be contemned.*

1. *Sinne* hath a finger against *every kind of peace*, and especially against this *internall peace* of mind; sinne is the *chiefest captaine*, that makes this domesticke and civill war within our breasts: And sin is the only cause, that *the flesh rebelleth against the spirit, and the spirit against the flesh, & sic peccatum, quod posuit nos contrarios Deo, facit nos nobis-ipsis graves*; and so sinne, that made us afore enemies unto God, doth now make us enemies unto our selves.

1 To banish sin, Gal.5.17. *Bern. in festo omn. sanct. ser.3. 297.*

And therefore, as an angry swelling sore can *never leave aking* while the thorn is rotting within it, so our conscience can *never be pacified*, untill our sinnes be *quite banished*: for as the Poet saith,

Our conscience will either comfort us or torment us continually. *Ovid Past.1.1.*

Conscia mens, ut cuiq; sua est, ita concipit intra
Pectora, pro factis spemq; metumq; suis.

A mans conscience will either *excuse him, or accuse him* for every fact, and will bring him, either an exceeding joy, or most hellish sorrowes *in all his actions.* *Hen quantum, miseto pœna mens conscia donat. Lucan.4.7.*

And we must not think that this is onely to be understood of *the greater sinnes*, or enormous offences, but even of the *least* sinnes it must also be understood; for, *cursed is every one that continueth not in all things, that are written in the book of the Law, for to do them*; every sinne brings a curse; and therefore *every sinne* wounds the conscience: and no marvell; *Nam ut sagitta leviter volat, tamen graviter vulnerat*, for as an arrow *flieth smoothly*, and is scarce seene in the ayre as it passeth, yet it *wounds deadly* when it hitteth, saith S. *Bernard*; even so sinne that seemes little or nothing, while it is in *acting*, will wound the conscience deeply, when it is *considered* and examined.

Gal.3.10. Least sinnes to be avoided. *Bernard.*

And therefore, *Noli despicere peccata tua quia parva, nam & pluviarum guttæ parvæ sunt, &c.* Do not thou grow careleſſe of thy ſelfe, becauſe thy ſins are but ſmall, or but veniall ſins, as thou thinkeſt; for thou ſeeſt the *drops of raine* are but ſmall, and yet they were able *to drowne the world*, and are continually able *to fill the boundleſſe Ocean*; and the ſinne of *Adam* did ſeem but ſmall, *to eat but an apple*, and yet it was able to condemne *the whole race of mankind*; even ſo thy ſinnes, that in thy thoughts are ſo ſmall, will be ſufficient, if thou doeſt not baniſh them, to wound thy conſcience here, and to condemne thee for ever hereafter; for our Saviour tels us, that *for every idle word, we ſhall give an account at the laſt day*: O then beloved, *væ peccatis hominum*, wo be to thoſe ſinnes, that we cuſtomarily *drink like water*, and do ſo uſually and ſo commonly commit without remorſe.

Gen.9.23.

Gen.3.6.

Mat.12.36.

Aug. in Enchirid.

But if we would avoid *the griping conſcience* here, and *the worme that never dieth* hereafter, let us make *a conſcience* of committing the leaſt ſinne: *Nam haud citò progreditur ad majora peccata, qui parva reformidat*; for he will not eaſily commit the *greater* ſinnes, that doth loath and deteſt the *leſſer* ſinnes.

2 How we ſhould behave our ſelves in afflictions.

2. Croſſes and afflictions do *diſturbe the peace*, and diſquiet the minds of many men, and cauſe them *to live in perpetuall diſcontent*: And therefore we muſt ſeeke to *avoid* them, or at leaſt, *to ſweeten* them, if we muſt needs indure them; and for the *ſweetning* of their bitterneſſe, or the allaying of their violence, I know no better means, than

1 To looke for afflictions.

1. *To expect them before they come*, that we may be prepared for their comming; for *tela præviſa minus nocent*, they will die, with the *Cockatrice*, if we ſee them firſt, but if they come like a ſhower *unexpected*, they will prove the more *violent*, and be like *an armed man, againſt whom there is no reſiſtance*; And therfore we ſhould ever remember, that

1 As we are men.

1. As men, we are *to looke for our part of afflictions*; for what is the life of man, but *interminabilis labor*, like the continuall tumbling *of Siſiphus ſtone*, or like King *Danaus daughters*, that were injoyned to fill the fatall tun, *from which the waters ſtill ran out*; and therefore *Iob* indefinitely ſaith, *Man that is borne of a woman hath but a ſhort time to live, and is full of miſeries.*

Iob 14.1.

2 As we are Chriſtian men. Mat.10.16.

2. As Chriſtian men, we are *to expect more than any other*, for our Saviour told us, that *we ſhould be ſent as ſheepe into the midſt of wolves*, and ſhould be hated of all men for his names ſake; and S. *Paul* tels us, *that we muſt through many tribulations and afflictions enter into the kingdome of heaven*; And S. *Auguſtine* ſaith, *cum ceperis in Chriſto piè vivere ingrederis torcular, præparato ad preſſuram*, when thou beginneſt to live godly in Chriſt Ieſus, thou entreſt into a wine-preſſe, prepare thy ſelfe to be preſſed, yea and to be oppreſſed too by this wicked world; all this is told us, that *we ſhould not thinke it ſtrange, when afflictions come upon us*, but ſhould rather, with S. *Paul*, expect them *to wait for us in every place.*

Chriſtians more ſubject to afflictions than any other men.

3 To conſider whence afflictions come. Iob 1.21.

2. When they come, *to conſider from whence they come*, even from the hand of God, as *Iob* ſheweth; for when he had loſt all that he had, he ſaid, *the Lord hath given it, and the Lord hath taken it, bleſſed be the name of the Lord.*

3 To conſider for what end they are ſent.

3. To underſtand *to what end they are ſent*, namely, to make us *hate our ſinnes* which are the cauſe hereof, as the Prophet ſheweth, *ſurely man ſuffereth for his ſinne*, to *weane us from the world*, and *to make us long for heaven*, and to know, that *nullus alius noſter eſt finis niſi pervenire ad regnum, cujus nullus eſt finis*, this is our onely end, to attaine unto that kingdome which is without end. Theſe conſiderations and the like will certainly make us to beare all our croſſes *patiently*, and in all afflictions to reſt our ſelves moſt contentedly, yea and *to count it all joy when we fall into diverſe temptations*, that is, *probationis non ſeductionis*, into thoſe temptations, that are from God for our triall, as was that of *Abrahams*, but not into thoſe, that are from Satan, for our deſtruction, as are all wicked ſuggeſtions.

Iam.1.2.

3. The

3. The vanities of this world do ſo *bewitch the minds of many men*, that they can have no peace nor quietneſſe in the world, but do *riſe up early, and go late to bed, and eat the bread of carefulneſſe*, and all to hunt after the wealth, the dignities and the vanities of this world: And ſo *man diſquieteth himſelfe in vaine, heaping up riches, and cannot tell who ſhall gather them*; that is, vanities and vexations muſt go together, as *Salomon* by his own experience hath obſerved.

3 Not too eagerly to hunt after worldly vanities. Pſal. 127.3.

Pſal. 39.6.

And therefore if we would *avoid vexations*, and enjoy peace of mind, we muſt not *hunt* too greedily after the wealth and vanities of this world, but *we muſt* rather *reſt our ſelves contented* with that little portion that God hath given us: And we know that a very little will ſerve our turne, *food and raiment*, ſaith the Apoſtle, μὴ δίψαν μὴ πεῖναν, not to thirſt, not to ſtarve, ſaith *Gregory Nazianzen*. *Nam cibus & potus ſunt divitiæ Chriſtianorum*; for meat and drink ſhould be all the riches that Chriſtians ſhould care for, ſaith S. *Hierom*; and, having this, *we ſhould be content*, ſaith the Apoſtle.

What a little thing will content nature.

Hierom. in Epiſt. 1 Tim. 6, 8.

And indeed, we find that many of the very Heathens thought that enough, and ſought no more; For

——*contentus honeſto*
Fabritius parvo ſpernebat munera regum,
Sudabatq; gravi Conſul Serranus aratro,
Et caſa pugnaces Curios anguſta tenebat.

Claud. lib. 1. in Ruffin.

Fabritius, Serranus, and the moſt valiant *Curio's* deſpiſed all the wealth and riches of this world, and were very well contented with that little means which they had honeſtly gotten; and the Poet ſaith of this *contemning* of vanities, and ſatisfying our ſelves with a little,

ô munera nondum
Intellecta Deum——

Idem Claud.

They are ſuch gifts of the gods, as that no man could yet well underſtand the ſweetneſſe and the excellencies thereof; And therefore we ſhould *deſpiſe* theſe worldly vanities, and never place our *felicities* therein; and to the end we may be wained from them, *we ſhould delight our ſelves in the Lord, and taſte and ſee how ſweet he is*, (as the Prophet *David* ſpeaketh) and then no doubt, but the ſoule would be ſo delighted with that unſpeakable ſweetneſſe, *Ut ſupra ſe elata ad ſe-ipſam relabi dedignaretur*, that it would never more delight it ſelf in any thing, no nor in it ſelfe, but onely in God himſelfe, where it ſhould have the *fulneſſe of all peace and happineſſe*. And ſo you ſee the means to attaine unto perfect peace.

Pſal. 34.8.

Aug. in Solliloq.

And thus I have ſhewed thee, O man, *quid ſit bonum*, the *goodneſſe* both *of grace and peace*, the two chiefeſt things that can be named. It reſteth that I ſhould ſpeake of that which is *majus & magis bonum*, farre more excellently good every way, that is, of the *authour* and giver both of grace and peace; For *Quicquid efficit tale, illud ipſum eſt magis tale*, if grace and peace be ſo good, O then how good, and how *vnſpeakably excellent is that tree*, from whence theſe fruits do grow, and *that fountaine of living waters*, from whence theſe bleſſings do flow? that is, *God our Father, and our Lord Ieſus Chriſt*.

The

The third part.

From God our Father, and our Lord Iesus Christ.

CHAP. I.

To know God and our selves; of our owne insufficiency; and Gods all-sufficiency; he is the Authour of all spirituall and temporall blessings; and the foure-fold lesson that this doctrine teacheth us.

IN these words the blessed Apostle setteth downe two especiall things to be observed.

1. *The Authour of these blessings is expressed.*
2. *The same Authour is more fully described.*

1. The ancient learned Heathens did so much urge that elegant apothegme, γνῶθι σεαυτὸν, *Know thy selfe*, and received the same with so great applause and consent, that *Amphictiones* caused the same to be ingraven upon the doore-posts of the Temple of *Delphos*; because it seemed to warne every mortall man both of his good and evill.

Gryneus in praefatione in Irenaeum. All wisdome consisteth in the knowledge of God and of our selves.

But nature is so farre unable to teach us *to know our selves*, that indeed it teacheth us altogether *to forget our selves*; for the true knowledge of our selves teacheth us the *insufficiency*, the meanenesse and the basenesse of our selves, *to pull downe all pride*, and to teach us *all humility*: But nature alone can never do this; for when we see the *excellency* of mans nature above all other creatures, *he of all other indued with a reasonable soule*, adorned with excellent vertues, and beautified both in body and mind above all other creatures whatsoever, he is so far from humility, that *he is puffed up with pride and haughtinesse*.

Salust. lib. 1. What nature sheweth us to bee

And therefore we joyne another apothegme, that is of such affinity with the former, that the one cannot be well known of us without the other, to be learned of all Christians, γνῶθι τὸν Θεὸν. *Know God*; For both must be knowne, or neither can be knowne; and therefore a certaine *Indian Gymnosophist*, comming to *Athens* to discourse with *Socrates* about the study of wisdome, and having asked him *how a man might become wise*, and *Socrates* having answered, *by considering how a man should rightly live*, he somwhat smiling thereat, answered with that elegant sentence, μὴ δῆσο δαί τινα τὰ ἀνθρώπινα καταδεῖν ἀγνοῶντα γε τὰ θεῖα, no man can truly learne to know *humane* things, that is ignorant of *divine* things.

Euseb de preparat. Evang. The Indian Gymnosophist.

Divinity teacheth us to know our selves.

For to what tendeth the knowledge of *man*, and of all the *vertues* and excellencies of man, if he knoweth not *God to be the Authour of all these excellencies?* It puffes him up with pride, (as I said before) but when he seeth that although they be in him, yet they are *not from himselfe*, but *from God*, then *it casteth downe every high thing that exalteth it selfe against the knowledge of God, and bringeth into captivity all imaginations unto the obedience of Christ*; and so from the knowledge of *God* he comes truly to know *himselfe*, and to understand that he hath *all good* from God, and nothing from himselfe; and therefore seeing that in these two things, *grace and peace*, are contained all *happinesse*, all blessings, and all good things (as I shewed before) and that these do proceed, *not from our selves*, but *from God the Father, and our Lord Iesus Christ*, it teacheth us these two especiall things.

2 Cor. 10. 5.

1. *Our*

We are taught hereby two things.
1 Our insufficiencie.

§1. *Our owne insufficiency.*
§2. *Gods all-sufficiency.*

1. Our *insufficiency* is hereby sufficiently shewed, that from our selves we have *neither grace nor peace.*

1 No grace from our selves.
2 Cor 3.5.

1. No grace; for *we are not sufficient to thinke a good thought*; this is the least measure of grace; for there be seven degrees of that which is good, that is,

Seven degrees of good.

1. *To thinke a good thought.*
2. *To know what is good.*
3. *To will what is good.*
4. *To speake what is good.*
5. *To begin to do good.*
6. *To do what is good.*
7. *To persevere in what is good.*

Of all these, we find not one from our selves; for to proceed backward,

Not the least degree of goodnesse from our selves.
Phil 1.6.
1 Not to continue in good
2 Not to do any good.
Rom.7.18.

1. We cannot *continue* in good, but *God, which began a good worke in us, he must perfect it*, or els, though we do stand, yet are we sure to fall.

2. We can *doe* nothing that is good; for though *to will should be present with me*, yet *bonum perficere non invenio*, I find no means to performe it, saith the Apostle: And therefore *Homer* and other Heathen writers, that relate the stories of the bravest Heroicks of the world, do shew, that although they were indued *with most valiant minds*, and their minds with *heroicke resolutions*, yet that they could bring no *great* good, nor any *singular* exploit to passe, unlesse the *gods gave them power to effect the same*: And so our Saviour sheweth, *Sine me nil potestis facere*, without me you can do nothing: And the Prophet *Esay* confesseth, that it is the *Lord which hath wrought all our workes for us*, or *in us*, as the vulgar Latine hath it.

The learned Heathens confesse this truth.

Ioh.15 5.

Esa 26.12.

3. We cannot *begin* any thing that is good; for *it is God that doth begin a good worke in us*, saith the Apostle.

3 Not to begin any good.
Phil.1.6.

4. We cannot *speake* any thing that is good; for *non vos estis qui loquimini*, it is not you that speake; and therfore though a man should purpose a good speech in his heart, yet the *answer of the tongue commeth from the Lord.*

4 Not to speake any good.
Mat 10.20.
Pro.16.1.

5. We cannot *will* any thing that is good; for *it is God that worketh in you both the will and the deed*, saith the Apostle.

5 Not to will good.
Phil 2.13.

6. We cannot *understand* any good thing; for *the naturall man understandeth not the things of the Spirit of God.*

6 Not to understand good.
1 Cor 2.14.

7. We cannot so much as *thinke* any thing that is good; for *the Lord knoweth the thoughts of men, that they are vaine, and that continually*: and therefore S. *Augustine* doth well observe, that our Saviour doth not say, *Sine me nil magnum aut difficile*, without me you can do no great matter, but *without me you can do nothing*, that is, not the *least*, not the *lowest*, no not any degree of good.

7 Not to think any good.
Gen.8.5.
Augu in Ioh. 13.

Yea, this is not only to be understood of a meere *naturall man*, but even of the *best regenerate men*; for after that the Apostle had asked the question; τὸς πρὸς ταῦτα ἱκανός? *Who is sufficient for these things?* He answereth of himselfe, and of the rest of the Apostles; *Not we*; because *of our selves we are not able to thinke a good thought*; and so our Saviour spake unto his Disciples and followers, that *they could do nothing without him*; and therefore it must needs follow, that others could do nothing indeed without him: And so you see that the *best* of us cannot be the *authours* of the least measure of grace, not so much as a graine of mustard-seed.

The regenerate of themselves can do nothing.
2 Cor.2.16.

2 Cor 3.5.

Ioh.15 5.

2. As man cannot be the authour of any *grace*, so nor of *peace*, nor of any *kind* of peace; for

2 Man can effect no peace.

1. Being *fallen* away from God, he could never *reconcile* himselfe to God againe; *debuit quidem, sed non potuit*; he ought indeed, saith S. *Bernard*, but he could not do it; all the *wit* of man could never devise the meanes, nor all his *power* could ever effect it.

1 No peace with God.

2. Being at *war* with God, he could never work his *peace* with man; for *the*

2 No peace with man.

strongest

Eccles.9.11. *strongest doth not alwaies carie away the battell*; but it is the Lord that giveth the *victory* to whom he pleaseth.

3 No peace with himselfe. 3. Being unable to make *outward* peace with men, he is farre more unable to work any *inward* peace with his own soule; for *the spirit of a man can beare his infirmities, but a wounded spirit who can beare?* and therefore *Ajax* could indure all the brunts of *forraigne* foes, but his own *discontented* mind he could not beare, nor reconcile himselfe unto himselfe; but, as the Poet saith,

Pro.18.14.

Ovid. Metam. l.13. *Hectora qui solus, qui ferrum ignemq́, Iovemq́,*
Sustinuit toties, unam non sustinet iram,
Invictumq́, virum vicit dolor ——
He who alone, *Iove*, *Hector*, sword and fire
So oft sustain'd; yeelds to one brunt of ire,
The unconquered sorrow conquers——

And so you see mans *insufficiency*, in that he can be the authour neither of grace nor peace. And

Rom.3.27. This first point may serve *to exclude our boasting*, and to teach us *true humility*, to say with *Iacob*, *I am not worthy of the least of thy blessings*; with *Iohn Baptist*, *I am not worthy to untie the lachet of thy shooe*; with *Paul*, *I am not worthy to be called an Apostle*; with the Centurion, *I am not worthy that thou shouldest come under my roofe*; and with the Prodigall child, *I am not worthy to be called thy sonne*; *Hoc enim piarum mentium est, nihil sibi tribuere*; for it is the part of godly minds, to attribute nothing unto themselves, but to ascribe all unto God, because all is from God, saith S. *Augustine*; *Et non est dignus peccator pane quo vescitur, nec lumine cœli quo illuminatur*, and the sinner is not worthy of the bread wherewith he is fed, nor of the light of heaven wherewith he is inlightened.

Gen.32.10. Mat.3.11. 1 Cor.15.9. Mat.8.8. Luke 15.21.

That we should not ascribe any goodnesse to our selves. And therefore *it is dangerous to ascribe too little to the goodnesse of God*; for that is to rob him of his glory, *which he will not give unto another*; but there is no danger at all to ascribe *too little unto our selves*, because we can never ascribe so little unto our selves, as is due unto us; for that nothing which is good is of our selves, but all from the goodnesse of God: And therefore *let not the wise man boast of his wisdome, nor the strong man of his strength, nor any man in any thing that he hath*; but *let every man rejoyce in this, that he understandeth the Lord*, and knoweth that himselfe hath nothing, but what he received from the Lord, as the Apostle teacheth.

Isa.42.8. Ier.9.24. 1 Cor.4.7.

2 Gods all-sufficiency. 2. Gods *all-sufficiency* is hereby seen, in that he is the Authour both *of grace and peace*. For

1 He is the Authour of grace. *Reynerius in tit. gratia.* 1. The Schoolemen say, that nothing in the world can be the *efficient cause of grace*, but *only God*; for that *grace* doth *change* the mind, and the will of the reasonable creature, and *prepare* the same, that it may will that which is good; but *nothing in the world can effectually change the will of man, but he that made the will*; and therefore if there be any *aptnesse* or preparation in man for the receiving of grace, that very *aptitude* is through the *helpe of grace*; for no man commeth to me, *unlesse my Father draw him*, saith our Saviour; that is, no man hath any *vertue* or ability in himselfe to come to me, but only by the *helpe* of those graces that my Father gives him; for that *every good giving and every perfect gift is from above, and commeth downe from the Father of lights.*

Our aptnesse to receive grace is from grace. Ioh.6.44. Iam.1.17.

All the good we have are gifts from God. And therefore though the Heathens, out of their *ignorance* called *their vertues* and good qualities, which they had, ἕξεις, of having, as though they had them *from themselves*; yet we, that are better instructed in Gods truth, do call them δόσεις, and δωρήματα, gifts from God; for we say, that *no men are worthy*, but such as are *made worthy*; none *good*, but such as are *made* good, *none meet*, but such as *God the Father hath made meet to be partakers of the inheritance of the Saints in light*; because, as *John Baptist* saith, *a man can receive nothing, except it be given him from above*: and therefore we say that the very *thoughts* of our hearts, if they tend to good, are from *him that infuseth all grace immediately*, as saith *Aquinas*, that is, *From God the Father, and our Lord Iesus Christ.*

Col.1.12. Ioh.3.27. *Thom.1.2æ q.76. art.2.*

Hereby

Hereby we ſee that God gives *grace and glory*, and that he is the fountaine of all grace; and therefore

——— *Iuvat integros accedere fontes* Lucret. l. 1. p. 24.
Atq; haurire. ———

We ſhould go to the ſpring head to ſeek for grace.

Nam licet allata gratus ſit ſapor in unda
Dulciùs ex ipſo fonte bibuntur aquæ:

For there is the *ſureſt* drawing, there is the *ſweeteſt* drinke; and although the *grace of God*, before the comming of Chriſt, *quaſi in vaſe aliquo claudebatur*, was like an oyntment kept cloſe in an Alablaſter box, yet now *ut unguentum effuſum eſt*, it is like an ointment powred out; or though before it was *ut fons ſignatus*, as a fountaine locked up, yet now Ambroſe. Cant 1.3. & Cap 4.12.

——— *ut fluvialibus undis*
Extumuit torrens, fluit acrius amne perenni;

Like a violent floud-ſtreame, it floweth more generally over the face of all the earth *to renew it*, than *Noahs* floud did *to deſtroy it*: and therefore *vir bonus haurit gratiam*, every *good* man will come unto this ſpringing well to draw grace from this *fountaine* of grace, *Ideo enim lex data eſt, ut gratia quæreretur, & gratia data eſt, ut lex impleretur*, for to this end was the Law given, that we ſhould earneſtly *ſeeke* for grace, and grace is given, that we might *keepe* and fulfill the Law. Aug. de ſpir't & lit. Why the Law was given.

2. As he is the ſole Authour of *all grace*, ſo he is the Authour of *all peace*. 2 God is the Authour of all peace

1. With himſelfe, for *he himſelfe* hath wrought our *peace* with *himſelfe*; and therefore it is called *the peace of God, which paſſeth all underſtanding*; and we pray for *that peace, which the world cannot give us*, nor any thing in the world purchaſe unto us; for *the Lord will not be pleaſed with a thouſand of rams, nor with ten thouſand rivers of oyle, nor yet with the fruits of our bodies for the ſinnes of our ſoules*; it will coſt more to redeem our ſoules than that, it muſt be the precious bloud of Ieſus Chriſt. 1 Of our peace with God. Phil 4.7. Mica 6.7.

2. It is he that worketh our peace with men, & that worketh each kind of peace among all ſorts of men; for *he maketh warres to ceaſe, he knappeth the ſpeare in ſunder, he breaketh the ſword, the ſhields and the battell, he maketh men to be of one mind in a houſe*, and ſo he maketh *peace in our borders*, peace in our houſes, peace in all places, and filleth us *with the fruits of peace*, health, wealth, and proſperity, to teach us that he is not only the Authour of *inward and ſpirituall graces*, but alſo of all *outward peace* and *temporall bleſſings*. 2 Of our Peace with men. Pſal 46.9. Pſal. 147.14.

For as the image of a Prince is ſeene as well *in a penny* as in a piece of *greater price*, ſo we may ſee the goodneſſe of God as well *in the things of this life*, as in the things that concerne *eternall life*; and therefore our Saviour teacheth us to pray, not only for the *ineſtimable* things of eternall life, *ut adveniat regnum*, that his kingdome come, but alſo for the *meaneſt* things of this mortall life, *that he would give us our daily bread*. Goodneſſe ſeene in little things.

Yet ſome have doubted, whether theſe outward temporall things be good or not; and ſome Divines have *doubted*, whether we may pray for temporall things, as *Barradius* ſheweth upon thoſe words, *All theſe things ſhall be caſt unto you*; but we are reſolved by our Saviours teſtimony, *If you that are evill can give your children good things*; for that is not only good, *quod facit bonum*, which maketh a man good, but that is alſo good, *de quo fit bonum*, whereby a man may do good, ſaith S. *Auguſtine*: and therefore, albeit *riches and honours* do not alwaies make a man good, yet becauſe a man may do alwaies good with them, we ſay *they are good*, and given only of God. Whether temporall goods be bleſſings. Mat 6.33. Luke 11.13. 1 Ioh 3. That riches are good.

And ſo they, that have *no fruits of grace*, are compelled to ſubſcribe that *the fruits of peace come from God*; for when they ſee themſelves deſtitute of them, and by all their wits are unable to procure them, then they cry out, *quis oſtendet nobis bona?* who can ſhew us any good? As if they ſhould ſay, *none* can do it, unleſſe *God* doth the ſame. Pſal 4.6.

3 Of our peace with our ſelves. Ioh.16.33.

3. It is he that worketh our peace with our ſelves; for *in me you ſhall have peace*, that is, ſuch contentment of mind, and ſuch firme reſolutions, that *neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate you from the love of God*; for I will give you that *hidden manna*, thoſe ſecret joyes and ſweet contentments, that none in the world knowes the excellencies therof, but only they that have them: and ſo we ſee that from God proceedeth all *goodneſſe*, both grace and peace, both temporall and ſpirituall bleſſings; for application then I ſay, that this ſecond point may ſerve to teach us theſe foure principall leſſons.

The former point teacheth us foure leſſons.

1. *To reprove fortune.*
2. *To condemne abuſers.*
3. *To teach us to pray.*
4. *To move us to thankefulneſſe.*

} For

1 That nothing in the world commeth by chance. *Fortuna dicitur a vortuna, quia vertit omnia, cujus ergo vertigini* φερεπτολος τύχη *a Pindaro appellatur.* Pſal.104.24.

1. Many think, that things come *cuſtomarily* unto them by chance or fortune; but the Apoſtle ſheweth that they come from *a cauſe intelligent*, even *from God the Father, and from our Lord Ieſus Chriſt*; for though God hath *ſinum facilem*, a heart eaſie to be intreated, to give us what we lack, yet hath he not *ſinum perforatum*, a careleſſe reſpect to let us take what we like; and though he *openeth his hands to fill every living thing*, yet he letteth not his bleſſings to drop through his fingers, without caring *how*, or knowing to *whom* he beſtoweth them; for as he made all things *in wiſdome*, ſo he guideth all things with *diſcretion*, and giveth his bleſſings with deliberate conſideration.

And therefore we ſhould not be like *blind Moles*, or ſenſleſſe Swine, grovelling upon the earth, to gather the acornes, that do fall from the tree, and never looke up to the tree from whence they fall; but as we have *ſurſum capita*,

Ovid. *Metam. l.1. p.7.*

Os homini ſublime dedit, cœlumq; tueri
Iuſſit, ——

Our eyes made to behold the heavens, ſo let us have *ſurſum corda*, our hearts lifted up to behold the God of heaven, and to know him to be the *Authour* and Giver both of grace and peace. For it was but a *heatheniſh* conceit to invent ſuch a goddeſſe called *fortune*; I may ſay of them as the Pſalmiſt ſaith of idols, *they that make them are like unto them, and ſo are all they that put their truſt in them*; for they that found her firſt, did paint her blind; and ſurely they are blind, that cannot ſee *all goodnes to come from God*, and from no place, no cauſe elſe, but from God; for not only the Scriptures teach the ſame, that *every good and perfect gift is from above, and commeth downe from the Father of lights*, who *ruleth the earth*, and *ſpreadeth the heavens like a curtaine*, and *cloſeth up Orion, Arcturus, the Pleiades, and all the ſtarres as under a ſignet*, and *calleth them all by their names*, who *prepareth raine for the earth, and maketh the graſſe to grow upon the mountaines*, and *greene hearbs for the uſe of men*, who *maketh his Sun to ſhine upon the good and upon the bad*, and *giveth life and breath unto all things*, and *feedeth the yong Ravens that call upon him*; but the wiſeſt among the Heathens, as *Orpheus, Homer, Menander, Pythagoras*, and above all, the *Platoniſts*, do moſt divinely teach, that all good things do proceed from God, and are given by him to whom he pleaſeth; as *Mirandula* hath collected out of their works, and ſet down the ſame at large, in his firſt booke, *de providentia Dei.*

That the name of fortune is a vaine conceit. Pſal.115.8. *Sors incerta vagatur, Fertq; refertq; vices, & habent mortalia caſum. Lucan l.2.* Iam 1.17. Iob 9.8,9. Pſal.147.8,9.

Mat.5.45. Acts 17.25. & c.14.17. *Vigilat ſemper divinus ille oculus. Iohannes p. Miranд. l.1. de provid. Dei.*

2. This ſhould condemne the *abuſers* of Gods bleſſings; for they be indeed *commendata potius quam data*, rather commended to us in truſt, than *given* to our uſe; and in that reſpect, the gifts have a threefold voice and ſalutation when they come unto us.

2 We muſt render an account for all the gifts we have received.

1 Voice. 1. *Poſſideto*, take us and enjoy us.

2 Voice. 2. *Gratias habeto*, give thanks to God for us.

3 Voice. *Antoninus in ſummi.* 3. *Rationem reddito*, be ſure thou ſhalt render an account to God, how thou haſt uſed and imployed us; for there is λόγος & δόσεος, an account to be made of all the gifts and graces that God hath given us, eſpecially, ſaith *Antoninus.*

1. *De*

1. *De bonis naturalibus*, of all naturall gifts.
2. *De donis temporalibus*, of all temporall goods.
3. *De gratijs ſpiritualibus*, of all ſpirituall graces.

An account to be given of our threefold goods.

And that not onely, *why* thou haſt *waſtfully* ſpent them, but alſo *how* or what thou haſt *honeſtly* gained by them; for

1 Of our naturall gifts.

1. God *made* thy body, *created* thy ſoule, and *adorned* them both with many excellent gifts; thy ſoule with memory, judgement, underſtanding, *&c.* thy body with beauty and comelineſſe, and ſuch like: *All are his gifts*, and doe proceed from him; and therefore he will demand *an account* how thou haſt uſed all theſe, *whether thou haſt given thy members ſervants to uncleanneſſe to commit iniquity, or unto righteouſneſſe in holineſſe*, as the Apoſtle ſpeaketh, and whether thou haſt uſed thy *underſtanding* and thy learning *in teſtimonium veri*, to further the truth, or *in adjutorium falſi*, to maintaine errours, as *Tertullian* ſpeaketh; It hath pitied my heart many times, to ſee what good parts have beene given to many men and women, and how they have *abuſed* the ſame to the diſhonour of God; women that God had made like *Angels* to be *loved*, when you behold their faces, and they made themſelves beaſtly *ſtrumpets* to be *loathed*, when you conſider their looſe and leaud conditions; and men, to whom God had given a great deale of *wit*, and their friends very good *education*, and they have turned the edge of their wit, to make *jeſtes* at goodneſſe, and to deride all *piety*, which is but *peſſimi ingenij fomes*, the unſavoury froth of ſuch an abuſed wit as will one day prove a ſufficient *teſtimony* for their condemnation, when they ſhall with many *fruitleſſe* teares wiſh that God had never given them that underſtanding; whereby they were inabled to perpetrate the greater wickedneſſe, to bring themſelves unto the greater torments.

Rom 6.19.

2 Of our temporall goods. Iob 1.21. Pſal 75.7.

2. Whatſoever *temporall* things we have, *Dominus dedit*, wee have the ſame from God; for riches, honour, and promotion, come *neither from the Eaſt, nor from the Weſt*, but it is the Lord which giveth the ſame as pleaſeth him; and therefore thou muſt give account whether thou haſt *riotouſly* ſpent them upon thy ſelfe, *as the rich glutton* did, or *niggardly* kept them for thy ſelfe, as the covetous cormorants of this world doe, or elſe *charitably* beſtowed them for the maintenance of the *Miniſtery*, and releeſe of thy *poore* diſtreſſed neighbours; *Quia non majoris eſt criminis habenti tollere, quam (quum poſſes ſuccurrere) denegare indigentibus*; For it is as great a fault to deny helpe (when thou maiſt doe it,) to the afflicted, as to take away thy neighbours goods, which is prohibited; *quia eſurientium panis eſt quem tu detines, nudorum indumentum quod tu recludis, & indigentium pecunia, quam tu in arca abſcondis*; for it is the bread of the hungry, which mouldeth in thy cupbords; it is the garment of the naked, which is moth-eaten in thy preſſes; and it is the money of the diſtreſſed, which is ruſting in thy coffers, ſaith S. *Ambroſe*.

Luk. 16.19.

Habetur in decretis.

3 Of all ſpirituall graces. 1 Cor. 12.9. & 11. 2 Cor. 6.1.

3. As theſe *naturall* and *temporall* things are given us of God, even ſo are *all ſpirituall graces*, as the Apoſtle ſheweth: And therefore *wee exhort you that ye receive not the grace of God in vaine*, but *that every man as he hath received the gift, ſhould miniſter the ſame unto another*, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ, as good diſpoſers of the manifold grace of God; and *let no man bragge* (ſaith S. *Auguſtine*) *that he hath received the good gifts and graces of God*, but *let him looke how he ſhall make his account with God*, whether he be not found like them, *qui ſanctis non ſanctè utuntur*, which doe uſe holy things unholily, as wicked *Saul*, and covetous *Balaam*, and ſuch like: Wherefore ſeeing all that we have *be gifts given of God*, and for which we muſt one day render an account *to God*, we ſhould be carefull to uſe them *to the glory of God*.

1 Pet 4.10.

3 That we ſhould ſeek for all things from God. For grace. Iames 1.5.

3. Seeing God is the ſole *Author* and giver of every good gift, it teacheth us to call *and ſue to him by prayer for every thing we want*.

1. To ſeeke *for grace*, where it may be found, that is, from God, for *if any man lacke wiſedome let him aske of God*, ſaith the Apoſtle: If any man want *grace* and ability to doe the will of God, let him pray to God with Saint *Paul* when

2 Cor. 12. 8.

he was buffeted by the meſſenger of Satan) that *hee would give him grace* and ſtrength to doe it, or elſe he ſhall never be *able* to do it.

Zach. 1. 3. Mal 3 7. Lament. 5. 21. Ier. 31. 18. Eſay 1. 16. Pſal. 51. 10.

And therefore, when he biddeth us *doe* any thing, we ſhould pray to him for *grace*, to doe it: As, when he ſaith, *turne to me, and I will turne to you*; then ſhould we preſently ſay, *convert thou us, ô Lord, and wee ſhall bee converted*; or when he ſaith, *waſh you and make you cleane*, then ſhould wee pray unto him, that *he would purge us with hyſope, and cleanſe us throughly from our ſinnes*; and ſo of all *other* graces and bleſſings, that we do want; we ſhould ſeek all from God; for he is the *giver* of all.

3 For peace.

2. To ſeeke *for peace*, and all the fruits of peace from him, which is the *God of peace*; if we want our health, meanes or maintenance, or any other temporall bleſſing, we ſhould pray to God for the ſame; for he is the ſole giver *of the things of this life*, as well as the things that concerne eternall life; For *the earth is the Lords, and all that therein is*; and therefore he diſpoſeth the ſame as pleaſeth him, *hee filleth the hungry with good things, and the rich he ſends empty away, hee lifteth up the poore out of the mire, and caſteth downe the high lookes of the proud.*

Pſal. 24. 1.

Luk. 1. 53.

The ſmalleſt things given by God.

Neither doth he onely take care to beſtow *kingdomes*, or the *greater* matters of this life, as he pleaſeth and upon whom he pleaſeth, and leave the *ſmaller* matters to others to be diſpoſed of, or to happen as they liſt; but *it is he*, even he himſelfe and none other, that *giveth* and diſpoſeth *the ſmalleſt things* as well as the *greateſt*, as I have ſufficiently proved before.

Prayer is the only thing to procure grace and peace.

And therefore, if we ſhould want the leaſt thing, even a *crum of bread*, or *a cup of cold water*, we muſt have it from God, or goe without it; Now the *onely way to obtaine* whatſoever we want, whether *grace* or *peace*, whether ſpirituall or temporall bleſſing, *is prayer*; for this is *ſitula gratiæ*, the bucket, that draweth grace from God, the fountaine of all grace; This will aſcend to heaven, and their *mandatum noſtrum peraget, quo caro noſtra pervenire nequit*, it will plead for our neceſſities, and *never depart* untill the moſt higheſt hath *granted* our requeſts: Therfore our Saviour ſaith, *aske and you ſhall have, ſeeke and you ſhall finde, knocke and it ſhall be opened unto you*, yea *whatſoever yee aske the Father in my name it ſhall be given you*: And ſo you ſee, not onely *where* all good things are to be had, from *God*, but alſo *how* they may be obtained, even by *prayer*.

Laconum precationum ſumma hæc erat, ut diȝ nihil aliud illis adderēt quam honeſta; præterea nihil: Plutarch in Lacon. Mat 7. 27. Iohn 16. 23.

4. That we ſhould be thankefull to God for all his bleſſings.

4. This ſhould moove us to *thankefullneſſe* for all the benefits that God *hath*, and *doth* daily beſtow upon us: *aske of the daies of old*, if any nation, if the *Iewes*, or any other *choſen* and peculiar people of God can paralell us, in the gifts *of grace and peace, in pure preaching*, and *peaceable government*, for ſo long a time, and ſo happy a manner as we have had? and I ſay not this to *make us proud* of Gods graces, but *to teach us to crie* out with the Pſalmiſt, *Quid retribuam*, what ſhall we render unto the Lord for all the benefits that he hath done unto us? For *they that by receiving grace doe ſeeme to be in moſt favour with God, if they be unthankefull, doe become of leaſt reckoning with God*, ſaith Saint *Bernard*; becauſe *ingratitude* is like a monſter in nature, the uglieſt and moſt unſhapen ſinne of all ſins; *& in ingratitudine nihil mali non ineſt*; and there is no evill but it is in this evill, ſaith *Cicero*. O that men would therefore *praiſe the Lord for his goodneſſe*, and ſhew the bleſſings that he beſtoweth upon the children of men: And ſo you ſee that God is the *Author* of all goodneſſe, and the ſole giver of all *grace* and *peace*, that is, of all good things, both ſpirituall and temporall.

Ingratus eſt vitandus ut diru ſcelus; nil cogitari peſtilentius poteſt; nam tellus ipſa fœdius nihil creat. Petr. Crinitus. Poemat. l. 2.

CHAP.

CHAP. II.

That God is not the Author of ſinne; ſinne how taken. Three things in ſinne; the objections anſwered. God properly not the Author of puniſhment; why we are afflicted.

AND therefore, from this point, we muſt conclude a *corollarie* moſt neceſſarie to be defended; *That God cannot be the Author of any evill*, becauſe he is the Author of all good; and this conſequent is very cleere and unanſwerable; For that Saint *Iames* tells us, *the ſame fountaine cannot ſend forth ſweet and bitter waters*; and our Saviour tells us, that a *good tree cannot bring forth bad fruits*; and therefore God, which is *ſummum bonum*, the chiefeſt good, and the *fountaine* of all goodneſſe, cannot be the *Author* of any evill.

A Corollarie from the former doctrine.

That God cannot be the Author of any evill. Iames 3.11. Mat.7.18.

Now to make this more plaine, you muſt underſtand that evill is taken two waies,

1. For the *evill of ſin*.
2. For the *evill of puniſhment*.

Evill taken two waies.

And I ſay God, *ſimply*, and in all reſpects, can be ſaid to be the Author of neither.

1. Not of ſin; For *thou art a God that hateſt wickedneſſe, neither ſhall any evill dwell with thee*, ſaith *David*; and *Habacucke* ſaith, *thou art of pure eyes and canſt not ſee evill, thou canſt not behold wickedneſſe*.

Pſal.5.4. Hab.1.13.

And reaſon it ſelfe doth confirme the ſame; For

1. That which is *ſimply* and *abſolutely good*, cannot be the *cauſe* of *any evill*; for how can it be *ſimply* good, if evill doth *any* waies proceed from it?

That God is no Author of ſin. Pſal.33.5.

But God is *ſimply* and abſolutely *good*, and *the earth is full of his goodneſſe*, ſaith the Prophet *David*; therefore hee cannot bee the *cauſe* of any evill.

But againſt this it is objected.

Object. 1. That in God, *wee live and move and have our being*, that is, every *motion* and every *action* is from God; and therefore every ſin.

Acts 17.28.

Sol. It is anſwered, that ſin may be conſidered either

1. As it is a tranſgreſſion of the Law.
2. As it is a puniſhment of former ſins.
3. As it is the cauſe of future ſins.

Rom 1.16. Sin conſidered three waies.

Now as ſin is and may be the puniſhment of former ſins, we ſay that God may will ſin, as the Apoſtle ſheweth of the Gentiles, that becauſe *they regarded not to know God*, therefore *God delivered them up to ſtrong luſts*, and vile affections *to doe thoſe things that were not convenient*; And therefore the *queſtion* is not, whether God willeth ſin *any* way, but whether he willeth ſin, as it is *ſinne*, as it is *evill*, and as it is a *breach* of his law. And

Sol. To this it is briefly anſwered, that in *every* ſin there are *three* things to be conſidered.

Three things conſidered in ſin.

1. The act.
2. The obliquity.
3. Obligation to puniſhment.

} And

1. For the *act*, we ſay, *it is from God*; for *of him, and in him, and for him are all things*, that is, as well actions or motions as ſubſtances, as *Auguſtine* ſaith.

Rom.11.36. *Aug.to.9. de grat & lib.arb.c.20.*

2. The *obliquity*, or corruption of the action, which is nothing els, but *aberratio a recto ſcopo*, a declining from the rule of Gods law, and is properly the ſin, and which in Greeke is therefore called ἁμαρτεμα or ἁμαρτία, a tranſgreſſion of the law; this is *onely from man*, and no waies from God, as from an *efficient* cauſe thereof.

The action, and the obliquity of the action two different things.

Neither ſhould this ſeeme ſtrang to any man, that, in the ſelfe ſame ſinnefull action, we conſider the *act* and the *obliquity* of the act, and doe affirme the *one* to be from *God*, and therefore *good*, and the *other* from our *ſelves*, and therefore *evill*; for howſoever the *obliquity* doth alwaies *reſide* in the act, as privation in a ſubject; yet they be *two* diſtinct things, and may *in our underſtandings admit a ſeparation of the one from the other*: And the *action* muſt needs be good; or elſe the *obliquity* could not ſubſiſt; for *ſinne* hath not any being *in rerum natura*, if we conſider it *ſimply in it ſelfe*, but as it is *ſubſiſtent* in ſome *ſubject* that is *good*, as the Philoſophers doe moſt truly affirme.

Evill cannot ſubſiſt but in good.

Every being good

And therefore we ſay, that there is *no being*, nothing that doth *ſubſiſt in rerum natura*, whether it be a ſubſtance, or an action, that can be *ſo evill*, but that it is alſo *good*; but in divers reſpects; as, *evill* in regard of the *privation* of *good*, and *good* in regard of the *ſubject* wherein this privation of good doth inhere.

Rom 6 23.

3. For the *guilt* or obligation to puniſhment, whereof Saint *Paul* ſaith, *the wages of ſinne is death*; this is from the *juſtice* of God; which requireth, that every one ſhould have what he *deſerveth*; and this *guilt* is called *ſinne*, becauſe it is through ſinne; and in this reſpect God is ſaid to forgive *ſinne*, that is, to pardon the *guilt*, to cancell the *obligation*, and to remit the *puniſhment* thereof; and ſo he may be ſaid to *will* ſinne, when he will not *forgive* the puniſhment, but ſtill hold us *guilty*, as hee doth thoſe that take his name in vaine.

Mat. 6 12.

And ſo you ſee, that although every *action* is from God, yet the *ſin* and the *obliquity* of the action is from man.

Ob. But then againe it is objected, that God *knoweth* we will commit the *ſin*, when we do commit the *act*, and he knew *Adam* would ſinne, when he created *Adam*; and therefore he ſhould either *hinder* us to ſin, or *not complaine* that wee do ſin.

The knowledge of God, that man will ſinne, is not the cauſe that he doth ſin.

Sol. I anſwer, that *knowledge*, being *a meere conceiving of a thing* (which is a thing proper to the underſtanding, and not to the will) cannot *worke* any thing *outwardly*; and therefore cannot be the *cauſe* of *any thing*; for *I know* that an old man muſt needs die, and that a rotten houſe will ſoone fall, if it be not re-edified; and yet *I am the cauſe of neither*; even ſo, *Deus nos peccatores noſcit, ſed non facit*, God knoweth, that we will ſin, but he doth not cauſe us to ſin, ſaith S. *Auguſtine*.

Aug l 7. de anima

God ſuffereth nothing againſt his will.

And I confeſſe, that God can as eaſily *hinder* ſin, as to *ſuffer* ſin to be committed, and he could as eaſily have hindered *Adam* to have ſinned, as to *forgive* him when he had ſinned; for we muſt not thinke that God *ſuffereth* ſinne *againſt his will*, becauſe he cannot hinder it, for that doth derogate from the *power* of God, but upon *juſt reaſons* and for many *excellent cauſes*, he made man ſo, that he might either ſtand or fall.

Why God made man mutable. 1 Reaſon.

1. To ſhew a *difference* betwixt the *Creator* and the *creature*, for immutability is proper only unto God; and therefore he made all *intelligible creatures*, both men and Angels, ſo, that they might either ſtand or fall.

2 Reaſon.

2. That they might be the more *praiſe-worthy*, if they did ſtand, or moſt *juſtly* condemned if they did fall; *Nam ſi Diabolus ſeductionis poteſtatem non accepiſſet, homo probationis mercedem non recipiſſet*; for if the Divell had not received *power* to tempt us, and man that *liberty* of will, either to have yeelded or reſiſted, then man could not have had the *reward* of his reſiſtance, or the *reproofe* of his deficiencie, ſaith Saint *Chryſoſtome*: And ſo you ſee the reaſons why God made man ſo, that he might either ſtand or fall: And there be many reaſons why he ſuffered him, and doth ſuffer all others, to fall into ſins: Among which I find theſe three reaſons chiefly alledged.

Chryſ oper. imperfect. ho. 55.

Why God ſuffered *Adam* and all the ſons of *Adam* to fall.

1. For the *declaration* of his *juſtice*, in the puniſhing of all ſins.

2. For the *manifeſtation* of his *mercies*, in the pardoning of many ſins.

3. For the *ſuppreſſion* of our pride, and the *declaration* of our weake and miſerable eſtate, that without his eſpeciall grace, we cannot keep and preſerve our ſelves from any ſin.

Ob. But

Ob. But yet further it will be objected, that the Scripture ſeems plainely to attribute the very ſin unto God, as *the Lord turned the hearts of the Egyptians, that they ſhould hate his people, and deale untruly with his ſervants*, that he *hardned the heart of Pharaoh*, and the *heart of Eglon*, and ſuch like.

Pſal. 105.

Sol. I anſwer: that in every ſinfull act there are *three* concurring agents to be conſidered: and the act is aſcribed ſomtimes to the *one*, and ſomtimes to the *other*, but ever in a different reſpect. As

Exod. 7 3. Iudg 3.12.

How a ſinfull act is aſcribed to God, to the Divel, and to man.

1. It is aſcribed to God, as the *Authour*, by whom we receive *power to do every action and motion*; and as the *voluntary ſufferer* of the *obliquity* or pravity of the action, for the reaſons above ſhewed; and thus God is ſaid *to harden the heart of the wicked*, or to *deliver them to vile affections*, *Non malum efficiendo, ſed gratiam denegando*; Not by effecting the evill, but by giving man that power, and *ſuffering man* by that power to do the evill, and by *denying his grace* to hinder and prevent that evill.

1 How to God. Pſal 81.13. Rem. 1. *Aug. tom. 7. de gratia & lib. arbit. cap. 20.*

2. It is aſcribed to Satan, as the *inticer and ſuggeſter* of man, to the *pravity* of each action and motion; and ſo Satan is ſaid *to have moved David to number Iſrael*; to have *filled the heart of Ananias*; and to have *blinded the eyes of the wicked*; not by *giving* any *power* to do any action or motion (for that is only from God) but by *inticing* man, *à directo ſcopo aberrare*, to paſſe the preſcribed bounds, and ſo to pervert and corrupt every action.

2 How to Satan. 1 Chron. 21. 1. 2 Cor. 4.4. Acts 5.3.

Tullius in parad.

3. It is aſcribed to man, *as the next authour* of the action, and the ſole doer of the ſin, by *averting* from the right ſcope, and *yeelding* to the inticement of Satan, to deprave and corrupt the action: and ſo *Pharaoh is ſaid to have hardned his owne heart*, and all the wicked are ſaid *to walke in their owne wayes, and according to the luſts of their owne hearts*: And therefore all ſinnes are *properly* the works of men, not of God, nor of Satan, but of men; becauſe they are the *next* agents and immediate authours of the ſame.

3 How to man. Exod. 7. 22. & c. 8. 16. Gen. 6.5. Pſal. 81.

Obiect. Laſtly, it is objected, that *he commanded Abraham to ſacrifice his ſonne*, and bade the Iſraelites *to rob the Egyptians*, and *willed the death of his owne Sonne*, &c. But all theſe are ſinnes, therefore ſinnes proceed from him.

Gen. 22.2. Exod. 11.2.

Sol. I anſwer; that whatſoever God commandeth us to do, to do the ſame is no ſin; for ſin is the tranſgreſſing of his commandement.

Whatſoever God would have done is no ſin.

And yet for the fuller underſtanding of this point, viz. *the doing of that thing, which God willeth*, or *commandeth*, I ſay, that in ſome it may be a ſin, in others no ſin; For

It is not enough for us *to do what he biddeth*, but we muſt be ſure to do it *in that very manner that he preſcribeth*, and to that very *end* which he intendeth; *Quia modus & finis actionis conſtituunt actionem*, becauſe the *manner* and the *end* of an action, do make the action good or bad.

The manner of doing, and the end of actions, do make them either good or evill.

And therefore I ſay, that if *Abraham* had killed his ſonne, meerly becauſe he would obey God, and fulfill his will in all particular reſpects, he had not ſinned: Nor yet the Iewes in crucifying the Sonne of God (whereof the other was a type and figure) if they had done the ſame, *onely to fulfill the will of God*; and in the ſame *manner*, and to the ſame *end*, as God had decreed the ſame; but they did not ſo, therefore they ſinned; for God gave him *out of the depth of his love*, to die for us, that we might be redeemed by him; but they put him to death *out of the depth of their malice*, and envy againſt him; and therefore the ſame act of crucifying Chriſt, *was no ſinne*, as it was *decreed by God*, but a moſt *grievous ſinne*, as it was *committed by them*: And ſo you ſee that God, which is the Authour of *grace* and goodneſſe, cannot be the authour of the evill of *ſinne* and wickedneſſe.

2. As he cannot be the authour of the evill of *ſinne*, becauſe he is the Authour of *grace*; ſo can he not be the authour of the evill of *puniſhment*, becauſe he is the Authour of *peace*; for *peace* is a ſweet harmony and conſent of all things in their due order, without any manner of diſtraction or divulſion; but *puniſhments* are

2 That God is not properly the authour of any puniſhment. Peace what it is.

Punishment, what it is.

the distracting and disturbing of the quiet dispositions of things contrary to their naturall inclinations: And therefore I say, that God cannot *properly* be said to be the authour of the evill of punishment.

But for the better understanding of this point, I desire you to consider, that this evill of punishment may be taken two wayes.

Evill of punishment taken two wayes.

1. *As it is evill, and a dissolution of the creature.*
2. *As it tendeth to good, either in respect of* { 1. *Man.* 2. *God.*

1 As it tendeth to the dissolution of the creature. Ezek 33.11. Wisdome 1.14.

1. In the *first sense* I say, God *cannot* be said to be *authour of this evill*; for he *desireth not the death of a sinner, because he made all things, that they might have their being, Et quia omne agens agit sibi simile*, and because every agent worketh an effect like unto himselfe; therefore God *properly* worketh the *happinesse*, and not the *misery*, the salvation, and not the destruction of his creatures.

2 As it tendeth to good. 1 To man. The manifold good of afflictions in three things.

2. I say, that the evill of *punishment* may tend to good, and that

1. In respect of man, and this likewise many wayes, but especially these three wayes.

1. *To make him loath his sinnes, and forsake them.*
2. *To make him weary of the world, and despise it.*
3. *To make him long for Christ, and desire him.*

} For

1 To make him loath his sins. Psal 119.67. Verse 71.

1. As the *correction* of a child makes him leave his faults, so the *afflictions* of the godly make them forsake their sinnes; for, *Before I was corrected, I went wrong*, (saith the Prophet *David*) *but now I have learned to keepe thy commandements*: And therefore, *It is good for me that I have been in trouble, that I might learne to keep thy commandements*; God therefore may and doth send afflictions, that they may *hedge in* the waies of men, and so keep them in the paths of his commandements: And so the Prophet saith, *I will hedge up thy wayes with thornes*, that is, afflictions, that they may hinder thee from stepping aside, out of the right way.

Hos. 2.6.

2 To make him weary of all vanities.

2. Our soules are glued upon the *vanities* of this world; and therefore, as the mother putteth *aloes or mustard*, or some like bitter things *upon her teats*, when she would *weane her child*, that is so fond of her breasts: so doth God *annoint the vanities* of this world, with the bitter *ointment* of *afflictions*, that we might be even weary of the same.

3 To make us long for heaven.

3. He sendeth *afflictions* not only to make us loath our *sinnes*, and waxe weary of the *world*, but also to make us *long for grace*; and *seeke* to him for *peace*, that we may be freed from these miseries; *Nam mala quæ nos hic premunt, ad Deum nos ire compellunt*; for the *miseries* of this world make us long for the *happinesse* of the heavenly kingdome, saith S. *Gregory*.

Greg. in Moral.

Afflictions like physicall potions. Heb. 12.10.

And so, in this respect, God may be said to be the *authour* of afflictions and punishments, as they tend to this good, *to chasten us for our profit, that we may be partakers of his holinesse*, as the Apostle speaketh; for thus they are like unto the bitter *potions* of physick, good, because necessary for some good end; otherwise *bonum necessarium extra terminos necessitatis non est bonum*, a necessary good is not good, but for necessities sake; so is *physicke* to procure the *health of our bodies*, and so *afflictions*, to procure the *health of our soules*.

2 Punishments declare the justice of God.

2. In respect of God, punishments and afflictions tend to good; for they are all inflicted upon man for sin, and are *the effects of justice*, and therefore must needs be *good*; for *whatsoever is just, is good*: But the *punishments* of the wicked, either in this life, or in the future life, are *the just judgements of God for sinne*; therefore in this respect they must needs be good, because they shew Gods *hatred* unto sin, and his *justice* in punishing all sinners.

Amos 3.6. How God effecteth evill.

And so I confesse, that, in these respects, the Prophet might most truly say, *there was no evill in the city, which the Lord had not done*; and God himselfe might say, *I and none els do form the light, and create darknesse, do make peace, and create evill*, that is, as I do *properly*, *& suapte natura*, of mine owne nature, effect that which is good, in all respects; so *ex quadam sequela*, for diverse *respects*

tending

tending to good, I do willingly ſuffer all evill, yea both the evill of ſinne and the evill of puniſhment; for though neither of theſe be *ſimply good*, yet either of them *tend to good*, and therefore ſo, they are ſuffered of God; for *God would never ſuffer any evill, but that he meant of that evill to effect a greater good*, ſaith S. *Auguſtine*; as by the *ſuffering* of the ſins of the *elect*, he ſheweth *the riches of his grace*, and by *ſuffering* the ſinnes of the *reprobates*, he makes his *power knowne*, and by all the *puniſhments* of the wicked, he ſheweth his *wrath* againſt ſin, and his *juſt judgement* upon the veſſels of reprobation.

Why God effecteth evill.

Aug. in Enchirid. ad Laurem.

Idem l. 1 de predeſt.

And ſo you ſee that God, who is *properly* the Authour of grace and peace, and of all things *ſimply* good, can no waies be ſaid to be the authour of the evill of *puniſhment*, but only as it tends to good.

And therefore, whenſoever *we commit ſinne*, remember that that is *not from God*, and whereſoever we ſee *plagues* and puniſhments, remember theſe *be the wages of ſinne*, and never come *properly* from God; but either as a *meanes* to make us leave our ſinnes, or *to ſhew* the juſt judgements of God upon us for our ſinnes.

How carefull wee ſhould be to avoid ſinne.

O then, beloved brethren, *how exceedingly ſhould we be afraid to ſin:* for as God doth exceedingly *love* the things that proceed from himſelf, and are agreeable to his nature, ſo he doth *exceedingly hate the things that proceed no way from him*, but are contrary to his diſpoſition; and therefore he *hateth ſinne with an immortall hatred*, and he puniſheth ſin *with an everlaſting puniſhment:* and therfore *O my ſoule*, why wilt thou ſinne? why wilt thou flie away from God? but

Quo fugis ah demens? ——

Virg Eglog.

Where wilt thou flie? Or how canſt thou hide thy ſelfe from his all-ſeeing eye? *Peccata latere erit impoſſibile, peccatorem apparere erit intolerabile*, for to hide thy ſinnes is impoſſible, and for a ſinfull ſoule to appeare is intolerable: and therfore S. *Auguſtine* tels thee what thou art beſt to do, *Returne, returne O Shulamite*, returne, returne againe to God; *Quia non eſt quo fugias a Deo irato, niſi ad Deum placatum*; for the only way to eſcape the fury of God, when he is angry, is to run unto him when he is pleaſed, and to ſay, *O my God, O my Father, I have ſinned againſt heaven and before thee, and I am not worthy to be called thy ſonne*; but thou art *rich in mercy*, thou art *full of goodneſſe*, and thou art *the fountaine of all grace*; and therefore I beſeech thee *forgive me my ſinnes*, and give me thy *grace* through *Ieſus Chriſt my Saviour*.

Cant. 6. 13.

Luke 15. 21.

Eph 2. 4.

And ſo much for the firſt point, that is, the *authour* of goodneſſe, and the giver both of *grace* and *peace*; it reſteth that I ſhould ſpeake of the ſecond point, that is, the *deſcription* of this Authour, ſet downe in theſe words.

God our Father, and our Lord Ieſus Chriſt.

CHAP. III.

Chriſt brings grace and peace; the true God diſtinguiſhed from others two wayes; God deſcribed from his greatneſſe and his goodneſſe; the word, God, whence derived; and what it teacheth.

2. IN theſe words the *bleſſed Apoſtle* ſheweth, that not only God the *Father*, but alſo *our Lord Ieſus Chriſt*, is the *authour* and the *giver* of theſe bleſſings of grace and peace, and of all good things.

2 The Authour of all goodnes more fully deſcribed.

For though theſe words, *our Lord Ieſus Chriſt*, as they are in the originall, Τοῦ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ, may be taken, either to ſhew the *Sonneſhip* of Chriſt, as if the Apoſtle ſhould ſay, that the Authour of theſe bleſſings *is God, the Father of us, and the Father of our Lord Ieſus Chriſt*; or els to ſhew, *that Chriſt is alſo the Authour and the giver* of theſe bleſſings as well as the Father;

Father; as if the Apostle should say, *that they do proceed*, not onely from God the *Father*, but also *from our Lord Iesus Christ*; yet I thinke that the meaning of the Apostle is, to shew that *grace and peace* doe proceed not only *from God the Father*, but also *from our Lord Iesus Christ*, as from *joynt* Authors and co-equall givers of the same; For

That grace and peace proceed as well from the Son as from the Father.

Having shewed, in the fourth verse, that God was the Father of our Lord Iesus Christ, in expresse words, *de filio suo, concerning his Sonne Iesus Christ our Lord*, it had beene *frivolous* to doe it *obscurely*, and it had beene *superfluous* so *suddenly*, to shew the same againe: and therefore doubtlesse the Apostles meaning is, to shew that *grace and peace do not only proceed from God our Father, but also from our Lord Iesus Christ*.

1 Reason.

1. Because he and the Father are both one, *& opera Trinitatis ad extra sunt indivisa*, and all the outward workes of the blessed Trinity are indivisible, that is, unappropriated to one person more then the other, but common to each one as well as the other; *quia in operibus ad extra tres Personæ operantur simul*, because in all externall actions they all worke together; and therefore whatsoever the Father doth, the Sonne doth, and what gift or grace soever the Father bestoweth, the Sonne bestoweth.

2 Reason.

2. Because our Lord Iesus Christ became *our Redeemer* to purchase *grace*, and to be *our Advocate* to procure *peace* unto us; For

1 Christ came to bring grace to us, Ioh. 3.34. c. 1. v 16

1. That he might bring grace unto us, *he received all fullnesse of Grace in himselfe without measure*, and of *his fullnesse we all receive and grace for grace*; and so the Apostle sheweth that *in him*, that is, in the man Christ Iesus, *dwelleth all the fullnesse of the God-head*, σωματικῶς, bodily, that is, personally and substantially, as S. *Hilarie expoundeth it*.

Col. 2. 9.

Hilar. l. 8. de Trinit.

Ioh. 1. 17. *Moses* only shewed Gods will, Christ gives a power to doe Gods will.

And therefore Saint *Iohn* saith, that *the Law came by Moses, but grace and truth by Iesus Christ*; for *Moses* shewed to us what was *the will of God*, and what should be done of us, but he could not purchase us the *favour of God*, nor give us any power to performe his will; but our Lord *Iesus Christ* did bring unto us the *love and favour of God*, and gave us *grace* and many gifts of grace, whereby in some measure we are inabled to please God, and to keepe his Commandements; because he hath not onely *made our yoke easie and our burthen light*; because that *to beleeve* in him (which is the yoake whereby we are yoked unto him) is a great deale easier then *to performe the law*, (which was the yoke that tied us unto God) but also, *worketh* faith in our hearts, whereby we *may beleeve in him*, and charity whereby *we may love him*, and all other graces whereby we may serve him.

Mat 11. 30.

Ephes. 4. 8.

To what end Christ bestoweth his graces.

And this the Apostle sheweth, when he saith that *he, which descended, hath also ascended, ut dona daret hominibus*, that he might give gifts unto men, that is, not onely gifts *to wash away their sins*, but also gifts to indue their soules with *inherent vertues and graces*; whereby they might proceed *from faith to faith*, that is, from a weake and a little faith, to a strong and a lively faith, and *from grace to grace*, that is, to grow better and better, and from one degree of perfection unto another, untill at last they grow *to be perfect men in Christ Iesus*.

2 Christ came to bring peace to us. Esay 9.6. Iohn 16.33. Chap. 14.27.

2. Touching *peace*, the Prophet *Esay* saith, that Christ is the *Prince of peace*, and Christ himself saith, *in me you shall have peace*; and therfore he is called *our peace*, and our peace he calleth *his peace*, saying, *Pacem meam do vobis*, My peace I give unto you; And so in many passages of holy writ, he is said to be the *sole* procurer of our *peace*; For the *discipline of our peace was laid upon him*, saith *Esayas* And S. *Paul* saith, that *we have peace with God through Iesus Christ our Lord*: And so it appeares plainly, that he is the *Author* and the giver both of *grace* and *peace*.

Esay 53. 5. Rom. 5. 1.

Deitie of Christ proved. Psal. 84. 12.

And therefore this doth sufficiently prove the *deity* of our Saviour Christ; *Quia Iehova dat gratiam & gloriam*, because none but God alone can give either *grace or glory*; but Iesus Christ gives both grace and glory; and therefore Iesus Christ must be the true Iehova.

And so you see the Apostle, by both these *clauses* of this one sentence, and by both

both these *titles*, and both persons of this one God, doe shew that both of them is the *onely* one joynt Author and giver of all goodnesse; because *grace and peace doe proceed from God our Father, and from our Lord Iesus Christ.*

That there be many which are called gods.

And because there be many that are called Gods, as

1 Angels.

1. Angels, *God stood in the assembly of gods, Psal.* 82.1.

2 Divels.

2. Divels, as *dij gentium Dæmonia*, the gods of the Gentiles are Divells.

3 Priests.

3. Priests, as *offerte dij*, let the Priests offer; And, *the gods of the earth are lifted up.*

4 Kings.

4. Kings, as *dixi dij estis*, I said you are gods, *Psal.* 82.6.

5 Iudges. Exod. 22.8.

5. Iudges, as *the cause was brought, ad deos*, unto the gods; and so of others; therefore, least we should thinke these blessings proceeded from any of these gods, the Apostle saith, they come *from God the Father, and from our Lord Iesus Christ.*

How the Apostle distinguisheth the true God from others.

And so he differenceth the *true* God and Author of these blessings, from all *other* gods, in these two especiall respects,

{1. *Of himselfe*, 2. *Of us.*}

1 In respect of himselfe, two waies.

1. In respect of himselfe, hee likewise differenceth him, from all other gods, two waies,

{1. *From the unity of his Essence.* 2. *From the Trinity of the Persons.*} For

1 In respect of the unity of his Essence.

1. The Apostle sheweth, that the Author of these blessings, in respect of his Essence, is but Θεὸς one God; and therefore though the *Valentinians* had their thirty couples of gods, as *Irenæus* witnesseth of them, and the heathens thirty thousand gods, as Saint *Augustine* out of *Varro* hath collected, yet doe we beleeve *in God*, and not *in gods*; or as the *Nicene* Creede hath it, *in one God:* and we doe pray to this *one God*, that he would *give us grace and peace*; for we know he can doe it; because he is the *God of gods, & causa causarum extra quam nulla causa*, and the cause of all causes, besides whom there can bee no cause of any goodnesse; and therefore if he *will not*, we know all other *cannot* bestow any good thing upon us.

2 In respect of the Trinity of the persons.

2. He sheweth, that in this *one God*, there are *divers persons*; for that not onely the *Father*, but also the *Sonne* is the Author of these blessings; and if the Father and the Sonne be, the *Holy Ghost* must needs bee also; for he proceedeth from them both, and he is the *ineffable bond of both*, as Saint *Augustine* speaketh, and he also is the worker and conveyer of all blessings from God to man; and therefore whersoever the other two Persons are *expressed*, this third Person also must of necessity be *included*, *Quia opera Trinitatis ad extra sunt indivisa*, because the workes of the Trinity without, or in respect of outward operations, are indivisible.

How these blessings proceed from each person

Iustin Martyr in expos. fidei.

And therefore we say, we have *grace* and *peace* from the Father, *tanquam a fonte*, as from the fountaine; from the Son, as *from the procurer* thereof; and from the Holy Ghost, as *from the convayer and worker* of the same in our hearts; and so we see that, μονὰς ἐν τριάδι νοεῖται, καὶ τριὰς ἐν μονάδι γνωρίζεται, *the Unity is understood in the Trinity, and the Trinity is acknowledged in the Unity*, as *Iustin Martyr* speaketh.

Ob. But against this it may be objected, that of these two Persons the *Father* onely is called *God*, and the *Sonne* is called *our Lord Iesus Christ.*

Tertul. Contra Praxeam. f. 389. Why Christ is called Lord, and not God, in many places.

Sol. Tertullian answereth, *quia nationes a multitudine Idolorum transirent ad unicum Deum, ut differentia constitueretur inter cultores unius & plurimæ divinitatis, quamvis ex conscientia scimus & Dei nomen & Domini, & Patri & Filio & Spiritui Sancto convenire, tamen ad quamlibet occasionem effugiendam, deos omnino ne dicimus nec dominos, sed Apostolus, & nos Apostolum sequentes, Deum Patrem appellamus & Dominum nostrum Iesum Christum*; because the

the Gentiles, from the multitude of *Idols*, which they ſerved, ſhould be drawne to the ſervice of the one onely true God, that there might be a difference ſet betwixt the worſhippers of *one* God, and the worſhippers of *infinite* deities; therfore, although we certainely know that the name of *God*, and the name of *Lord*, may be fitly and moſt truly attributed both to the *Father*, to the *Sonne*, and to the *Holy Ghoſt*; yet to avoid all occaſions, that might breed any ſuſpition or imagination of *many* Gods, wee never ſay *Gods*, nor Lords, but, as the Apoſtle, ſo wee with the Apoſtle, doe call the Father God, and our Lord Ieſus Chriſt.

Theoph. in 1 Cor. 8. fo. 906.

And *Theophilact* alſo, doth moſt excellently reſolve this queſtion: *Quum audis, unus eſt Deus Pater, & unus Dominus Ieſus Chriſtus*; When thou heareſt that there is *one* God, even the Father, and our Lord Ieſus Chriſt, leſt thou ſhouldſt thinke that the name of *God* is onely to be aſcribed to the *Father*, and the name of *Lord* unto the *Sonne*, thou muſt know that either of theſe names and titles are given to either perſon without diſtinction, as *Rom. 9.* the Sonne is called God, and *Pſal. 109.* the Father is called the Lord; *as the Lord ſaid to my Lord*: But he maketh this diſtinction, becauſe he writ to the Gentiles that worſhipped *many* gods; that they ſhould not have any cauſe of imagination, that wee have *many* gods as they had: therefore he doth not call the Sonne *God*, leaſt they, that were uſed to *many* gods, ſhould imagine that we had *two* Gods, neither doth he call the Father Lord, leaſt they ſhould thinke we had two Lords.

Either name give to either perſon.

Why the Holy Ghoſt is not mentioned in many places.

And for this cauſe (ſaith *Theophilact*) *neque Spiritus hic ullam fecit mentionem, auditorum imbecillitati parcens*, he makes no mention of the *Holy Ghoſt*, by reaſon of the *imcibellity*, and weak capacities of the hearers; even as the Prophets made no direct or plaine mention of the *Sonne*, by reaſon of the weake apprehenſions and underſtanding of the Iewes; leaſt they ſhould preſently apprehend ſome carnall nativity, obnoxious to humane affects: *ad oppoſitionem igitur vanorum deorum non Filij, dixit unum Deum Patrem, atq; ut opponeret ſeſe mentitis dominis non Patri, dixit unum eſſe Dominum Ieſum Chriſtum*: The Apoſtle therefore calleth the *Father* God, not to denie the deity of the *Sonne*, and he calleth the *Sonne*, Ieſus Chriſt our Lord; not becauſe the *Father* is not *Lord* alſo; but to ſhew the vanity and idle conceit of them that ſerved any other falſe and lying Lords.

Hereby then you ſee, that although when wee doe ſpeake of theſe perſons aſunder, we call either perſon *indiſcriminatim* indifferently, and without diſtinction both *Lord* and *God*; yet when we ſpeake of them both *together*, leaſt the heathens or any other ſhould thinke we worſhip *many* gods, if he had called them both Gods, we call the *Father God*, and the *Sonne our Lord Ieſus Chriſt*; and this was requiſite then, by reaſon of the imbecillity of the heathens newly converted from Idolatry; but now thoſe queſtions, touching the *Vnity* of the Godhead, and the *Trinity* of the perſons, are ſo *ſufficiently* and learnedly handled, that men are now (we hope) of ripe apprehenſion, to know this truth, without any ſuch feare of danger as was then, in the *infancy* of the Church, and the firſt publiſhing of this truth.

What was fit in the infancie, is not requiſite in the full age of the Church.

And thus you ſee the true God and author of theſe bleſſings differenced and diſtinguiſhed from all other falſe and imaginarie gods, in *reſpect of himſelfe*.

2 The Author of theſe bleſſings is diſtinguiſhed, in reſpect of us, two wales.

2. Hee is diſtinguiſhed and deſcribed in reſpect of us; and that two waies.

1. *Ab excellentia poteſtatis, quia* Deus, from the excellency of his *power*; becauſe he is God.
2. *A perfectione bonitatis*, from the perfection of his *goodneſſe*; becauſe he is our *Father* and our *Lord Ieſus Chriſt*.

1 Gods greatneſſe
2 Gods goodneſſe

The 1. ſheweth Gods *greatneſſe*.
The 2. ſheweth Gods *goodneſſe*.

Both which, the very heathens aſcribed to the true God, though they knew him

him not; for they said hee was *optimus maximus*, best and greatest, *greatest* to shew his ableneſſe, and *best* to shew his willingneſſe, to give us all good things.

How Gods greatneſſe, and his goodneſſe are most commonly joyned together; and why.

And we finde theſe *two* titles alwaies joyned together, not onely by the heathens, but alſo by Chriſt himſelfe, and all his Apoſtles; For Chriſt *in lege ſupplicandi*, when he teacheth us how to pray, ſaith, *Our Father which art in heaven*; The firſt clauſe, *Our Father*, ſheweth his *goodneſſe*, and his willingneſſe to helpe us; and the ſecond clauſe, *which art in heaven*, ſheweth his *greatneſſe*, and his ableneſſe to helpe us: And the Apoſtles joyntly, *in lege credendi*, when they teach us how to beleeve, doe ſet downe the ſame thing; *I beleeve in God the Father Almighty*; and each one of them ſeverally, *in lege docendi*, in all their writings, do joyne theſe *two* points together; that as the *firſt* teacheth *reverence and feare*, ſo the *other* ſhould ſtirre up *boldneſſe and love*; that wee ſhould not bee too bold, *quia* Θεὸς, becauſe he is God, nor yet too fearefull, *quia Pater*, becauſe he is our Father; For that neither *feare* without confidence, nor *confidence* without feare, can bee acceptable unto God, or profitable unto man; becauſe the one breeds *preſumption*, the other *deſperation*, and ſo each of them a part *deſtruction*.

Mat. 6. 9.

Confidence and feare to go together.

And therefore God doth ſo order his *ſtile*, and joyne his *titles* together, that his *greatneſſe ſhould keepe us from preſuming*, and *his goodneſſe from deſpairing*: Whereupon Saint *Bernard* ſaith, that theſe two are the *two feet of the Lord, whereby he walketh in all his waies*, and faſteneth *both* theſe feet upon every ſinner, that truly turneth unto him; For the *goodneſſe* of God onely would animate the wicked *to preſumption*, and his *greatneſſe* onely would *terrifie* even the godly to *deſperation*; and therefore *David* excellently ſaith, that *he would not ſing of mercie alone, nor of judgement alone, but his ſong ſhould be of mercy and judgement together*, that ſo, in reſpect of Gods *juſtice*, he might retaine *feare*, and in reſpect of Gods *mercy*, he might conceive *hope*.

Bern. ſer. 52. par. vorum

The two feet of God.

Pſal. 101. 1.

But as the conſideration of Gods *goodneſſe* doth breed in us *fiduciam* faith to *proceed boldly to the throne of grace*, ſo I would to God that the conſideration of his *greatnes* would breed in us *devotion* and reverence *to work out our ſalvation with feare and trembling*; For we are all ready enough to lay hold on his *goodnes*, but we are farre enough from any true *feare of his greatnes*; for ſinners lay hold on that only, that ſerves their turne to go on in ſin; and therfore the Prophet ſaith, that *ſupra dorſum Dei fabricaverunt peccatores, prolongaverunt iniquitatem*, they laid all their ſins upon Gods back, and *multiplied* their ſins by reaſon of the *multitude* of his mercies, they make God *all* of mercies, *onely* mercifull; and never remember that he is *juſtus & verax*, juſt and true, as well as good and gratious.

Philip. 2. 12.

Pſal. 129. 3.

Pſal. 103. 4.

And therefore they add ſinne upon ſinne, and *deſpiſe the goodneſſe and long ſufferance of God, and never thinke, that his goodneſſe is uſed to lead them to repentance*, and not to incourage them in their wickednesſe; and ſo they heape unto themſelves *wrath againſt the day of wrath, and declaration of the juſt judgement of God*: And thus much of theſe *titles* joyntly conſidered; it reſteth, that we ſhould ſpeake of them ſeverally expreſſed; and

Rom. 2. 4.

1. Of the *title* that expreſſeth Gods *greatneſſe*, and that is

1 The title expreſſing Gods greatneſſe.

Θεὸς, *God*;

Where, firſt of all, you muſt obſerve, that here is but one word, to expreſſe Gods *Majeſty*, to induce *feare*; but heare are five or ſix to ſhew his *goodneſſe*, to ſtirre up *love* towards him, and confidence in him; becauſe his mercy is over all his workes, and when his juſtice reacheth but to the *third* or *fourth* generations, at the furtheſt, yet his mercy extendeth it ſelfe unto *thouſands*; and he defires a great deale more to be *loved* then to be *feared*; and therefore the very heathens obſerved that in his deſcription and expreſſion to us where he is termed *Deus optimus maximus*, he is ever termed *optimus*, the beſt, before *maximus* the greateſt;

But one title of Gods greatneſſe for five of his goodneſſe.

so *great* is his *goodnesse* towards the sonnes of men. But to proceed to explaine this word, Θεὸς, God.

What the word *God* doth signifie

Θεὸς *dicitur*,

Damascen saith that there be two principall names of God, ὁ ὤν, the being, or he that is, or *I am*, as himselfe said to *Moses*; and ὁ Θεὸς, God: And of this latter, he giveth three speciall *Etymologies*, and derivations.

1 *A currendo.* Iob 28.24. Sap. 8.1.

1. ἀπὸ τοῦ θεῖν, of *running* or compassing about, because by his *providence* over all things, *attingit à fine usque ad finem, & disponit omnia suaviter*, hee beholdeth all things under heaven, and disposeth all things orderly; and thus *Plato*, *Proclus*, and the rest of the Platonists doe interpret Θεὸς, to signifie the *providence* of God, or he that careth and preserveth all things.

2 *A videndo.* Heb. 4.13.

2. ἀπὸ τοῦ θεᾶσθαι τὰ πάντα, of *seeing*, because hee seeth all things, and *all things are patent unto his eyes*, and nothing in the world can bee hidden from him, the very *thoughts of our hearts* are seene of him, a phrase worth the noting, that it is not onely said, Christ *knew the thoughts* of men, but that *hee saw their thoughts*, as the vulgar reads it; *quia* Θεὸς, because of his all-seeing eye.

Mat. 9 4.

3 *Ab urendo.* Deut 4.24. Two properties of fire.

1 To consume. Deut. 4.24. Heb. 12.29.

2 To cherish. 1 Iohn 1.5. Exod. 3.2. Act. 7. 30.

3. ἀπὸ τοῦ αἴθειν ὃ ἐστι καίειν, of *burning* and consuming, in respect whereof he is called *fire*; And that in a double respect.

1. In regard of his *wrath*, and hatred against sinners; In which sense *Moses* saith *Deus ignis consumens est*, your God is a consuming fire: To *burne* the wicked like stubble, and to consume the ungodly unto ashes.

2. In respect of the *brightnesse* of his *Majesty* to cherish and *comfort* the godly; in this sense Saint *Iohn* saith, *God is light, and in him is no darknesse at all:* And therefore God appeared to *Moses in a flame of fire*, to shew that he would *cherish* and comfort that poore people, which were so much distressed and tormented of the Egyptians; these be the two properties of fire, to *cherish*, or *consume*; for nothing is so *comfortable* as fire, if it be *before us*; nothing so *violent*, if it bee *upon us*; so nothing is more *comfortable* then God unto the godly, nothing more *terrible* unto the wicked. *Tu terribilis Deus ex tunc ira tua*; who is able to abide his wrath.

Zanch. de nat. Dei.

Statius.

And to these three derivations of Θεὸς, *Zanchy* addeth a fourth: That it may bee derived of Δεὸς, by changing δ. into θ. which signifieth *feare*, because of all nations he should be feared; And indeed, *Primus in orbe Deos fecit timor*, feare makes us know, there is a God, when a mans *conscience* telleth him that every *good* shall bee *rewarded*, and every *evill* must be *punished*; And so you have the significations of Θεὸς, God: take it how you will, it serveth.

Th's title sheweth

1 How great our God is.

2 How we ought to feare him. Heb. 10 31.

1. To shew us, *qualis est Deus*, that God is a great and a terrible God, that *seeth* all things, *disposeth* all things, and *rewardeth* all things, according to their just deserts.

2. To teach us, *quid sit nostri officij*, what our duties are, *to feare* and *tremble to offend* this great and terrible God, and to be affraid of his judgements; because *it is a fearefull thing to fall into the hands of the living God.*

CHAP. IV.

The titles that expresse Gods goodnesse in respect of the Father; God is a Father in two respects. Foure things imposed on man for sin; Christ was made foure things for us; divers kinds of Fathers; the difference betwixt our heavenly Father and all other Fathers.

2 The titles expressing Gods goodnesse. Exod. 3.2.

2. THough God be a burning *fire*, yet hee consumeth not *presently*; for though the bramble bush *burned*, because God was in it, yet it *consumed* not, because his *goodnesse* preserved it; even so, though in the *first* place we see his *Majesty*, and his *title of feare* and reverence; yet in the *second* place

place, if you do but looke a little further, you ſhall ſee his *lenity*, and his *titles of love* and boldneſſe, not one but many, like a boundleſſe Ocean, that would extoll it ſelfe in goodneſſe above himſelfe; *Our Father and our Lord Ieſus Chriſt*: Now theſe titles are to be conſidered two waies.

2 The titles expreſſing Gods goodneſſe are to be conſidered two waies.

1. *In reſpect of the Father.*
2. *In reſpect of the Sonne.*

In both which reſpects the love and goodneſſe of God is moſt *abundantly* ſhewed unto us,

1 As he is called our Father; and theſe two words, *Our Father*, containe the ſum of the Law and the Goſpell.

1. *In that he is called our Father.*
2. *In that he is called our Lord and Saviour.*

And of theſe in order.

Our Father.

1. The *titles* that do expreſſe the *goodneſſe* of the firſt Perſon are two.
1. *Pater*, Father.
2. *Noſter*, Our Father.

The firſt is *verbum fidei*, a word of faith and boldneſſe.

The ſecond is *verbum ſpei & charitatis*, a word of hope and charity: and therefore in theſe two words Πατερ ἡμων, *Our Father*, are contained both,

Baſil. obſerv.

1. *Lex operandi*, the law of Workes; 2. *Lex credendi*, the law of Faith. } that is, both the Law and the Goſpell; For

1. *To love God with all our heart, with all our ſoule, and with all our ſtrength, and our neighbour as our ſelves*, is the *ſumme of the Law and the Prophets*, ſaith our Saviour; but the name of Father, *ut explicat, ita & excitat charitatem*, as it *ſheweth* the love of God to man, ſo it *ſtirreth up* and kindleth the love of man towards God; and the word *Noſter*, Our Father, ſheweth the *fraternity* and brother-hood of us all, as being the children of the ſame Father; and therefore that we ſhould *love one another*, even as brethren ought to doe; ſo here is our love to God and our neighbour.

1 The ſum of the Law. Mat. 22. 40.

Elienſis in orat. dominic.

2. The ſumme of the Goſpell is *faith, working by charity*; but *Father* is a *word of faith*, a word of boldneſſe, and *Our* is a word of community, a *word of charity*: And therefore, as the whole *world* is deſcribed in a little *mappe*, ſaith *Syneſius*; ſo in theſe *two little words*, are moſt closely included *the ſumme of the Law and the Goſpell*: And therefore I will handle them more particularly; And firſt of the word *Father*, then of *Our Father*.

2 The ſum of the Goſpell.

1 Of the word Father. And God is a Father in two reſpects,

1. God is ſaid to be a *Father* in two reſpects.
1. *Reſpectu filij*, in reſpect of his Sonne Chriſt Ieſus.
2. *Reſpectu creaturarum*, in reſpect of all his creatures.

1. In reſpect of his Son *Chriſt Ieſus*, he is alwaies a Father from all eternities; *Quia & ille ſemper Pater, & ille ſemper filius; ac proinde Pater nunquam non Pater, & filius nunquam non filius*, he is alwaies a Father, and the Son is alwaies a Son and therfore the Father was never no Father, and the Son was never no Son; *Sed ſicut ſemper Deus, ita ſemper Pater, habens ſemper filium, quem ſemel genuit ex ſua aqualem ſibi natura*; but as he was ever a God, ſo he was ever a Father, having ever a Son, which he once begat of his own nature, co-equall unto himſelfe, ſaith Saint *Auguſtine*.

1 In reſpect of Chriſt *Aug. to. 10. ſer. 33. in apend. de diverſis.*

God a Father from all eternity.

2. In reſpect of his creatures, he is ſaid to be a Father.
1. *Generally* of all his creatures.
2. *Particularly* of man, the chiefeſt of his creatures. } For

2 In reſpect of his creatures. 1 Generally. God is ſaid to be the Father of all his creatures. Iob 38. 28.

1. Seeing all creatures have their *being from him*, he may be well called the *Father* of them all, *quia Pater dat eſſe rei*; And therfore *Iob* calleth him *Pater pluviæ*, the Father of the raine, And S. *Iames* calleth him, *Pater luminum*, the Father of the lights: And ſo in reſpect of creation, he is the Father of all things.

Iames 1. 17.

a Particularly of men, two waies.

2. He is the *Father* of men after a *more speciall manner*, then he is of all other creatures whatsoever, and that two waies.

{1. *In respect of their generation.* 2. *In respect of their regeneration.*} For

1 In respect of generation. Gen.1.3. Psal.33.9. God is more properly the Father of men, then of other creatures. Gen.2.7.

1. Whereas of all other things he did but say, *fiat lux*, let there be light, and *producat terra*, let the earth bud forth, and of all other things, *hee spake the word, and they were made, he commanded, and they stood fast*; yet when man was to be created, he said, *Let us make man* (as consulting with his wisdome) *in our owne image and likenesse*, (as more properly to be our Sonne, then any other creature) and so he *breathed into the nostrils of man the breath of life*, and *man became a living soule*: And therefore by the very Heathens there is ascribed to the *soule* of man both *maxima vis & maximus honos*, the greatest power and the greatest honour; and the Prince of Philosophers telleth us, it is θυραθεν και ἐξωθεν, an infusion celestiall, and no naturall traduction; and therefore it doth alwaies seeke to mount up *super altitudines terræ*, above all earthly things, *& hærere origini suæ*, and to bee alwaies contemplating of her chiefest blisse, and to enjoy the fruition of the chiefest good.

The soule a celestiall thing.

How negligent we are for our soules.

This very point, if there were no more, should move all men to be more *carefull* of this heavenly *soule* then of their earthly bodies: And yet we see all our care is to pamper the body, and come what will come of the soule: And therefore a merrie fellow, meeting with a friend, that protested he loved him *as deerely as his owne soule*, answered; I would thou lovest mee *as well as thou lovest thy body*; For I see thou art *fat and well liking*, thou feedest thy body *daintily*, and clothest it *gorgeously*, but how thou lovest thy soule I know not.

That most men doe care for their bodies more then for their soules.

And so we doe all; we care not what expence we bestow upon our *rotten bodies*, but we thinke all too much that we do, to adorne and beautifie *this divine soule*; We are like that fellow, that was wonderfull *fat himselfe*, and rode upon a *leane* horse, and being demanded why he himselfe was so *fat*, and his horse so *leane*; he answered, *hee fed himselfe with his owne hands*, but he committed *the care of his horse to his man Dicke*: So doe we feed our *bodies* our selves, but we commit the care of our *soules* to others, let them looke to our soules, or let them perish.

Demosthen. apud Volat.

But indeed, the *excellencie* of this soule should make us all more *diligent* for the soule; for this is it, that maketh man more excellent then all other creatures, And more *properly* the Sonne of God then all other sonnes of God: And therefore the Heathen man could say, *Qui animum curat seipsum curat, qui corpus, non se sed sua curat, qui pecuniam, non se nec sua, sed valde aliena curat*, that is, in plaine english, hee that careth for his soule careth for himselfe, he that careth for his body, careth indeed for his owne, but not for himselfe, and he that careth for his money and the things of this world, careth neither for himselfe nor for his owne, but for such things, as are with him to day, to morrow with another, and the next day he knowes not with whom, nor whose they be.

a God is our Father in respect of regeneration.

2. God is said to be the *Father* of man, not onely in regard of *generation*, because he thus *created him in his owne similitude and likenesse*, but also in respect of *regeneration*, because he redeemed and *delivered* us from our father the divell, and *restored* us againe *to the glorious liberty of the sonnes of God*; For when man had *sinned*, and so from the *Sonne of God* had made himselfe the *sonne of Satan*, there were foure things (saith venerable *Bede*) imposed upon man for his transgression.

Foure things imposed on man for sin. Venerab. Beda.

{1. *Ignorance.* 2. *Impotencie.* 3. *Concupiscence.* 4. *Malice.*} foure grievous and most deadly wounds.

1. Sin

1. Sinne hath filled us with *blindneſſe*, as the *Apoſtle* ſheweth, that it is naturall for every man to be τῇ διανοίᾳ, ſo *darkened in their underſtandings*, that they neither know God nor yet themſelves. 1 Ignorance. Epheſ.4.18. Tit.3.3.

2. Sin hath made us ſo *fraile* and ſo miſerable, as that we have no *ability* in the world, either to do, or ſay, or wiſh, or thinke any thing that is good, as I have ſufficiently ſhewed unto you already. 2 Impatiencie.

3. Sinne maketh us to long and *luſt* with all *greedineſſe* for that which is evill; for as the Poet ſaith, 3 Concupiſcence.

Nitimur in vetitum ſemper cupimuſque negata;

Stolne waters are ſweet unto us, ſaith *Salomon*; And our nature is ſuch, as that we doe not onely *id quod vetitur*, the thing that is forbidden, but we doe it, *quia vetitur*, becauſe it is forbidden; ſo farre doth our concupiſcence leade us. Pro.9.17.

4. Sinne maketh us ſo *malicious to all goodneſſe*, that although our judgement ſhould tell us, that *ſuch a thing* is good; yet are we ſo *averſe* to goodneſſe, that we will *forſake it* to follow evill, as the Poet in *Medea* ſpeaketh, 4 Malice.

Video proboque meliora, deteriora ſequor: Seneca in Medea.

I ſee what is good and I allow it, yet nature makes me follow that which is evill: And ſo theſe things made man now *like unto Satan*, that was made before in the *likeneſſe of God*: Therefore God reſpecting and pittying our moſt lamentable and miſerable eſtate, he ſent his onely Sonne *Chriſt Ieſus* to be made unto us,

How Chriſt was made unto us a fourefold ſalve to cure our fourefold maladies.

1. *Wiſedome.*
2. *Juſtification.*
3. *Sanctification.*
4. *Redemption.*

} As the Apoſtle ſheweth, 1 *Cor.*1.30.

Foure ſoveraigne ſalves for our foure dangerous maladies.

1. He was made unto us *wiſedome*; For that all our knowledge, without the knowledge of Chriſt, is but *prudentia carnis*, fooliſhneſſe unto God; but in Chriſt are hid *all the treaſures of wiſedome and knowledge*, *Coloſſ.*2.3. 1 Wiſdome.

2. He was made unto us *righteouſneſſe*; for that all our righteouſneſſe, in reſpect of *nature*, is but *pollutio panni*, like the righteouſneſſe of the Gentiles, *ſtaines and filthineſſe*, and in reſpect of the law, but *ſcoria abducta*, like the righteouſneſſe of the *Phariſees*, *ſinne guilded*, unprofitable, becauſe unpoſſible to be performed; but *my righteous ſervant ſhall juſtifie many*, ſaith the Lord, and therefore *beleeve in him which juſtifieth the ungodly*. 2 Righteouſneſſe. Eſay 53.11. Rom 4.5.

3. He was made our *Sanctification*; For that in all men there is defection, and in the Angels *unfaithfullneſſe hath beene found*; and how can we be cleane that were *borne in ſin*, and *conceived in iniquity*? but in Chriſt there was *no ſin*, and in his mouth was found *no guile*. 3 Sanctification. Iob 4.18. Pſal 51.5. 1 Pet.2.22.

4. He was made unto us *Redemption*; for that all the former things had beene unavailable for us, *niſi etiam ſanguis interpellat pro me, ut ſaluus ſim*; unleſſe his bloud doth intercede for me, that I may be ſaved, ſaith Saint *Bernard*; and therefore Chriſt gave himſelfe to be *the price of our redemption* (ſo the word ἀπολύτρωσις ſignifies) to ſuffer for us, to ſhed his bloud for us, and to die for us, and for our ſins, *to ſave us from hell*; *and to riſe againe* for our juſtification, *to bring us unto heaven*; *in illa inſtituit, in iſta reſtituit*, ſaith Saint *Bernard*; by the former *paravit nos manſioni*, he made us fit for heaven, and by the latter *paravit manſionem nobis* he prepared heaven for us; by the firſt we have *remiſſion* of our ſins, and by the ſecond we have *hope of everlaſting life*. 4 Redemption. How we are ſaved.

Ob. But if any man will ſay, the righteouſneſſe is Chriſts, and the ſufferings were Chriſts, and what is that to me?

Sol. I anſwer, that the fault was *Adams* fault, and is that nothing to thee? And therefore, *ut peccatum in ſemine, ita juſtitia in ſanguine*, as ſinne is juſtly

That Christ did all that he did on earth for me.

mine by *propagation*, so it is not incongruous that righteousnesse should be mine by *imputation*; for Christ (saith Saint *Ambrose*) *mihi natus, mihi passus, mihi doluit; quia sibi non habuit quod doleret*, did all, whatsoever he did, for me; for that there was no cause why he should doe any thing for himselfe.

Rom.4 25.

And therefore, seeing Christ *died for our sinnes*, and *rose againe for our justification*, and now sitteth at the right hand of God to make *intercession for us*, though our bodies be but *semen terræ & esca vermium*, dust and ashes, and the foode of vermins, yet our hope is that they shall be *changed*, and be *made like unto the glorious body of Christ*.

Phil.3.21.

1 Iohn.3.9. Iohn 3.5. Rom.8.16.

And thus are we made againe the *Sonnes of God*, by *regeneration*; because we are borne of God, that is, *of water and of the spirit*, which Spirit *beareth witnesse unto our spirits, that we are the sonnes of God*, and have our sinnes *pardoned*, our diseases *cured*, and the *image of God renewed* in us, *through Iesus Christ our Lord*.

And in this respect is God most *properly* called our Father, and we his children.

The difference betwixt our heavenly Father and all other Fathers.

Hereby then we may see the *difference* betweene this Father and all other Fathers of men; whether it be

1. *In the state of nature*; or
2. *In the state of grace*.

For in both respects men are said to have divers sorts of Fathers: and

1 In respect of our naturall being; foure kindes of Fathers.

1. In respect of our naturall being, I find foure kinds of Fathers: as

1 God.

1. *God*, which maketh us and breatheth in our nostrills the breath of life.

2 The earth. Iob 17.14.

2. The *Earth*, that is, the element or matter whereof we are made; For, *I said to rottennesse, thou art my Father, and to the wormes, you are my mother and my sisters*, saith *Iob*; and so the earth is called the *mother of us all*.

3 Men; and that in five respects. *Aug de 12. abus. grad.*

3 *Men* are called our Fathers, and that (as Saint *Augustine* observeth) five waies.

1 By nature. Heb.12.9.

1. By *Nature*, as they which beget us of their owne seed, and are the instruments of our being; and therefore are called, *Patres σαρκος. the Fathers of our flesh*.

2 By nation. Exod.3.6.

2. By *Nation*, as those that are our ancestors and predecessors of the same countrey and people; so God said unto *Moses*, *I am the God of thy Fathers*, the God of *Abraham*, the God of *Isaak*, and the God of *Iaakob*.

3 By age.

3. By *Age*, as those that are our *elders*, we use to call them *Fathers*.

4 By admonition. *Aug in Psal. 49. f. 188.*

4. By *Admonition*, whether it be to *good* or *evill*; For Saint *Augustine* tels us, that *antiqui iniqui patres sunt præsentium*; *& qui modo sunt iniqui, patres sunt iniquorum posterorum*; those wicked men, that went before us, are the *Fathers* of those wicked men that are now; and the wicked men, that are now, are the *Fathers* of them that shall be wicked hereafter; and so (saith he) *antiqui justi, patres sunt justorum, qui modo sunt*; *& qui modo sunt justi, patres sunt eorum qui futuri erunt*; the just men, that went before us, are the *Fathers* of those just men, that are now; and those just men, that are now, are the *Fathers* of those just men, that shall come hereafter.

Whose counsell or example wee follow, we make our selves their children.

And so you see, that by following the counsell or example of wicked men, we become the *children of those wicked men*, and by following the *counsels* and examples of good men, we become the *children of those good* and godly men; and therefore they that doe the workes of *Abraham*, are said to be the *sonnes of Abraham*; and so it was taken among the heathens: and therefore *Mitio* saith in *Terence*, *Natura tu illi Pater es, consilijs ego*, thou art his Father by *nature*, and I am his Father by *advice* and counsell; for, whosoever causeth us to follow his counsels or examples, whether in good or evill, we make him our *Father*, and our selves his children by imitation, *Nam ille recte Pater tuus quem tu facris imitatus*; For he may rightly be tearmed thy Father, whom thou doest imitate, saith Saint *Augustine*.

Iohn 8.39. Gal.3.7,9.

Aug ser 14. de verbis Apostoli.

5. By

5. By aid and *aſſiſtance*, as when a man doth helpe and further us in our wants and neceſſities, we may truly ſay he hath beene a *Father* unto us.

3 By aſſiſtance.

4. We finde that not onely men, but alſo the *Divels* are ſaid to be the *Fathers* of all wicked men; for *you are of your Father the divell*, ſaith our Saviour unto the rebellious Iewes; but you muſt underſtand this in reſpect of *imitation*, and not of their creation, ſaith Saint *Auguſtine*; *Quia conſtat in Catholica fide, quod Diabolus nec condidit, nec creavit naturam*; for it is certaine (ſaith he) and by our Catholike faith we beleeve, that the *divell* never *made* any *nature* or being; all his drift and deſire was to *corrupt* every *being*, but becauſe we doe the *workes* of the divell, therefore our Saviour ſaith, wee are the *children of our Father the divell*.

4 The divell.

We are the children of the divell by imitation, *Idem ibid.*

Iohn 8.44.

And ſo it appeares, that before we have the *grace* of Chriſt, to doe the will of God, we are all the children of the divell; and ſo the Apoſtle ſheweth that *by nature we are all filij iræ*, the ſonnes of wrath: this was the *miſerable eſtate* of us all before Chriſt; and it is ſtill the ſtate and condition of all the wicked men, that are *voide* of the *grace* of Chriſt, to be *the ſonnes of their Father the divell*: And thus you ſee, that God is our Father, Men are our Fathers, and the Divell is our Father alſo: But herein is the difference,

Ephes.2.3.

The difference betwixt the foreſaid Fathers.

The divell makes us his *children* by *imitation*, our naturall Fathers by *propagation*, as being the inſtruments of our making only; and therefore are called the *Fathers of our fleſh*, that is, of our corrupted and our naturall being; but God is the *chiefe agent*, and *principall maker*, not onely of the *ſoule*, but alſo of our *bodies*; For he *faſhioneth the ſame beneath in the wombe*, ſaith the Pſalmiſt: and therefore in reſpect of our *naturall being*, God is the only *chiefe and principall Father* both of body and ſoule.

Pſal.139.13.14.

2. In reſpect of our *ſpirituall* being, I finde divers ſorts of Fathers: As

2 In reſpect of our ſpirituall being, we have divers ſorts of Fathers.

1. And *principally* God himſelfe; for *of his owne will begat hee us with the Word of truth*; and therefore, as he alone is the *chiefe* and principall *Father* of our *generation*; ſo he is alone the *chiefe* and principall Father of our *regeneration*.

1 God.

Iames 1.18.

2. The *Miniſters* of the Goſpell are likewiſe called our *Fathers*; ſo Saint *Paul* ſheweth, *I warne you as my deare children, nam ego vos genui*, for I have *begotten* you with the *ſeede* of the Word of God; For as the *naturall Fathers* are the inſtruments of our *firſt birth*, ſo are the *Miniſters* the inſtruments that God uſeth for our *ſecond birth*.

2 The Miniſters.

Aug in Pſal.98. f.351.a.1.

1 Cor.14.14.15.

3. *Kings* and *Queenes* are called our *Nurcing Fathers* and our nurſing Mothers; becauſe they be *cuſtodes utriuſque tabulæ*, the preſervers both of Law and Goſpell, and they doe by their *power* and authority, *defend* and cheriſh all thoſe *children*, that the Miniſters, by the *preaching* of the Goſpell, have *begotten* and brought forth into the Church of God.

3 Kings and Queenes.

And thus you ſee, that in reſpect of *ſpirituall* being, *God* is our *Father*, the *Miniſters* are our *Fathers*, and the *Magiſtrates* are our *Fathers* alſo.

The difference betwixt our heavenly Father and all theſe other Fathers.

But herein is the *difference*; theſe are but the *inſtruments* of our *regeneration*, or of our preſervation, and God himſelfe is the *chiefe and efficient cauſe* of both.

And ſo both in reſpect of our *naturall* being, and in reſpect of our *ſpirituall* being, *all others*, that are called *Fathers*, are but *Fathers*, κατὰ τὶ, in ſome reſpects, as *inſtruments* onely, and not as the *efficient* cauſe of any being; but *God* in both reſpects is our Father, ἁπλῶς ſimply and abſolutely; becauſe he is the *efficient and principall cauſe*, both of our firſt and ſecond birth.

God onely is our Father in all reſpects.

And therefore in regard of this our Saviour ſaith, *call no man Father* upon earth, *unus enim Pater veſter Deus*; For one is your Father even God; that is, *principally* and properly, in all reſpects, you can finde none that can be ſaid to be your *Father* upon earth, either in reſpect of *generation*, or *regeneration*; and therefore you ſhould not aſcribe that unto them, which is proper unto God;

Mat.23.9.

For this is *not ſpoken* to ſhew, that in *no reſpect*, they be our *fathers*, which have *begotten us*, either in our firſt or ſecond birth; but to ſhew, that properly or principally *in all reſpects*, they are not our *fathers* of either being.

Titles of honour not to be taken away from men.

And ſo S. *Auguſtine* ſaith, that our Saviour ſpake not this, *Ut hoc vocabulum honoris humani de loquendi conſuetudine tolleretur, ſed ne gratia Dei, qua in hanc vitam generamur, & in æternam vitam regeneramur, naturæ, vel poteſtati, vel ſanctitati cujuſquam hominis tribueretur*; that this word of humane honour ſhould be taken away from uſe, but that *this grace* and goodneſſe of God, whereby we are brought *into this life*, and begotten againe *unto eternall life*, ſhould not be *aſcribed* to *nature*, or to any power or ſanctity of any man whatſoever, but only *unto God*, to whom it properly belongeth.

And thus you ſee how *God* is our *Father*, and what is the difference betwixt this our *heavenly* Father, and all other fathers whatſoever.

CHAP. V.

The greatneſſe and the immutability of Gods love: the prerogative of Chriſtians above all creatures; that God, being our Father, teacheth us to hope for a fourefold fruit; and to performe a fourefold duty; and the fraternity of the Saints, what it teacheth us.

What the former doctrine teacheth in two reſpects.

AND this may ſerve to teach us many excellent leſſons, and that two wayes.

1. *In reſpect of God.*
2. *In reſpect of our ſelves.*

1 In reſpect of God, it teacheth two things.

1. In reſpect of God, it ſheweth theſe two eſpeciall things:

1. *The greatneſſe of Gods love.*
2. *The immutability of his love.*

1 The greatneſſe of Gods love.

1. The *greatneſſe* of Gods love is hereby ſufficiently ſhewed, in that he expreſſeth the ſame by *no leſſe title* of love, than the name *of a father*: *Quia nomen patris pleniſſimum eſt amoris*, for the name of a *father* is a word full of love. And ſo S. *John* ſheweth, *Behold what love the Father hath ſhewed on us, that we ſhould be called the ſonnes of God.* And therefore it is apparent, *Quanta Domini indulgentia, quanta circa nos dignationis ejus & bonitatis ubertas, qui ſic nos docuit ſcire eum Patrem eſſe noſtrum, & nos eſſe filios ejus*; what indulgency and plenty of goodneſſe and reſpect the Lord ſheweth unto us, in that he hath taught us to know him to be our *Father*, and our ſelves his *children*, ſaith S. *Cyprian*.

1 Ioh. 3. 1.

Cyprian in lib de Orat. dominica.

2 The immutability of Gods love.

2. The *immutability* of Gods love is likewiſe ſhewed in the name of *father*, *Nam pater, etiamſi offenſus, eſt tamen pater, & filius, etiamſi nequam, eſt tamen filius*; for a *father*, though he be offended, is ſtill a *father*, and a *ſonne*, though he be wicked, is ſtill a *ſonne*: A maſter indeed can *ceaſe* to be a maſter, but a *father can never ceaſe to be a father*; and therefore in the very depth of ſinne, we may be bold to cry to God for pardon, *Nam etſi peccator amiſit ingenuitatem filij, creator tamen non amiſit pietatem patris*; for though the ſinner may loſe the *duty* of a ſonne, yet the *Creatour* cannot loſe the love and *piety* of a *father*; and therefore he is alwaies *gracious* and ready to receive us, if we had *any grace*, to turne and ſeek unto him.

2 What the former doctrine teacheth in reſpect of our ſelves two wayes.

2. In reſpect of our ſelves, this doctrine, *that God is our Father*, may teach us many excellent leſſons.

1. *By way of compariſon of our ſelves with others.*
2. *By way of collection of certaine profitable inſtructions both for our ſelves and others.*

1 By way of compariſon, it ſheweth the prerogative of Chriſtians above all creatures, yea above the Angels.

1. It ſheweth the *excellency* of men above all other creatures in the world; for *men alone* are created in Gods image, and ſo his ſonnes alone, of the ſame image,

image, and likeneſſe, and *Chriſtians* alone are his ſonnes by *adoption* and *grace*: and therefore herein the *Chriſtians* have a *preheminence* above the *Angels*; for *to which of the Angels ſaid he at any time*, thou art my ſonne, and I am thy father, in a double ſenſe, that is, both by creation and regeneration?

The prerogatives of Chriſtians above the Patriarchs and Prophets.

And in this we, that are after Chriſts *manifeſtation* in the fleſh under the Goſpell, have a prerogative above the *Patriarchs*, that were before the *Law*, and the Prophets themſelves, that were under the *Law*; for before the Law was given, *Abraham* ſaith unto God, *Shall I ſpeake unto the Lord, that am but duſt and aſhes?* And in the Law God ſaith, *I am the Lord thy God*; but now he ſaith, *I am your father, and you are my children.*

Gen. 18 27.

Exod 20.

And therefore *Tertullian*, S. *Cyprian*, S. *Athanaſius*, S. *Auguſtine*, and others, upon thoſe words of our Saviour Chriſt, *I have declared thy name unto my brethren*, do underſtand it of the name *Father*; becauſe (ſay they) the *name of father* was not knowne unto the Iewes, *Quia veteris Teſtamenti ſtatus erat ſervorum*, for that the ſtate of them, which were under the Law, was the ſtate of ſervants, and the *believers onely* under the Goſpell, are in the *ſtate of children.*

Athan. Lib. 3. de ſide Chriſti. *Aug. tract. 10 5. in Johan fol. 209. b. 2.*

Or if it was knowne unto them, for I find that the Prophets called God their Father, as you may ſee in *Eſa.* 63. 16. *Mal.* 1. 6. yet I am ſure it was not, and could not be ſo *fully* knowne, or ſo *confidently* uſed by them, as it is by us; for, conſidering the *Majeſty* of God, *before whom the hils do tremble, and the Angels of heaven cover their faces*, and ſeeing our owne baſeneſſe, being but *duſt and aſhes, full of uncleanneſſe*, the ſlaves of ſin, and the *children of the divell*; who durſt * (ſaith S. *Cyprian*) call God by *the name of Father, if Chriſt himſelfe, our Advocate, had not firſt put theſe words in our mouthes*, and taught us to ſay, *Our Father, which art in heaven?* But now, ſeeing he, which *beſt knoweth* his Fathers love and affection towards us, hath *declared God* unto us by the *name of Father*, we do moſt humbly deſire him, *agnoſcere ſtilum Advocati noſtri filij ſui*, to take notice of that ſtile, which our Saviour and his ſonne hath taught unto us.

Eſa 63.

* That is, with confidence *Cyprian in Orat. Dom.*

2. From this doctrine, *that God is our Father*, we may collect,

2 By way of inſtruction, the former doctrine teacheth two things.

1. *Quid ſperandum*, what we may hope for, from him.
2. *Quid preſtandum*, what is our duty to performe unto him.

1. From his fatherly love and affection, wee may hope for a foureſold fruit:

1 What we ſhould hope for, that is, a foureſold fruit.

Viz. 1. *Of Inſtruction.* 2. *Of Correction.* 3. *Of Indulgence.* 4. *Of Providence.*

1. Inſtruction; for *parents are bound to inſtruct their children*, *Eph.* 6. 4. And therefore *Abraham* did teach his ſonnes to feare the Lord, and ſo did *Ioſhua*, *David*, and all other good fathers teach and inſtruct their children, to do that which was juſt and honeſt; and the very *Heathens* did account thoſe parents worthy of juſt reproofe, that were *careleſſe* in the good education and inſtruction of their children.

1 Inſtruction; for Fathers are bound to inſtruct their children.

Plut in Lacon. Apoth.

And therefore God, being *our Father*, hath ſuch a care to teach his children, that he ſent *wiſe men and Prophets*, and came *himſelfe*, and ſends *us* his Miniſters in his owne name, and with his owne Booke, to *teach all nations*, both what they ſhould *do*, and what they ſhould *believe*: And no doubt but *every wiſe child will receive inſtruction*, as *Salomon* ſpeaketh, and eſpecially when they have ſo good a teacher.

Mat 28. 19.

2. Correction; for a *father* muſt not be *too indulgent* unto his children, but he muſt be ſure to give them due correction; for *If thou bring up thy ſonne deliciouſly, he ſhall make thee afraid, if thou play with him, he ſhall bring thee to heavineſſe*, ſaith the Sonne of *Syrach*: and therefore *Salomon* ſaith, *Withdraw not correction from thy child; if thou ſmite him with the rod, he ſhall not die.*

2 Correction; for Parents are bound to correct their children. Eccleſiaſtic. 30. 8. Pro. 23. 13.

And therefore, *God correcteth and chaſteneth every child that he receiveth*, ſo that whoſoever is exempted *a paſſione flagellorum, exceptus eſt a numero filiorum*, from his part of affliction, he is excepted from the number of Gods children; *he*

Heb. 12 7. *Auguſt.*

is

Heb.12.8.

is a baſtard and no ſonne, ſaith the Apoſtle: And therefore this ſhould make us all to rejoyce in tribulations, becauſe they are *infallible arguments* to prove us to be the *ſonnes* of God.

3 Indulgence; for fathers are very indulgent to their children.

3. Though a father is bound to correct his child, yet he is ſo affected to his ſonne, that *pro magno peccato paululum ſupplicium patri ſatis eſt*; for a great offence a *ſmall puniſhment* will be ſufficient for a father to impoſe upon his ſonne, ſaith the Comedian.

2 Sam.18.5 & v.12 & v.33.

And therefore, though *Abſolon* ſought to deprive his father of his kingdome, yet *David* was moſt ready to forgive him, if he had ſought for any pardon; and though the *prodigall child* had caſt off his *father*, and waſtfully ſpent all his *patrimony*, yet when he returned, he was *joyfully* received, and moſt *kindly* entertained of his loving father; even ſo if we turne unto our *heavenly Father*, he will be *willing* to forgive us, and moſt *ready* to receive us, becauſe *he is our Father*, and in that reſpect the *Father of mercies* as the Apoſtle calleth him.

Luke 15.20. & 22.

2 Cor.1.3.

And therefore this *facilitas ad veniam*, tender-hearted affection, and *fatherly love* of God towards us, ſhould teach us, *virtutem redeundi*, at length to ſay with the prodigall ſonne, *I will returne and go to my father*; for if the love and affection of *naturall fathers* be ſo great unto their children, as I ſhewed in the fore-ſaid examples, then ſurely *the love* and compaſſion of *our heavenly Father is a great deale more*; for *though the mother ſhould forget the child of her wombe, yet will not I forget you*, ſaith the Lord.

Luke 15.18.

4 Providence; for fathers are bound to provide for their children.

4. A father *careth for his ſonnes, and layeth up for his children*, ſaith the Apoſtle: and ſo God careth for us; for *your heavenly father knoweth you have need of theſe things*, ſaith our Saviour: And therefore according to our need, he is willing to ſupply our wants; for *if you that are evill can give your children good things, how much more ſhall our heavenly Father give all thoſe things that are neceſſary, to them that want them?* Neither is he only carefull for us our ſelves, but alſo for our children; and therefore he is called *Pater orphanorum*, the Father of the orphans, of the poore, the fatherleſſe and widowes: ſo he is the Father of our *ſelves*, and of our *ſeed* after us. Neither is he only carefull to provide for us the things of *this life*, but he provideth for us the goods of *eternall life*, not lands, and riches, and ſuch like corruptible things, but *an inheritance immortall*, and an heavenly kingdome that ſhall never have ending.

2 Cor.12.14. Mat.6.32. Luke 11.13.

Diſtruſtfull care, what it doth. 1 Pet.1.4.

And therefore I would to God, we would leave and caſt of all *diſtruſtfull* care from us, and, as the Apoſtle wiſheth us, *to caſt our care upon God*, that careth for all:

——*curis tabeſcimus omnes*;

For this muſing care, and carking after the things of this life, *deprives* us of all *true comfort*, it diſtracts our minds, it wearies our bodies, and it makes us unfit and unable to do any true ſervice unto God: and yet all *to no end*; for when we have done what we can, we are at our lives end, *like the mill-wheele* at the yeares end, after all her tumbling and turning, at the ſame place where ſhe was at the beginning; for *naked we came into the world, and naked we ſhall returne againe*; and then, as *Diogenes* ſaid unto *Cræſus*,

That we are like a mill-wheele, ſtill in the ſame place.

Iob 1.21.

Auſon.Epig.55.

——*quid tibi divitiæ*
Nunc proſunt, regum rex ô ditiſſime, cum ſis
Sicut ego ſolus?——

What good will all the wealth in the world do unto us? and therfore ſeeing God our Father careth for us, let us caſt all our care upon him.

2 What duties we owe to our heavenly Father, which are foure.

2. As this doctrine teacheth us *what to hope for*, at the hands of God, ſo it teacheth us *what we owe to God*; for as he dignified us with the name of ſons, ſo he requireth of us the *duties* of ſonnes:

And eſpecially theſe foure, { 1. *Feare.* 2. *Love.* 3. *Obedience.* 4. *Imitation.* } For

1. If

1. If you *call him Father*, then *passe the time of your life here in feare*; and becauſe we are ſonnes, it muſt be *a filiall feare*.

1 Feare. 1 Pet. 1. 13.

2. As the name of a Father doth expreſſe his *love* to us, ſo it ſhould *excite* our love towards him againe; for *Quid charius filijs debet eſſe quam pater?* What thing in the world ſhould be ſo deare unto the children as their father? And therefore *if I be a Father, where is my honour*, ſaith the Lord? whereof the chiefeſt part is love.

2 Love. How dearely children ſhould love their father. *Aug. l. 2 c. 8 de ſermone Domini.* Mal. 1. 6.

Deſſum fertur portare ciconia patrem,
Hinc illa pietas ſancta notatur ave.

Ælian. l. 10. c. 16.

It is reported of the *Storke*, that he loves his *ſire* ſo well, that when he growes old and *feeble*, the yong one will carry it upon his back: And if the bruit beaſts do ſhew ſuch love unto their ſires, oh what love ſhould we ſhew unto our *heavenly Father?*

3. Children are bound *to honour and to obey their father*; for a *wiſe ſonne* maketh a *glad father*, ſaith the Wiſe-man: But a ſonne can never glad his father better, than by doing his will, and by obeying his voice: and therefore our Saviour ſaith, *Whoſoever doth the will of his Father, the ſame was his brother, his ſiſter, and his mother*; and whoſoever did the will of the divell, the ſame was the child of the divell.

3 Obedience; for to obey God is the chiefeſt honour we can ſhew to God. Mar. 3. ult.

4. Children are prone to be *imitators of their fathers*, though many times they do *erre with their fathers*; but in imitating our *heavenly Father*, we ſhall be free *from the feare of errors*: and therfore we are injoyned to imitate him, and to ſquare all our *actions* according to the *actions* of this our Father: *To be holy as he is holy, to be mercifull as he is mercifull*, and to be, as he is, *meeke and lowly in heart*. For when we are taught, that *God is our father*, *Quid aliud niſi per vitam innocentem nos cœleſti Patri ſimiles fieri docemur?* What are we taught, but through an holy and an innocent life to *ſhew our ſelves like unto our heavenly Father*, ſaith *Gregory Nyſſen?*

4 Imitation. That we ſhould imitate our heavenly Father. 1 Pet. 1. 16. Mat. 11. 29.

Nyſſen. de orat. Dom.

And ſo much for the firſt word that ſheweth the goodneſſe of God, *Pater*.

The ſecond word that expreſſeth his goodneſſe is *noſter*, our Father; and this doth alſo ſhew the *brother-hood* of men, as Father ſhewed the Fatherhood of God: And in ſumme,

1. *It excludeth all the wicked* from all right in this heavenly Father.
2. *It includeth all the godly* within the paternity of this Father.

2 Of the word, *our*, that it ſheweth two things.

1. In that he is ſaid to be *our Father*, here is an *appropriation* of him unto the *godly*, and an *excluſion* of all *wicked men* from his *paternity*; for though they be his *ſonnes* by *creation*, yet becauſe they do the deſires of their father the divell, they cannot be his children *by grace*; and ſo S. *Cyprian* ſaith, *Quod peccator non poteſt eſſe filius Dei, ſed quibus remiſſio peccatorum datur, ijs filiorum nomen adſcribitur*; That a ſinner cannot be the ſonne of God, but only thoſe *whoſe unrighteouſneſſes are forgiven, and whoſe ſins are covered*: And this ſheweth us the miſerable eſtate of wicked men, *exempted* from grace, *excluded* from God, and *ſeparated* from the ſociety of the Saints of God.

1 That wicked ſinners are not the children of God. *S. Cyprian in orat.* The miſerable ſtate of the wicked.

And therefore the *Saints* ſhould have nothing to do with wicked men, but ſhould *with-draw themſelves from them that walke inordinately*, as the Apoſtle ſpeaketh; Yet becauſe the *Saints* muſt live alwaies *among the wicked*, as I ſhewed at large before, and therefore cannot quite abandon the company of them that are evill, unleſſe we get out of the world, as the Apoſtle ſpeaketh; we muſt remember the counſell of S. *Ambroſe*, *Malorum conſortia fugere debemus, quoad privatam conſuetudinem, non quoad publicam converſationem*; we ought to ſhun the *ſociety* of ſinners in our *private* friendſhips and communications, but not in our outward acquaintance and converſations.

That the Saints ſhould avoid the ſociety of the wicked. 2 Theſſ. 3. 6. 1 Cor. 5. 10. *Amb. de Off. l. 1. c. 20.*

2. This word *our Father* doth include all the godly within his *fatherhood*, and ſheweth them *all* to be his *ſonnes*, not only by *nature*, but alſo by *grace*; and therefore all the godly are *brethren*, becauſe they are all the children of the ſame Father. And this teacheth us,

2 That all the godly are the ſons of God: and that teacheth us

1. To

1 How dearly the Saints should love one another.

1. To love one another with all possible love that can be; for that *we be brethren*, and the children of the same Father, and that (as I shewed) in a double respect, { 1. *Respectu sanguinis.* 2. *Respectu spiritus.* } In respect of *nature*, and in respect of *grace*;

Aug tom.10. in Append.de diversis ser.10 f.647.

Et major est fraternitas spiritus quam sanguinis; and grace should tie us a great deale more to love one another than nature, saith S. *Augustine*; *Quia natura similitudinem corporis refert, gratia cordis unanimitatem demonstrat*, because nature sheweth only the similitude of the *body*, but grace uniteth the *hearts*.

Val.Max l.5.

Aug de Civ Dei. l.2 c.25.

Brothers, how dearly they loved each other.

Idem l.8.c.5.

And yet in former times, the love of *naturall brethren* was such and so great, that, when a souldier in the army of *Pompey* had unaware unto himselfe slaine his brother, that was in the host of *Sertorius*, and knew the same, when he bestript his body, *Seipsum ibi perimens fraterno corpori adjunxit*, he slew himselfe for very griefe, and left his body upon his brothers carkasse; and the sonnes of *Tyndarus*, when *Castor* was slaine by *Idas*, *Pollux* besought *Jupiter*, that he might impart half his own life unto his brother;

Sic fratrem Pollux alterna morte redemit.

1 Iohn 3.16.

And so we read of many others: and therefore how much more ready should we be, that are brethren both by nature and by grace, *to lay downe our lives for our brethren*, as the Apostle speaketh.

2 That we are bound to love the Saints better than sinners.

2. To love the godly *better* than the wicked; for though they be not to be despised, because they are the works of God, and our brethren *by creation*, yet are we not to love them *so well* as those, that are our brethren *by adoption and grace*; and therefore though the Apostle willeth us, *to do good unto all men*, yet he wisheth us more especially *to do it to the household of faith*.

Gal.6.10.

3 That we should not despise one another.

3. To expell our *pride*; for all the elect of what estate or condition soever they be, are the *children* of the *same Father*; and therefore though thou callest God *thy Father*, yet do not *appropriate* any thing to thy selfe more than *to the rest* of thy brethren; for he is Father to none in a speciall manner singularly, but only to *Christ*; to all the elect alike; for though we have *diverse fathers* in earth, some noble, and some ignoble, yet we have but *one Father* in heaven, and he is the Father of the *poore* as well as of the *rich*: and therefore seeing we have all one Father, and we all are brethren, we ought to *honour*, and not to *despise* one another; *Cur enim non pudeat aspernari fratrem, quem Deus non aspernatur filium?* For why should we be ashamed to take him for our brother, whom God vouchsafeth to take for his sonne? Remember therefore *communem sanctorum & parem esse omnium nostrum conditionem, quoad Deum*; that the state and condition of all the Saints are all alike, in respect of God.

Ambl.5.c.4. de Sacr.

Aug.Serm.135.

Brethren proveth not that all men are equall.

And yet I would not have any man from hence to conclude *a parity* among men; for as every flower cannot be a *lilly*, and every starre cannot be *Phœbus*; so every Christian cannot be a *Prince* or a *Priest*, and every brother cannot be *primogenitus*, the first-borne; and therefore the *fraternity* of Christians teacheth *charity*, and not *equality* among them; it teacheth the rich *not to despise* the poore, but not the poore *to equalize* themselves with the rich.

4. To exclude malice.

4. To exclude all malice, and to increase our love one towards another, *ut singuli pro omnibus, & omnes pro singulis optarent salutem*, that every one might pray and wish for the good of all, and all for the good of every one.

And thus much for the *titles* that do expresse the goodnesse of the Father.

2 The titles that do expresse the goodnesse of God are to be considered, as he is called, *our Lord Iesus Christ*.

De 2. The titles that do expresse the goodnesse of the Sonne, are these three, 1. *Lord*, 2. *Iesus*, 3. *Christ*: three words that would require three Sermons: but I must be briefe.

CHAP.

Our Lord.

CHAP. VI.

Of this title Lord; how Christ is our Lord, in a threefold right; that he is an absolute Lord, in respect of his power and all the properties of a Lord; of this title or name Iesus; how Christ saveth us; the vaine devices of the Romanists to satisfie for sins; and their fond distinction of a double justification confuted.

The first title expressing the goodnesse of God our Redeemer.

1. FOr the word Κυριός, Lord, it was thought to be a name of that super-excellent soveraignty and veneration that *Augustus* utterly refused it, *& ut maledictum atq; opprobrium semper exhorruit, & ne a liberis quidem aut nepotibus suis vel serio vel joco passus est*; and *Tacitus* saith, *Tiberius* likewise would not endure this title; and *Statius* speaking of *Domitian* saith,

Suet. in vita Augusti. Emperors refusing to be called Lords. *Tacit. annal. l. 2.*

Statius Sylvar. 1. in kal decemb.

Tollunt innumeras ad astra voces,
Saturnalia principis sanantes,
Et dulci Dominum favore clamant,
Hoc solum vetuit licere Cæsar.

So the Apostate *Julian*, after his dissembling fashion, forbad his men to call him *Lord*; and *Judas Galilæus* was so obstinate in this point, that rather then hee would give this title to the greatest Monarch; he was contented to endure the most exquisite torments: and the reason hereof was the superstitious respect they had to the *Tetragrammaton* name of the Almighty, which none of them ever durst openly, nor at any time indeed pronounce, save onely by the High-Priest in the feast of *reconciliations*, and that onely in the *Sanctuary* at the time of his *benediction*; and therefore when they met with this name, in reading, they used to pronounce *Adonai*, that is, Lord, for it, unlesse *Adonai* went before or followed after it in the Text; and if so, then they read *Elohim*, that is, God, in the steed thereof; and to that end, when they began to use their points, they pointed that name with the points of *Adonai*, or *Elohim*; whereupon the Septuagint renders the words, Κυριὸς ὁ Θεὸς, and the vulgar latine, *Dominus Deus*, which we translate, *the Lord God*, and whereof *Tertullian* saith, *Deus quidem, quod erat semper, statim nominat, ut in principio fecit Deus cœlum & terram, ac deinceps, quamdiu faciebat quorum Dominus futurus erat, Deus solummodo posuit, ut dixit Deus, fecit Deus, vidit Deus, & nusquam adhuc Dominus; at ubi universa perfecit, ipsum vel maxime hominem, qui proprie Dominum intellecturus erat, Dominus cognominatur*; *Moses* speaking of God doth presently call him God, which he was from all *eternity*, as in the beginning *God* created heaven and earth, and so forth, untill he had made *those* things whereof hee was to become their *Lord*, he puts onely God; as, *God* said, *God* made, and *God* saw, and as yet in no place doth he put the word *Lord*; but when he had finished all things, and especially had made *man*, which was more peculiarly to understand and acknowledge him for his *Lord*, he doth presently call him *Lord*, as we may see in the second Chap. of *Gen.* where the *Lord God* doth first meet with us. Yet this scrupulosity of the Iewes, and others that followed them, might easily be taken away with that distinction of *Cantacuzen*; ἀπροσδιορίστως τὸ κύριος ἄδενος ἐστιν ἢ τῷ Θεῷ, ἀλλ' ἀνθρώπε μετα προσθήκης ὀνόματος; the name Lord is *absolutely* due to God alone, but *respectively* it may be ascribed to man with the addition of person or place, in regard whereof he is so intitled; and therfore not onely *Iacob*, saith, Thus shall you say *to my Lord Esau*, but also in their usuall salutations and com-

The reason of this superstition. Iehovah. *Rabbi Moses in more Nebuch. p. 1. c. 60.*

Tertul. adversus Hermog.

When God was first called Lord.

Apolog. 8. advers. Mahomet.

Gen 33. 13.

complements, they used the word *Lord*, as *Obadiah* saith unto *Eliah*, *art not thou my Lord Eliah*, ; and so Kings, Potentates, and others, of what condition soever they be, Clergy or Laity, may be called *Lords* ; though *absolutely* or indefinitely, we are to follow our Saviours counsell, *to call no man Lord*, as in the same sence we are to call *no man good*, no man our *Father*: *quia Dominus proprie dicitur, qui domus imperium habet, vel cui populi subsunt, ut Romanos rerum Dominos gentemq; togatam.*

1 King. 18.7.

But our Saviour Christ is not here called *Lord*, in any *conditionall* respect, but *simply* and most absolutely in *all* respects, as immediatly it will appeare unto you; for, in that he is called *Lord*, that sheweth his *authority*, and in that he is called *our Lord*, that sheweth his *servants*. And

That Christ is our Lord two manner of waies.

1. You may note that he is Lord two manner of waies;

1. *As he is God in his owne nature.*
2. *As he is Christ in our nature.*

} For

1 How Christ is our Lord as God. Psal. 24.1.

1. He made *all things*, and therefore he is *Lord of all things*; So the Prophet saith ; *The earth is the Lords, and all that therein is, the compasse of the world and they that dwell therein ; for he hath prepared it upon the seas, and established it upon the floods* ; therefore, he that is the *maker* of all things, must needs be acknowledged to be the *chiefe* Lord of all things; but Saint *Iohn* tells us that Christ *made* all things; for *all things were made by him, and without him was not any thing made that was made* ; and Saint *Paul* more largely saith, that *by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principallities or powers* ; *all things were created by him and for him.*

Iohn 1.3.

Col. 1.16.

2 How Christ is our Lord as man.

2. He that *made all things*, as he is God, *was made* himselfe to be *our Lord*, as he is our Redeemer. And so Saint *Peter* saith, *Let all the house of Israell know for a surety, that God hath made him Lord and Christ* : And hee was made our Lord after a threefold right.

Act. 2.36. Christ made Lord by a threefold right.

1. By right of *inheritance*, God *made him heire of all things*, and gave him the *Gentiles* for his *inheritance, and the uttermost parts of the earth for his possessions.*

1 Of inheritance. Heb. 1.2. Psal. 2.8.

2. By right of *redemption*, he redeemed us from our enemies, he overcame the divell, and tooke us out of his hands, and so *jure belli*, by right of warre hee became *our Lord*, and because his Fathers justice must be satisfied before wee could be freed, therefore he paid a ransome for us, and bought us *with his owne bloud*, as the Apostles doe declare ; *Yee are bought with a price, not with gold and silver, or such like corruptible things, but with the pretious bloud of Iesus Christ.*

2 Of redemption.

1 Cor. 6.20.

1 Pet. 1.18.

3. By right of *mariage*, for he is *the husband of his Church* ; and therefore as the husband is the head, and *Lord over his wife*, so is Christ over his elect. And in these respects Christ is more properly our Lord, then either the Father or the Holy Ghost.

3 Of mariage. Ephes. 5.23.

That Christ is an absolute Lord every way.

And he is an absolute Lord in a double respect,

1. *Potestatis*, of his power.
2. *Qualitatis*, of his qualities.

} For

1 In respect of power.

1. As the Father hath *jus absolutum*, an absolute right in all his creatures, that is, such a right as that he may doe what he will with any thing, and no man can say, *why doest thou so ?* As our Saviour sheweth, *may not I doe what I will with mine owne ?* So likewise Christ hath all *power given him*, both in heaven and earth, as himselfe confesseth.

Mat. 20.15. Mat. 28.18.

2 In respect of all properties that should be in a Lord.

2. He is a *most absolute* and perfect Lord, in respect of all the parts and *properties* that should be in a *Lord* and Master.

Antoninus wittily observeth, that the word *Dominus* may be derived foure waies, to signifie foure properties that should be in a Lord.

1. *Do*

Foure properties of a Lord.

1. *Do minus*, there is *parcitie*.
2. *Do minus*, there is *severitie*.
3. *Do manus*, there is *pietie*.
4. *Do munus*, there is *liberalitie*.

And in very deed, howsoever the *determination* and *derivation* is but Frier-like, yet these *properties* are very requisite to be in every Lord and Master.

1 Gentleneſſe. Christ is wonderfull gentle. Pro. 20. 28.

1. The first is *lenitie*, a giving of *lesse punishment* unto servants then they doe justly deserve, a thing not only *commendable*, but also most *profitable* for every Lord, for *mercy and truth do preserve the King, and his throne is established through clemencie*; for this alluring *lenitie* will move every man to go and to continue in such a service where it is practised; whereas *cruelty* is a *vice of beasts*, and *not of men*, saith *Seneca*; but Christ is so gentle that *he praid for his greatest adversaries*, and he useth his patience towards all men, to lead them to repentance; to the woman, taken in adultery, he said but *where be thy accusers? if they do not accuse thee, neither do I accuse thee:* and to the sicke man that had his infirmity 38. yeares, he said but *sin no more:* and to *Iudas* that betrayed him, he said no more but, *Iudas, betraiest thou the Sonne of man with a kisse?*

Seneca in lib. de clementia. Luk 23. 34. Ioh. 8. 10, 11. Iohn 5. 14. Luk. 22. 48.

And therfore in respect of this *meekenesse* and lenity, he is called *the Lambe of God:* Othen, why should not this *lenity* and goodnes induee us to serve him? *quia mitissimus est Rex hic noster*, for he is the meekest and the easiest to be served upon the earth, saith S. *Chrysostome*.

Chrys hom. 38. in Matth.

2 Severity. Christ very severe to the wicked. Ier. 1. 10.

2. The second is *severity, nam qui non vult duci debet trahi*; for it is most fit that he, which will not be perswaded by *faire meanes*, should be compelled through *foule meanes*: and therefore *constitutus est super gentes & regna*, he is put over kingdomes and nations, *ut evellat & destruat, ut dissipet & disperdat*, that he may root them, scatter them, and destroy them, that is, *the wicked and all their wickednes*, saith S. *Augustine*; *quia ut nulli homini claudenda est misericordia, ita nulli peccato impunitas relaxãda est*; for as *mercie* is to be denied to no man, so the *punishment* of sin is to be *remitted* to no man, saith S. *Ambrose*; for the *sparing* of one wicked fellow doth *incourage* all others in their wickednesse: But of Christ it is said, that he *shall rule the Heathen with a rod of iron, and breake them in peeces like a potters vessell:* And it is no wonder that the *meekest* man, being provoked, should grow to be the *severest* man, to them *that despise his patience and long sufferance*; *quia patientia læsa fit furor*; for as *hot water* cooled is *coldest of all*, so the *mildest man* moved *is angriest of all:* and therfore *Lactantius* saith, *That God commeth slowly against a sinner, as it were upon leaden feet, but he will recompence the slownesse of his comming with severity of judgement, when he commeth, and pay them home with iron hands:* And therfore this should teach us *formidine pœnæ*, even for *feare* of his anger, to do him *service*; for if his wrath be kindled, yea *but a little, blessed are all they that put their trust in him.*

Aug. in Psal. Sin not to be let free unpardoned. *Ambros in 1. de offic.* Psal. 2. 9. Patience provoked is most angry Psal. 2. 12.

3 Pittifullneſſe, Pro. 31. 20.

3. The third is *pitty* and *piety*, to helpe the poore and oppressed; for *Salomon* saith of that good Lady, that *manum suam aperuit inopi, & palmas extendit ad pauperes*, which I may interpret of our good Lord, he opened his hand to the needy, and stretched out the same to defend the poore; and S. *Hierome* saith, that *Regum proprium est, &c.* it is the *property* of a King, or of a Lord, *to do justice and judgement, to deliver the oppressed out of the hand of the oppressor, and to succour the poore, the fatherlesse, the widow, and the stranger*; but Christ was sent into the world, *evangelizare pauperibus*, to preach the Gospell unto the poore, &c. And therefore the Apostle saith of him, that he *went about doing good*, and healing all manner of sicknesses and diseases: and therefore this *piety* and goodnesse of this Lord should make us seeke unto him for his service.

Hieronimus. Christ most pittifull to the poore. Luk. 4. 18. Act. 10. 33.

4 Liberality. Iames 5. 4.

4. The fourth is *liberality*, in *not detaining* any due, but in giving *bountifull* rewards unto his servants; For, the detaining of wages is one of those *crying* sinnes, that crie to the eares of the Lord for *present* vengeance; and therefore a Lord should *not detaine*, or take away any thing from his poore servants, as *Achab* did the vineyard of *Naboth*, but hee should

bee a *liberall* rewarder of their ſervice.

Of all Maſters and Lords, Chriſt is the moſt bountifull rewarder. Mat.10.42. Rom.11.22.

But our Saviour Chriſt is the moſt *bountifull rewarder*, of any ſervice done unto him, that can be conceived; for whoſoever giveth any thing for his ſake, *hee ſhall receive the ſame a hundred fold*, and whoſoever giveth but a cup of cold water in his name, *he ſhall not leeſe his reward*; and therfore the Apoſtle biddeth us *to behold the bountifullneſſe of God.*

Wee muſt not looke for our reward untill wee have ended our ſervice.

But here you muſt note that the *bounty* and liberality of a Lord or Maſter unto his ſervants, is *not to be done*, during the time of their ſervice; for that would make them to neglect their duties; but it ſhould be ſhewed at the *end of their time*; for during their time, they ſhould have nothing but *neceſſaries*, and that, not in the daintieſt manner neither; for *the milke of the goates*, that is, *a ſlender diet, ſhould be a ſuſtenance for the family*; and therefore our Saviour Chriſt, though he provideth all things *ſufficiently*, and ſometimes plentifully too, for his ſervants in this life, yet he keepeth his *reward*, and his chiefeſt bleſſings onely for the future life; for when they have *finiſhed their courſe, then they ſhall enjoy the crowne of righteouſneſſe*, ſaith the Apoſtle; they ſhall have himſelfe to be *the ſatisfying of their deſires, to ſee him without end, to love him without loathing, and to praiſe him without ceaſing*; then ſhall they have the reward of their ſervice, a reward indeed, ſaith Saint *Auguſtine*, *Quod fide non capitur, ſpe non attingitur, charitate non apprehenditur, deſideria & vota tranſgreditur, acquiri poteſt, æſtimari non poteſt*, that by faith cannot be *conceived*, by hope cannot be *attained*, and by charity cannot be *apprehended*; becauſe it *ſurmounteth* all deſires, and it *paſſeth* all underſtanding; for the joyes of heaven, ſaith Saint *Bernard*, *adeo innumera ſunt, ut nequeunt numerari, adeo diutina ut nequeunt terminari*, are ſo innumerable, that they cannot be *numbred*; ſo pretious, that they cannot be *valued*; and ſo laſting, that they ſhall never be finiſhed.

Pro.27.27.

2 Tim.4.7.

The heavenly reward how great.

And therefore, ſeeing Chriſt is *ſo meeke* a Lord to receive us, *ſo ſtrong* to defend us, and ſo *bountifull* to reward us, let us be moſt *willing* to ſerve him, as our onely Lord and Maſter: And ſo much for the word *Lord*: It followeth that he is *our* Lord, for it muſt be referred to *Lord*, as well as to *father*, expreſſed to the one, underſtood to the other.

That Chriſt is our Lord.

Touching this, we muſt underſtand that the word *our Lord*, doth not exclude the reprobate from being under his dominion, as *our father* doth exclude the wicked from being his children, but onely it ſheweth, that after a more *eſpeciall manner*, he is the *Lord* of the *elect*, then he is of all other creatures whatſoever; for *he is Lord of all*; for of the elect he ſaith, *ſerve the Lord in feare*, and of the wicked he ſaith, *be thou ruler even in the midſt of thine enemies*; that is, have thou full dominion over them: And therefore, *our Lord*, ſheweth the *different manner* of his rule and dominion over his people, and not the *excluding* of any from his rule and dominion; for though he be the Lord of *all*, yet not after the *ſame* manner, nor to the ſame end; for he is the Lord of the godly, *to guide them, to protect them*, and *to reward them* for their good ſervice done unto him; but he is the Lord of the wicked, *to puniſh and deſtroy them*, for not ſerving him as they ought to doe.

After what manner Chriſt is Lord of the godly and of the wicked.

Pſal.2.11. Pſal.110.2.

Object. But it may be ſome will ſay, how can he be the Lord of the *wicked*, when as they refuſe his ſervice, follow the world, and obey their maſter the divell?

Sol. I anſwer with the Canoniſt, that *inobedientia ſubditorum non tollit jus dominationis*; The diſobedience of ſubjects takes not away the right of the Soveraigne: and therefore though the wicked doe *ſerve Satan*, yet hath he *no right* in them, but onely by uſurpation, and therefore they muſt looke for nothing for ſerving him, but onely *their deſtruction.*

Diſobedience takes not away the right of ſoveraignty.

And ſo much for the *firſt* title that expreſſeth the *goodneſſe* of God the Son, *our Lord*: Now followeth the ſecond.

Ieſus.

Iesus.

2. *Iesus:* Besides infinite observations that doe expresse the superabundant *suavitie* and goodnesse of *Iesus*, the very *letters* of the name and the *signification* of the word do most excellently shew the same.

2 Title expressing the goodnesse of God our Redeemer.

1. Venerable *Bede* observeth, that as the name of *Antichrist* containeth the number of *666*. so the name Ιησους doth containe 888. the first *is numerus rerum caducarum*, the number of the world and *worldly vanities*, that were made in sixe *daies*, and shall continue sixe *ages*; to shew that *Antichrist* should be worldly and hunt after *earthly dignities*, and never attaine unto the heavenly felicities: The second is the number of the *circumcision* of the Iewes, the *resurrection* of Christ, and the *salvation* of us all; eight *soules were saved in the Arke*, and eight is the number of eternity.

The mistery of the letters in the name Iesus. As I have shewed in the resolution of *Pilate*.

2. *Iesus* is derived of the verbe *Iasa per ain in fine*, which signifieth *servare*, to save, and in Greek it signifieth the very same, as σωτης doth, that is, a *Saviour*, or more then a Saviour, as *Cicero* saith the word doth import: And this *signification* of his name is justified by the testimony of the Angell, who said *he should be called Iesus, because he should save his people from their sins*; For there were two things required at mans hands, before he could be saved.

Barrad. super evangel. to. 1. Damasc. Hegesipp. l. 1.

Mat 1. 21.

Two things required of man before he could be saved.

1. *A satisfying of Gods justice* for the sins we had committed.
2. *A fulfilling of all righteousnesse*, which all of us had omitted.

The first was necessary *to deliver us from hell*, which for our sins we had most justly deserved; and

1 To satisfie Gods justice.

The second was requisite *to bring us unto heaven*, for want whereof we were justly excluded: And therefore

2 To fulfill all righteousnesse. How Christ discharged both for us.

1. In respect of the *first*, Christ was contented *to become a curse for us, to bee wounded for our sins, and to be broken for our transgressions*, that we might be delivered *from the curse of the law*, and *by his stripes to be healed*: For seeing *the Sonne of God* suffered for sin, what could the *justice* of God require more for the greatest transgressions?

1 Suffered for us. Esay 53. 5.

2. In respect of the second he did *most perfectly fulfill the royall law*, that his *righteousnesse* might be *imputed* unto us; because it was done *for us* and in our *nature*, in the person of *Iesus Christ*: And therefore S. *Paul* speaking of this righteousnesse, saith, that *it is made manifest by the faith of Iesus Christ unto all and upon all that beleeve*.

2 Fulfilled all righteousnesse for us.

Rom. 3. 22.

And so you see how Christ, *by washing us from our sins*, through his death and Passion, and *cloathing us with his righteousnesse*, that he hath performed for us, *is become our Iesus*, our Saviour to deliver us from hell, and to purchase unto us the inheritance of heaven.

And yet for all this we find many so addicted to *humane merits*, that

1. In respect of *satisfaction for our sins*, though they yeeld, that *originall sinne* is wholly and freely in all respects satisfied for *by Christ Iesus*; yet for *sins after baptisme*, they have invented *other fountaines* to wash them away, as specially

1 The vaine devices of men, to satisfie for their sins.

1. The *Sacrament* of pennance, consisting of { 1. *Contrition.* 2. *Confession.* 3. *Satisfaction.* }
2. The *Priests absolution* for all former sins.
3. *Masses* and *Mediations* of { 1. *Saints*, and 2. *Angels.* }
4. *Workes satisfactory*, by themselves or others.
5. *Extreme unction*, or annointing of us with oyle.
6. *Suffering* for a time *the paines* of *purgatory*, and the like.

These must be, as six *planks*, after shipwracke, whereby they seeke to escape the danger of the tempestuous seas of Gods wrath: And

2 The fond distinction of a double justification.

2. In respect of *enduing us* with *righteousnesse*, they invent a *former* and a *latter*

latter justification, whereof they yeeld the *first* to be had from *Christ*, but they affirme the *second* to be *inherent*, and from our selves: And therefore they teach that *God may not impute righteousnesse through faith, unlesse hee bee righteous of himselfe also*; and that *whosoever will defend that the ungodly are justified by faith onely*, and *that for the obtaining of Gods mercy, workes are not needfull, let him bee accursed*; for that, although the *merits of Christ* are the most especiall deserts, through which *Gods mercies* and the way to the kingdome of heaven *is granted unto us*, yet is it in no wise *to be reckoned for the only whole and full satisfaction for sins or the sole meanes of our justification.*

Concilium Trident. sess. 6 can. de iustificat.

Sentent. 3 distinct. 20. concil. 5.

The great wrong that Papists doe to Christ.

And so in *both respects* they make *Christ* to be a *defective Iesus*, an imperfect Saviour, neither *soly to deliver us from hell*, nor yet *wholly to indue* us *with righteousnesse*, that we might have the inheritance of heaven.

But in a word we answer to these absurdities, and

1 Absurdity answered.

1. We confesse, that *contrition satisfaction*, and all such workes of *piety*, are *commended* and commanded by *God*, most earnestly *perswaded unto* by the preachers, and most *comfortable* for the doers; yet in no waies *as satisfaction for sins past*, but onely for *prevention* of sins to come, and for a testimony of our obedience and thankfullnesse unto God: And

2 Absurdity answered. Iustification but one.

2. Wee say, that as there is but *one God*, so there is but *one justification* before God; and therefore that which they call a *former* and a *latter justification*, we say (as the Scripture teacheth us) that it is a *proceeding and a growing forward from faith to faith*, and from *grace to grace*: And thereby wee doe conclude, that hee which is *justified* may, in regard of his *apprehension* thereof, bee said to be *more justified*, according to the *measure* of his faith to lay hold on that *justification*, which is most absolute and *fully performed* in the sight of God, and that hee, which is *holy* may bee said to bee *more holy*, according to the measure of *grace* that hee receiveth, whereby hee laboureth for *uprightnesse* more and more, and endeavoureth to live better and better; but hereupon to build two distinct kindes of *justification* before the tribunall seat of God, were to build without a foundation, and with *ambiguity of words*, to *deceive* poore simple Christians: And therefore seeing our *Iesus* hath *trodden the Wine-presse alone, and will not give his glory unto another*, wee doe most constantly beleeve, and as constantly teach, that *sicut nudos nos prima gratia in fide genuit, ita nudos per fidem eadem justificat, & nudos salvabit*; as the first grace found us naked of all goodnesse, so it justifieth us without respect to any goodnesse of our owne, and will likewise save us through faith in the goodnesse of the Sonne of God; and we say that he alone is *the way, the truth, and the life*, the *a* and *ω*, the *author and the finisher of our faith*, the beginner and the consummator of our salvation, *the alone, whole, and perfect satisfaction* both for the *guilt* and *punishment* of all our sinnes, *both originall* and *actuall*, and the onely *righteousnesse*, that bringeth us to eternall life, and so *alone*, without any partner agent, *the most perfect deliverer of man from hell*, and *the most absolute giver of everlasting glory*, and that neither *workes of the law*, nor *inherent righteousnesse*, nor *habituall grace*, nor *any other thing*, or *name under heaven*, can be *found*, whereby we may be *saved*, but *only this sweet name of Iesus.*

Esay 63.3.

That Christ is our sole and perfect Saviour. Iohn 14.6. Revel. 1.8. Heb. 12.2.

Acts 4.12.

The Authors faith

And if this be not *all-sufficient*, or if he hath not *wholly* and *soly*, *fully* and *freely satisfied for all my sinnes*, and *perfectly gained unto mee eternall life*, without any workes or merits of mine, then *let my body bee damned*, and let *my soule never come unto Gods kingdome*; for in him is all my hope, and if that faile, I perish: But seeing as God said to *Abraham, feare not, I am God all-sufficient*; so the Scripture saith to me, feare not, *he is a Iesus all-sufficient, whosoever beleeveth in him shall never be confounded*, I will never commit these *two evills, to forsake the fountaine of living waters, and to digge unto my selfe pits and filthie puddles*; but I will *trust* in him, *hope* in him, and *place all my joy* in him, and take *no joy* where I finde not *him*: *Si scribas, non placet mihi, nisi legam*

Gen. 15.1.

1 Pet 2.6.

Ier. 2.13.

legam ibi Iesum; si conferas, non sapit mihi, nisi sonuerit ibi Iesus; Quia Iesus est in ore meo mel, in aure melos, & in corde Iubilum: No *writing* shall please me, where I see not *Iesus*; no *conference* shall content me, where I heare not *Iesus*; no *thing* shall delight me, where I finde not *Iesus*; for he is the *honie* untò my mouth, *musicke* unto my eares, and all *the joy* and delight of my heart: And therefore *sweet Iesus forsake mee not*, and let not mine enemies triumph over me.

Nothing pleasant where we find not Iesus.

And so much for the *second title*, that expresseth the goodnesse of God the Son, *Iesus*: Now followeth the third, *Christ*.

Κεχρὸς.

CHAP. VII.

That God furnisheth his true servants with sufficient gifts; foure sorts of men in the Ministery; how Christ was annointed; and to what end; how many sorts of men annointed; of the Priest-hood of Christ; and the properties thereof.

3 Title that expresseth the goodnesse of God our Redeemer.

IN the first word *Iesus*, the Apostle sheweth, that *he*, whom before he had called *our Lord* and Master, is *our Saviour*; and in this word Κεχρὸς, hee sheweth how he was *fitted* for the executing of that office *to save us, viz.* that *hee was anointed*, to be a *King*, a *Priest*, and a *Prophet*, that he might *guide* us, *redeeme* us, and *instruct* us.

An observation: That God furnisheth every man that he sendeth of his businesse, with sufficient gifts to discharge that duty. Exod. 4. 12, 11. Esay 6. 7. Act. 2. 4.

From whence wee may *observe*, before wee passe any further, that *those, whom God intendeth to imploy in any especiall office, he maketh fit, and furnisheth them with gifts sutable to the nature of the businesse, in which he meanes to imploy them*; For when he sent *Moses* unto *Pharaoh*, *I will be with thy mouth*, saith God; because *Moses* said, *I have a stuttering tongue*; and when he sent *Esay* to prophesie, *he touched his tongue with a burning coale from his Altar.*

The very like we find in *Ieremy*, in *Ezekiel*, and in all the Prophets and Apostles, *he filled them with the Holy Ghost*, that they might doe *the worke of the Holy Ghost*; and so here we reade of his owne Sonne, he *annointed* him, that is, *præ consortibus*, above his *fellowes*, that he might be a *Iesus* to save his *fellowes*, as hereafter I shall shew unto you.

And therefore let every one take heed, how he enters into any office in Gods businesse, lest the Lord should say unto him *friend, how camest thou in hither*, being no waies fitted for my service? surely, *thou didst run before I sent thee*, thou didst *thrust* thy selfe before I *called* thee; and therefore I will *thrust* thee out, before thou art *willing* to go; *take him, binde him hand and foot, and cast him into utter darknesse, there shall be weeping and gnashing of teeth.*

Mat. 22. 11.

Ier. 23. 21.

Mat. 22. 13.

But because *few consider* how they are *fitted* for their places, but onely what *gaine* and profit they shall *reape* by their places; therefore I wish that they, who placed them, *upon hope of their sufficiency*, would likewise displace them *upon the sight of their defects*, and the proofe of their unworthinesse in their places and calling; for though some thinke the calling of the Ministers to be *character indelebilis*, and therefore *once a Minister and never to bee deprived*; yet I say that herein they *deceive themselves*, because they doe not rightly distinguish betwixt the *outward* and the *inward* character; for there bee foure sorts of men imployed in the businesse of the Gospell, as Saint *Hierome* saith.

How the character of the Minister is indelible.

Hieron. l. 1. c. 1. comment in Galat. Feure sorts of men in the Ministery

1. The first sort were sent immediatly by Christ, as were the Evangelists, the *Prophets* and the *Apostles*.

1 Sort.

2. The second sort were sent of God, but *by the allowance and approbation of men*; and these two sorts are ever *furnished* with gifts *sufficient*, for the

2 Sort.

discharging of their callings from God: and therefore they can no wayes be *discharged*, or deprived by man.

3 Sort. 3. The third sort are *sent of men*, and *not of God*, and these *may be silenced* and excluded from the Ministery; for as they had power *to ordaine them*, when they thought them *fit*; so they have *power to deprive them*, when they see them *unfit*; either in respect of their notorious crimes, or erroneous opinions, or some such other just and lawfull cause.

4 Sort. 4. The fourth are those that are neither *sent by God, nor yet by men*; and therefore they should be *prohibited* and restrained by men, or els we should have *no order*, either in Church or Common-wealth.

That unworthy Ministers should be displaced. And so you see that those, which are not *called*, nor yet *fitted* for their callings from God, may be restrained by men; and they should be so, (in mine opinion) because *the fitting* and furnishing of men *with gifts* answerable to their *callings*, are the *chiefest signes*, that they are called *by God*; for so we see, the Sonne of God, being *appointed* to be the Saviour of men, he was *annointed* of God, and so *fitted* for the office of a Redeemer.

Now touching this *annointing* of Iesus (for so the Greek word Χριστὸς signifieth, of Χρίω *ungo*, or Χρισις *unctio*) for to fit him to be a Saviour, we must necessarily consider these two points.

Two points to be considered.
1. *How he was annointed.*
2. *To what end he was annointed.*

De 1. We must understand that there was a twofold annointing.

A twofold annointing.
1. *Inwardly, with the gifts of grace.*
2. *Outwardly, with the materiall oyle.*

1 Inward. Psal.105.15. In the first sense *Abraham*, *Isaac* and *Iacob*, were *Christi Dei*, the *annointed* of God; for of them it was spoken, *Touch not mine annointed, and do my Prophets no harme*; but annointing with materiall oyle, was not yet *in rerum natura*; and therefore their annointing was *with the gifts of Gods Spirit*.

2 Outward. In the second sense the *Kings*, the *Priests*, and the *Prophets* were, after the time of *Moses*, annointed with materiall oyle: and of this outward *annointing*, some think there were two kinds.

Exod.30.25. 1. Either with the *vulgar and common oyle*; or
2. With the *holy oyle that he commanded Moses to make*.

Hoc unguentum conficere Moses iussus est ex illis aromatis generibus quæ Maimonides describit, in halacha cele hammikdasch. Cap primo Cuneus. 1, c.14. p.136. And they say, that the Priests onely were to be annointed with the holy oyle; because the Lord saith, *Whosoever shall make the like ointment, or whosoever shall put any of it upon a stranger*, or any *Israelite*, save only the Priests, (saith the *glosse*) *even he shall be cut off from his people*, Ver.33.

But against this wee may object, that *Sadocke* tooke the horne of oyle from the Temple, *and annointed Salomon*; and *David* saith of himselfe; I found *David my servant, with my holy oyle have I annointed him*: And so *Euthymius* and *Genebrard* do affirme, that *Samuel* and the rest of the Prophets did annoint the Kings of *Iuda*, from whose loynes the true annointed, *Iesus Christ*, was to spring, with his holy oyle.

That Christ was not annointed with materiall oyle. *Aug. in Psal. 140.* Now our Saviour was not *anoninted* with any *materiall oyle*; for that *his kingdome was not of this world*, nor his Priest-hood after the order of *Aaron*; but as the *Patriarchs* were *Uncti ante unctionem*, annointed with the *inward* unction of the Holy Ghost, before there was any annointing with oyle; so was our *Saviour Christ*, as S. *Peter* testifieth, *annointed with the Holy Ghost, and with power*; and so *Esa. cap.61*. And so S. *Cyril*, S. *Augustine*, *Nazianzen*, and others say, *quod unxit eum Deus Spiritu Sancto, non visibili oleo, sed dono gratiæ*, that he was *annointed* not with oyle, but with grace.

Acts 10.38. *Cyril. de fide. Aug. de Trin. l.15. c.26. Nazian. Orat.4 de Theolog.*

But here you must understand, that Christ was *farre otherwise annointed* with the Holy Ghost, than were the *Patriarchs*, or any other whatsoever; for *he was annointed with the oyle of gladnesse above his fellowes*; and therefore the Apostle saith, that to them *were given the graces* and gifts of Gods Spirit, *juxta mensuram donationis Christi*, according to the measure of the gift of Christ, but

Psal.45.7. 2 Cor.10.13.

Christ

Chriſt *received the ſpirit himſelfe without meaſure*; *for in him is the fulneſſe of all grace, of all vertue, of all knowledge, and all other gifts of Gods Spirit, moſt fully and moſt perfectly*, ſaith *Aquinas*; and *in him dwelleth the fulneſſe of the God-head bodily*, ſaith the Apoſtle; *and from his fulneſſe have we all received, and grace for grace*, ſaith the Evangeliſt. Eph 4.7. Ioh. 3.34.

And thus you ſee *how Chriſt is annointed* with the ſpirituall oyle of gladneſſe above his fellowes. *Thom p. 3. q. 15. Col. 2. 9. Ioh. 1. 16.*

De 2. That we may underſtand to what *end* he was annointed, we muſt ſearch to know, how many ſorts of men were *Chriſti*, annointed: And I find *three ſeverall opinions* touching this point. 2 To what end Ieſus was annointed. Three opinions.

1. Some, though they yeeld that *Prieſts* were *uncti*, yet do they affirme that none but *Kings* were *Chriſti*; and I am to ſpeake but of them that were *Chriſti*. 1 Opinion. *Eluenſis ſuper hæc verba, Nolite tangere Chriſtos meos.*

2. Others, though *not much contradicting*, that there were three ſorts of men *annointed*, yet do they rather *incline* to think that there were but two ſorts annointed, that is, *Kings* and *Prieſts*. 2 Opinion. *Barrad to. 1 de circumciſ Dom.*

3. But many of the ancient Writers have thought, that *Kings*, *Prieſts*, *and Prophets* were not only *uncti*, but *Chriſti* alſo. Now 3 Opinion. *Euſeb. l. 1 Eccleſ. Hiſt.*

1. Touching the firſt *opinion*, I ſee no reaſon why *Chriſtus* ſhould be *appropriated* to Kings, and *unctus* to the *Prieſts*, unleſſe it be onely this, that where it is to be *referred* unto *Kings*, it is left *untranſlated*, and where it is to be *referred* to the *Prieſts*, it is *tranſlated unctus*; for in the originall both of the Greeke and Hebrew, the ſame word is uſed, as well where it is ſpoken of the Prieſts, as where it is ſpoken of Kings. 1 Opinion. Whether Kings only were *Chriſti*, and Prieſts *Uncti*.

But if the *not tranſlating* of a word retaineth unto it any *greater dignity*, than it hath being tranſlated; or if the *tranſlating* of a word *derogateth* any thing from the *excellency* it had in the originall, then muſt it needs follow, that it were better not to *tranſlate* any word at all, leſt we *derogate* any thing from the *excellency* of the originall: for that there is *a woe and a curſe annexed to the diminiſhers of the authority of the divine Word*, whether it be by corrupting, or tranſlating, or any way elſe. The difference betwixt *Chriſtus* and *Unctus*.

But it is *moſt abſurd* to ſay, that the *tranſlating* of a word doth *derogate* any thing from the dignity of the originall word; and therefore, ſeeing in the *originall*, God calleth both Kings and Prieſts, *Chriſtos ejus*, his annointed, whom he *joyned together* with the ſame name *in the originall*, I may not ſever *by the tranſlation*, nor make any difference betwixt *Chriſtos* and *unctos*, but that the firſt is a Greeke word, and the ſecond a Latine word, that do both ſignifie the ſame thing, that is, annointed; for I am ſure the precept *de non tangendo Chriſtos*, was ſpoken of *Abraham*, *Iſaac*, *and Iacob*; and they were no more *Kings*, than they were *Prieſts and Prophets*; for neither the word *pater* nor ἀρχὴ doth declare them to be the one rather than the other; for as they were to governe their houſholds *like Kings*, ſo were they to teach them and to bring them up in religion, *like Prieſts* and *Prophets*; and therefore I ſee no reaſon, that this precept of not touching them; ſhould be given, *becauſe they were Kings*, rather than *becauſe they were Prieſts*; or if as one rather than as the other, than *why not* as Prieſts and Prophets, rather than as Kings? For that Kings are better able to *defend* themſelves than the *Prieſts or Prophets*: they have the ſword of vengeance; but *dolor, & gemitus, & preces noſtræ ſunt arma noſtra*; ſighing and ſobbing, teares and prayers are all the *weapons* that the poore Prieſts have to defend themſelves, ſaith S. *Ambroſe*. True tranſlation derogates nothing from the dignity of the originall. Pſal. 105. 15. The precept of not touching the Patriarchs, principally given in reſpect that they were Prieſts. 1 Reaſon. *Amb. in Orat. in Auxent.*

And ſecondly, for that the Lord ſetteth this as a manifeſt reaſon, why *Abimelech* ſhould not touch *Abraham*, *becauſe he was a Prophet*, *and ſhould pray for him*. Gen. 20. 7.

And therefore ſeeing this precept, *de non tangendo Chriſtos*, of not touching Gods *annointed*, was ſpoken of them that were as well *Prieſts and Prophets*, as *Kings*; and that they ſhould not be touched *as Prieſts*, no more than *as Kings*: 2 Reaſon.

I dare not touch the text so roughly, as to say that the word Χεις῾ was more properly given unto them, *as Kings*, rather than *as Priests* or *Prophets*.

But we see how it is (and it should be so) that no man doth, nor should dare to take the *least graine* from the *excellency* of the names or titles of *Kings*; and yet we see how many, yea *Priests themselves*, like wicked birds that defile their own nests, that care not *how much* they speak against, or *how little* they speake for the excellency of the *Priesthood*; which maketh *Policie* so great, *Piety* so little, and *Priests* so meane and so contemptible.

I say not this to *derogate* the least *Iota* from the dignity or excellency of *Kings*; God forbid; and I hope none will imagine that I do, (for I know, and no man can deny, but they be *Christi Domini*, the annointed of the Lord) but I say this to declare also the *excellency* of the *Priesthood*; for in the beginning, the same men were *Kings*, *Priests*, and *Prophets*, as *Abraham*, *Isaac*, and *Iacob*, and especially *Melchisedech*, King of *Salem*, and the *Priest of the most high God*, if we may refer what is said of him to any mortall man; and in respect of either office they were stiled by the same name, *Christi Dei*, the annointed of God; and in the latter ending both *Kings* and *Priests* shall be *attoned*, and both shall be *regale sacerdotium*; *Kings* made *Priests*, and *Priests* made *Kings*: And therefore *Kings* and *Priests* should be like *Moses* and *Aaron*, two loving brethren; they to protect our dignity *with the sword of justice*, and we to defend their authority *with the word of truth*; they never to oppresse us, and we never to speake against them.

How Kings and Priests should defend each other. *Aristoteles primos mortalium, aiit fermè habuisse eundem & regem & sacerdotem. Pet. Cunæus de republ. Heb. l. 1. c. 14 p. 134*

2 Opinion. That the Prophets were not annointed.

2. Touching the second opinion, *Nicholaus de Lyra*, *Carthusianus*, *Barradius*, and others, do yeeld many probable reasons to shew, that the *Prophets* were not annointed with any materiall oyle. As

1 Reason.

1. Because we read but of one, even *Elizæus*, that was ever bid to be *annointed*.

2 Reason.

2. Because we do not read that *Elias* did *annoint Elizæus*, but only threw his *cloke* over him, which throwing of his mantle, *Carthusianus* and *Lyra* do call his *annointing*; and therefore they do expound the word, *Unges Elizæum*, to signifie nothing els, but *Eliges Elizæum*, *& creabis eum Prophetam*, thou shalt choose *Elizæus*, and make him Prophet in thy stead.

3 Reason.

3. Because a little before, the phrase of *annointing* was twice used, for the annointing of the two kings, *Hazael*, and *Iehu*, and therefore the same phrase was still used to annoint *Elizæus* for the *appointing* of him to be a Prophet.

4 Reason.

4. Because God himselfe *seemeth* to put a *difference* betwixt *Christos* and *Prophetas*, the annointed and the Prophets, when he saith, *touch not mine annointed, and do my Prophets no harme*; as if Prophets were not included in the word *Christos*, mine annointed, but rather were of another kind; and because *extraordinary*, therefore not to be ordained with this *ordinary rite*, which belonged properly to the office of *Kings* and *Priests*, which though they were most *excellent*, yet were they *successive* and *ordinarie*.

5 Reason. *Aug. in Psal. 26.*

5. Because S. *Augustine* saith, that *duæ personæ illo tempore ungebantur*, two kinds of men were annointed at that time, that is, *Kings* and *Priests*, *& in duabus personis præfigurabatur futurus unus Rex & Sacerdos, utroq; munere unus Christus, & ideo Christus a chrismate*, id est, *unctione*; and in both these persons was prefigured that one King and Priest which was to come, even that *one Christ*, that was to enjoy both functions; and therfore was called *Christ*, of his annointing: and so both *Ruffinus* and S. *Cyprian* were of the same mind. And to these we may add, that *Petrus Cunæus*, speaking of this annointing, saith, *hoc Regibus, Pontificibusq; maximis proprium fuisse Talmudici tradunt*; the expounders of the *Talmud* say, this annointing was proper to the Kings and chiefe Priests, *Pet. Cunæus de republ. Heb. l. 1. c. 14. p. 134.*

Ruffin. in expos. Symb. Cypr. in serm. de unctione Christi.

3 Opinion.

Clem. l. 1. recog. Euseb. l. 1. Eccles. Hist.

And surely, as they do not *absolutely* deny but the *Prophets* might be *annointed*, so do not I absolutely deny but these reasons may be true, to prove that the *Prophets* were not *annointed*: yet I am inclined with S. *Clemens*, *Eusebius*, and others,

others, to thinke that *these three sorts* of men were *annointed* with materiall oyle.

1. *Priests*, as *Aaron*, *Exod.*29.7.
2. *Kings*, as *Saul*, *David*, &c. 1 *Sam.*10.1.
3. *Prophets*, as *Elizæus*, 1 *Reg.*19.16.

And therefore, as these three kinds of callings were *outwardly* annointed with oyle, so *Iesus* was annointed with the *inward unction of the Spirit* of God, to be

1. A *Priest*.
2. A *King*.
3. A *Prophet*.

} And

1. He was *annointed* to be a *Priest*; for the *Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchisedech.* And in these words the Prophet setteth down these foure things. Psal.110.4.

That Christ was annointed to be a Priest. Foure points.

1. The *certainty* of his ordination, *the Lord sware that thou art a Priest.*
2. The *irrevocability* of his office, *the Lord will not repent it, that thou art made a Priest.*
3. The *perpetuity* of his Priest-hood, *thou art a Priest for ever.*
4. The *excellency* of his Priest-hood, for it is after *the order of Melchisedech.*

1. It is *certaine* then, that he is a *Priest*; and so we may see in the 6. of *Zach.* 13. and almost in all places of the Epistle to the *Hebrewes*: And therefore *Tertullian* calleth him (*catholicus Patris Sacerdos, per quem munus Deo offerre debemus*, the Catholike *Priest* of his Father, by whom we are to offer our *sacrifices* of praise and thanksgiving unto God: And although S. *Chrysostome* denieth him *to have descended of the Priests linage*, yet *venerable Bede* affirmeth flatly, that our Lord *Iesus Christ*, which, according to the flesh was to be true *King* and *Priest*, did therefore *de utraq; stirpe, David scilicet & Aaron, ipsam carnem suscipere*, take his flesh both from the stock of *David* and *Aaron*; but whether he did or not, it was not much materiall, for that his *Priesthood* was not after the *order* of *Aaron*, but after the *order* of *Melchisedech*: and so you see the *certainty* of his annointing to be a Priest. 1 Point.

Tertull. l.4 cont. Marcion.

Chrys hom.16.in c.5 Matth.
Beda l.1.in c.1. Luc.

2. It is *irrevocable*, not only because the Lord *spake* it, which had beene enough, because he is *immutable*, without any *shadow of turning*, but also because he *sware it*, and addeth further, that *he will not repent it*; and therefore this truth, *that he is a Priest*, must needs be more *irrevocable* than the lawes of the *Medes* and *Persians, that cannot be changed.* 2 Point. Iam.1.17.

3. It is a *perpetuall Priesthood*, that is, an eternall Priesthood; because it is *not after the order of Aaron*, but *after the order of Melchisedech*; for the Priesthood of *Aaron* was to be *abolished*, when the Priesthood of *Christ* was to come in *esse*; but the Priesthood of *Melchisedech* hath all the notes of eternity; for *Melchisedech* hath neither *beginning of daies, nor end of life*; but is likened unto the Sonne of God, and *continueth a Priest for ever.* 3 Point. The order of *Melchisedech*, more excellent than the order of *Aaron*, in diverse respects. Of whom I shall speake more at large in my treatise of Christ his incarnation.

For when we read of *Melchisedech*, we never read of his *father*, of his *mother*, of his *beginning*, or of his *ending*; and such a one is Christ; as he is a God, *without mother*, wonderfully begotten; as he is a man, *without father*, wonderfully conceived; as he is God, *without beginning of daies*, and as God and man, *without end of time*: and therefore a Priest for ever after the order of *Melchisedech.* And

4. It is a most *excellent* Priesthood; because the order of *Aaron* was farre inferiour to this order of *Melchisedech*; for *Levi* himselfe, in the loynes of *Abraham*, paid tithes unto *Melchisedech*; to shew, that there was *no perfection in the Priesthood of the Levites*; for the *tenth* is a *signe* of *perfection*, (saith *Aquinas*) *in quantum est quodam-modo terminus omnium numerorum, qui procedunt usq; ad decem*; in as much as the *tenth* is the last of all number, which proceed to *ten*, and then begin againe; and therefore he that giveth the *tenth* unto another, *protesteth himselfe to be imperfect*, and ascribeth perfection unto him, to whom he payeth 4 Point.

The tenth a signe of perfection. *Thom part.3. q.31. art.8.*

payeth his tenth; and therefore *Levi*, paying tithes unto *Melchisedech*, did acknowledge himselfe *imperfect*, but our Saviour paying tithe *to none*, sheweth himselfe most perfect.

Object. But then it may be objected, that as *Levi*, so Christ himselfe was then in the loynes of *Abraham*, when *Abraham* paid tithes unto *Melchisedech*; and therefore Christ himselfe was tithed.

How Christ was in the loynes of Abraham.

Sol. I answer briefly, that Christ was not in the loynes of *Abraham* as all others were; for he was to be derived from *Abraham*, *non secundum rationem seminalem, sed secundum corpulentam substantiam*, not according to our *naturall* begetting with mans seed, but only in respect of his *corporall* substance; and therefore he was in *Abraham potius ut medicina vulneris, quam ut indigens curatione*, rather as the physick that heales the sick, or the salve that cures the wound, than as one that wanted to be cured, saith *Aquinas*.

Thom. ibid ex Aug. l. 10. c. 20. sup. Gen. ad liter.

CHAP. VIII.

Foure wayes of redemption; foure things to be considered; the ransome that Christ paid for us; Christ onely is our intercessour; that we ought to pray to none but to God; that Christ was also annointed to be a King and Prophet; and what wee learne thereby.

AND thus you see that *Christ* was *annointed* to be a *Priest*, an *eternall* Priest, and a most *excellent* Priest for ever, *after the order of Melchisedech*; and that (as we do collect) for two especiall ends.

That Christ was made a Priest for two speciall ends.

1. *To make satisfaction for the sinnes of his people.*
2. *To make intercession for them, to gaine the love of God againe.* For

these be the two essentiall parts of the priestly office.

1. Those that were slaves in bondage, had foure manner of wayes to be redeemed.

1 To redeeme us, Foure speciall wayes of Redemption.

1 Way. 1. By *Manumission*, when they had served out their time.

2 Way. 2. By *Exchange*, when another was put in their place to indure and serve for them.

3 Way. 3. By *force of armes*, when through strength they were taken away.

4 Way. 4. By *satisfaction*, when with a price and ransome they were redeemed.

But we being the slaves of Satan, had no way to be delivered, but onely by the last; for

No way to redeem us but only by satisfaction.

1. Our time to suffer, was *infinite*, even for ever and ever.
2. No creature could be found that would *exchange* and take our places upon them.
3. It was against Gods *justice* to take us away by *force*: and therefore
4. Gods *justice* must be satisfied, and sufficient ransome must be *offered*, or we cannot be saved.

And therefore *Christ* was contented to make *satisfaction* for our sinnes, and to pay the *ransome* of our transgressions; touching which, S. *Augustine* saith, we should consider these foure especiall things.

Aug. l. 4. c. 13. de Trin.

Foure things to be considered touching the ransome that Christ paid for us.

For
1. *To whom this ransome must be offered*
2. *By whom it must be tendered.*
3. *What ransome must be payd.*
4. *For whom it must be given.*

1 To whom.

1. God was *offended*; and therefore *to God* this offering must be *offered*, that Gods anger may be *appeased*.

2 By whom. Heb. 7. 27.

2. God is of *pure eyes*, and cannot indure the sight of sinners; and therefore *such an high Priest it became us to have, which should be holy, harmlesse, undefiled, and separate from sinners*; *Et quia sacrificium Deo offerri non potest, nisi per Sacerdotem sanctum & justum*, and because no sacrifice can be offered unto God, but

but by a just and a *holy Priest*, saith Saint *Augustine*; therefore Christ, the onely Sonne of God, that just and holy man, *in whose mouth was found no guile*, became our *Priest*, that he might offer this *ransome* for our sinnes unto his Father.

1 Pet. 2. 22.

3. What should be offered was prefigured in the law, an offering *immaculate* & undefiled; for *thou shalt choose a kid or a lambe that hath no blemish*; and it must be *slaine* too; for *without bloud there is no remission:* And therfore this our High-Priest was contented to yeeld himselfe *to be slaine* for the sins of his people, to *bee made himselfe a sacrifice* for us, and to *offer himselfe* an *oblation* unto his Father, as S. *Chrysostome* speaketh.

3 What it was. The greatnesse of the price that was paid for us. Exod 12.5. Heb 9.22. *Chrys to. 2. hom. 13. in c. 1. Ioh.*

For seeing the thing offered must be cleane, *Quid tam mundum pro immundandis vitijs mortalium, quàm sine ulla contagione carnalis concupiscentiæ, caro nata in utero & ex utero virginali?* What can be so *cleane* to purifie the *uncleanesse* of men, as that *undefiled flesh*, that without any touch of *carnall concupiscence*, was conceived and borne out of a pure Virgins wombe? And seeing our sacrifice must be *slaine*, *Quid tam aptum huic immolationi quàm caro mortalis*, what is fitter to bee slaine then *mortall flesh?* And therefore what could be better *offered* of us, or better *accepted* of God for a Sacrifice, then to have *the body of our Priest* to be made the flesh of our sacrifice?

The flesh of Christ the chiefest sacrifice in the world.

4. It is apparent that this *ransome* was to be paid for *all sinners*, and for *all nations*, saith *Tertullian*: and so I have shewed in the beginning of this Treatise; Chap. 3. *& in concione 2. Gods love to the world.*

4 For whom. *Tertul. 1 contra Iud.*

And so you see that he was *one*, to whom this sacrifice was offered; that he was *one*, who did offer it; and that it was but *one* thing, which was offered; and all to make us *one* with God, and *one* among our selves, for whom it was offered: And you see also the *greatnesse of the ransome*, that was paid, even the *flesh of our Priest*, and the *bloud of our Saviour*, yea of such a Priest that was not onely a most righteous man, but also the Son of the most omnipotent and incomprehensible God: And so God, that gave our selves unto our selves in our *creation*, gave *himselfe* unto us in our *redemption*, *& quod homo est esse voluit Christus, ut & homo possit esse quod Christus est*, and he was contented to be made, what we are, the Son of Man subject to all *infirmities*, that we might be made, what he is, the sons of God to be filled with all *felicities*.

Cyprianus de idol. vanitate.

And therefore, seeing we are redeemed from our vaine conversations, not *with gold or silver, or such like corruptible things, but with the pretious bloud of Iesus Christ*, as the Apostle speaketh, it behoveth us to shew all *obedience* and *thankefullnesse* unto God for the same; *& cum nihil dignum Christo habeamus*, and seeing we have nothing to give, that is any way *worthy* to be offered unto Christ, *hoc unum demus quod habemus, nosmetipsos*, let us give *our selves* unto him that gave *himselfe* for us, and offer up our bodies *a living sacrifice, holy and acceptable unto him*, that offered up his bodie an unspotted Sacrifice for us.

1 Pet. 1. 18.

How thankfull we should bee to Christ for the great ransome he paid for us, Rom. 12. 1.

2. The other part of the *Priestly office* of Christ is *intercession*, that is, a *continuall craving and requesting of God, that for that sacrifice and ransome, which Christ paid, and offered for man, the grace and favour of God might be restored to man againe.*

2 End, why Christ was made a Priest, to be our intercessor.

Now touching *satisfaction* (before spoken of) *Bellarmine*, wiser then the rest, yeeldeth that it belongeth to *Christ alone*; because he alone *is the ransome for sinne*, and hath reconciled us to God with his own bloud.

1 Tim. 2. 6.

But touching *intercession*, they joyne others with Christ in this *action*; and therfore they have recourse both to the Saints and Angels, and do *pray unto them*, that they would *pray for them* unto God; and indeed if they could prove the one, they might be the better excused for doing the other.

Whether Christ alone be our intercessor.

But Saint *Augustine* tels us plainely, that although *all Christians* doe commend one another in their prayers to God, *pro altero tamen nullus interpellat, sed ipse pro omnibus unus verusque mediator Iesus Christus*; yet none doth

Christ onely our intercessour.

Aug. l. 2. c. 8. contra Parmen. 1 Ioh. 2. 1. Rom. 8 34.

intercede or *mediate* for the other, but he that intercedeth *for all*, that one and true Mediator *Iesus Christ*: And S. *Iohn* likewise saith, *If any man sin, we have an advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins*: And so S. *Paul* saith, that *Christ sitteth at the right hand of God, and maketh request for us.*

Ob. But to all these places *Bellarmine* answereth, that he is not herein called the *onely and sole advocate* for men; and therefore, though he be the *chiefe* advocate, yet it proveth not but others may intercede with him.

Sol. I answer, that it needs not, when we read *not of any others* that are said to be our advocates but onely he.

Ob. But it is objected, that the *Fathers* taught and maintained this doctrine, that *the Saints do intercede and pray for us*: as

Nazianz. orat de laude Basilij. Aug. ser. 17. de verbis Apostoli.

1. *Gregory Nazianzene* saith, that S. *Basil* was *in the heavens offering Sacrifices for us*, and prayers for the people.

2. Saint *Augustine* saith, *it is an injurie to pray for a Martyr, by whose praiers we on the other side ought to be remembred*; and so many others; and therefore they do pray and intercede for us.

Sol. I answer first, that whosoever will looke into that place of *Nazianzene*, shall there finde that *Nazianzene* doth but think so.

And secondly, he shall finde that he spake this *Orator-like*, who many times speakes to the absent as though they were present, as *Pliny* saith unto *Cicero*, *salve primus omnium parens patriæ*; all haile to thee that art the first and chiefest Father of thy countrey.

We yeeld that the Saints do after a sort pray for the whole Church.

And thirdly, I say that this place of *Nazianzene*, and likewise that of S. *Augustine* do prove nothing, but that in a *generall manner*, they pray for us, as they doe for the whole Church; which we do not denie; for that cannot be called an *intercession*, but rather an *approbation* of the intercession of Christ, and as it were clarks unto this High-Priest, to say *Amen*, to approve his will in heaven as we doe or should do in earth.

And so you see how Christ was *annointed* to be a *Priest*, which I thinke should be sufficient to take away all *contempt* from the name of Priests.

And you see to what *end* he was annointed Priest, first to make *satisfaction* for our sinnes; and secondly to make *intercession* for us, that we might regaine his Fathers favour: And therefore this should teach us,

What the former doctrine teacheth

1 That we merit nothing at the hands of God.

1. To cast away that deceitfull doctrine of *works satisfactory*, or meritorious, or call them what you will; For this our *Priest hath paid for all*, when we could pay for nothing; and he *merited all happinesse* for us, when we merited nothing but destruction unto our selves: and therefore I say with S. *Bernard*, that *sufficit ad meritum scire, quod non sufficiunt merita*, herein we merit best, when we know that we merit nothing but hell, and when we crie with the Psalmist, *Enter not into judgement with thy servants, O Lord, for in thy sight can no flesh living be justified.*

Psal. 143. 2.

2 That we should pray to none but to God alone. Esay 63. 16.

2. Seeing Christ is our only *mediator* that praieth for us, wee should *onely pray* to him; for *Abraham hath forgotten us, and Israel is ignorant of us*, but this our Priest will never forget us, he doth at *all times* heare us, and can at *any time* helpe us, if we do call unto him for helpe.

Saints not to bee prayed unto. Origen. l. 5. contra Celsum.

And therefore though we *love* the *Angels*, and *reverence* the *Saints*, their names *are sweet unto us*, and their *memoriall is blessed*; yet we will pray to none of them; for we have neither *precept* from God, nor *practise* in Gods Church to doe the same: But we find the same flatly *forbidden* in many places; For *Origen* saith, *ne quis audeat preces offerre nisi soli Domino Deo*; Let no man dare to offer praiers unto any but onely to the Lord God: And the councell of *Laodicea* doth *anathematise* all those, that leave the *Lord Iesus*, to pray unto any Saint or Angell.

Concil. Laod. c. 35.

Basil in orat de 40 Martyr. Ambros. in l. de viduis.

Ob. But against this it may be objected, that Saint *Basil* exhorteth us to have recourse unto them in our *necessities*, and to pray unto them; And so Saint *Ambrose* likewise

likewise exhorteth the *widowes* to pray unto the Saints, and to the Angels when they were in their necessities.

Sol. I answer, that S. *Basil* doth not say *confugiat & oret*, but *confugit & orat*, that is, he telleth us *what they did*, and not *what they should do*.

That we are faine to suffer many things that we do not approve.

And it is no marvell, that people newly converted from *Gentilisme* to *Christianity*, should retaine some things of their old *idolatry*, and that the godly *Fathers* should be *constrained*, for a while, to *tolerate* those tares to be among the wheat, lest the *good seed, scarce rooted, should be indangered*; For Saint *Augustine* saith, that he knew many that *adored sepulchers, and pictures, and such like*, and many that *drunke most excessively over the dead*; but he saith, *aliud est quod docemus, aliud est quod sustinemus, & hoc tolerare compellimur donec emendemus*; It is one thing that we *teach*, another thing that is *suffered* untill it be amended; And for the booke of Saint *Ambrose* concerning widowes, I say with *Molineus*, that it is one of his first workes, that he made after his conversion, and therefore savoureth of *infirmity*, and faileth of sound *Divinity* in many points.

Aug. l. 1 de de moribus Eccl. & Lo c. 21. contra Faust. Manich.

Molineus contra Coefetan.

For in the same book he saith that the *Martyrs, if any sin remained in them, did purge the same with their owne bloud*; and this is both a *doubting* of the truth, and an *error* plaine contrarie unto all truth.

Errors of Saint *Ambrose.*

For first, who knowes not, that *no man is void of sin?*

And secondly, who knoweth not, that *no man can wash away his own sins with his own bloud?* For the Scripture saith plainely, that *it is the bloud of Iesus Christ, that washeth and cleanseth us from all sin.*

1 Ioh. 1. 7.

And therefore S. *Ambrose* recalleth this errour,[a] and saith, *it is a miserable excuse to say we goe to God by the mediation of Saints, as wee goe to the King by his officers; for therefore (saith he) doe we go to the King, because he is a man, and knoweth not to whom to commit himself, or his affaires; but God knoweth all things, and is ready to receive all men*; *Ideo ad Deum promerendum suffragatore non opus est, sed mente devota*; and therefore we need not any other *suffragan* to goe to God, but *a devout and pious heart:* And in his oration upon the death of *Theodosius*, hee saith plainely, *Tu solus Deus es invocandus, tu rogandus:* Thou only O God art to be *praid* unto, thou onely O God art to be *intreated.* And so much for the annointing of *Iesus* to be a *Priest.*

a *Ambros. in c. 1. Ep. ad Roman.*

2. He was annointed to be a *King:* For *thy throne O Lord is for ever and ever, the scepter of thy kingdome is a scepter of righteousnesse, &c.* And this we may see in *Ps.* 2. 6. *Ier.* 23. 5. 1 *Chro.* 17. 12. 14. and in many other places of the Scripture: And this point, *viz.* that *Iesus* is a *King*, and how he *differeth* from all other Kings, and what *lessons* we might learne from this doctrine, I have handled at large in my Treatise of *The resolution of Pilate:* and therefore now I will but onely desire all men to *consider*, that seeing Christ was a *King*, and yet refused *all pompe* of worldly vanities, yea *Rex fieri noluit*, this King would not be made a King in this world, because his kingdome was spirituall, and so not of this world, but he was a *King of righteousnesse*; then why should not we that professe our selves to bee his subiects, *imitate* this our King herein?

2 That Christ was annointed to be a King.

It is reported of King *Alexander*, that his souldiers would imitate him even in his *stoopings*; And if they imitated him in his *vices*, why should not wee imitate our King Christ *Iesus* in his *vertues?* His kingdome is *spirituall*, and he is a *spirituall King*; and therefore, if we would be his *subjects*, we must be *spirituall men*, and we must utterly despise these *worldly vanities*; For it is not possible we should do both, *we cannot serve God and Mammon*, we cannot be filled with temporall and spirituall things at once; For if thy hand be full of *counters*, thou must throw away the same, before thou canst fill it with *gold*, saith S. *Chrysostome*; even so, if thy *heart* be full of the *riches of this worldly* kingdome, there can be no roome for *spirituall riches.*

That we should not too eagerly seeke for the things of this world.

Mat. 6. 24.

Why then do we not seeke to be rich in Christ? *nam affatim dives est qui cum Christo pauper est*, for he is truly rich, that is *poore in spirit* and poore with Christ,

Hieron. de vita solit. in ep. ad Heliodor.

Who is truly rich.

saith Saint *Hierome*: and therefore seeing our kingdome is not of this world, *cibus & potus sunt divitiæ nostræ*, meat and drinke, *food and raiment* is all the riches, that we should desire, and all other things we should willingly leave unto the subjects of this world; *apud quos solummodo splendor tectorum attenditur, labes animorum non attenditur*; For they onely respect the *gaines se* of their houses, and the *greatnesse* of their lands, but they never looke to the *foulenesse* of their soules.

The care of worldlings.

And further I must desire you to note this one thing, that Christ is *an eternall King*, and his kingdome an everlasting kingdome; *glorioſum imperium ſine fine dabit*, and so shall all his subjects have an everlasting kingdome; for *that good is no good that wanteth perpetuity*; but our life in this world is very short, *it is but a span long*, it is even as nothing, *orimur, morimur*; as soone as we are borne we draw to our end; *& cùm vir crescit vita decrescit*, and while a man growes *more and more* in yeares, his yeares grow *fewer and fewer* unto him; *& sic brevis vita, & ipsa brevitas semper incerta*, so our life is but a *very little little while*, and that little while is alwaies uncertaine, for *Irus erit subitò qui modò Crœsus erat*; he that is rich to day may be to morrow as poore as *Iob*.

How short is the life of man.

Aug. l. confess.

There are twenty waies for the vanities of this world to vanish away; and therefore Saint *Augustine* saith, *Si quid arrisisset prosperum, tædebat apprehendere, quia penè priusquam teneretur avolabat*; If any worldly wealth or prosperity did *offer* themselves unto me, I was even loth to *accept* them, for I saw they were ready to *flie* from me before I could *lay hold* upon them; But the *kingdome* of Christ is a *kingdome unshaken*, οὐκ ἐχει τελος, οὐκ οἶδε περαν, it knoweth no end, it hath no bounds, and the riches of this kingdome are ἀμεταμέλητα, graces given *without repentance*, never to be taken away. I will therefore conclude this point with that sweet demand of Saint *Augustine*, *Quæ major est insania, quàm pro momentanea delectatione perdere æterna gaudia, & nosmetipsos obligare ad æterna supplicia!* O what great madnesse is it, or what greater madnesse can there be, then for a little *momentarie delight* to deprive our selves of an *everlasting kingdome*, and to cast our selves headlong to *everlasting destruction*? And so much for the *Kingly* office of Christ and his kingdome.

Chryſoſt. in 5. *Rom.* That the kingdome of Christ is without ending.

2. He was annointed to be a *Prophet*, for *I will raise them a Prophet from the midst of their brethren like unto thee, him shall they heare*: And therefore he is called *pacis annunciator, & Dei fidelissimus testis*, the proclaimer of our peace, and Gods most *faithfull* witnesse: And therefore the Lord saith, that *whosoever would not heare that Prophet, that soule should bee cut off from his people*.

3 That Christ was annointed to bee a Prophet. Deut. 18. 15.

Ver. 19.

Act. 3. 23.

Now the parts of his *Propheticall office* are these three,

1. The *true exposition* of the law.
2. The *joyfull declaration* of the Gospell. } And
3. The *infallible prediction of future* things.

All these hee did *himselfe*, while he was on earth; and now likewise *by his spirit* inwardly, and by the *preachers* outwardly, he informeth his Church of *all truth* and will doe the same unto the end of the world; for *whosoever heareth you, heareth me*, saith this great Prophet, *qui omnes Prophetarum prophetias signavit & adimplevit primo adventu*, which sealed and fulfilled all the prophesies of the precedent Prophets by his first comming saith *Tertullian*, and now left none but his owne to be accomplished.

Luk. 10. 16.

Tertul. l. contra Judæos.

CHAP.

CHAP. IX.

That all Christians are annointed; the dignity of Kings, Priests, and Prophets; how every one should be as a King, a Priest and a Prophet; of Christian sacrifices; of five properties of a good prayer; that we should be expert in the knowledge of God; and of the excellencie of divine knowledge.

What the former doctrine teacheth

AND from this doctrine, which I have shewed, you may observe and learne many excellent lessons; as

That all Christians are annointed with the graces of Gods Spirit. Cant. 1. 2.

1. How *Iesus* was *annointed* with the oyle of gladnesse above his fellowes: In respect of the sweetnesse of which oyle, the Church saith *meliora sunt ubera tua vino, fragrantia unguentis optimis*, thy love is better then wine, it is sweeter then the sweetest ointment.

And with this ointment he *annointeth all his members*; and from this Kings they are likewise called *Christians*; *quia excellenter unctus corpus suum perungit*, because he, being most excellently annointed, did annoint all his body, saith Saint *Augustine*: and so Saint *John* saith, *wee have an ointment from that holy one*, that is, from Christ the annointed; and this ointment is, *the sweet gifts and graces* of Gods holy Spirit, as *Theodoret* doth expound it, and as the Prophet *David* did meane, when he saith, *that the pretious ointment was powred upon the head, and ran downe upon the beard, even unto Aarons beard, and ran downe to the skirts of his clothing*; for this cannot bee interpreted literally, of any materiall oyle.

Aug. in Ps. 103. 1 Iohn 2. 20. *Theodor. in Cant.* Psal. 133. 2.

1. Because we never read that *Aaron* was *so annointed*, that the oyle *ran downe to the borders of his garments*.

Anton p. 1. to. 6. c. 2 §. 5.

2. Because the words immediatly following, *like the dew of Hermon that fell upon the hill of Sion*, must necessarily be spiritually understood; for *the dew of Hermon* cannot possibly *descend* upon the *hill of Sion*,

Ver 3. Dew of Hermon could not fall on the hill of Sion.

1. Because they are farre distant the one from the other.

1 Reason.

2. Because *mount Sion* is farre higher then mount *Hermon*, as *Hugo Cardinalis* doth observe.

2 Reason.

And therefore this must be understood of *that spirituall oyle of gladnesse*, the most excellent *graces* of Gods spirit, that were powred upon *the head Christ Iesus* without measure, and thence ran downe *upon the beard*, that is, the Apostles and Preachers, and so *to the skirts of his clothing*, that is, to all faithfull Christians, be they never so meane.

Who are the beard. Who are the skirts.

And therefore if we be Christians, that is, annointed with the graces of Gods Spirit, *odor bonus sumus Deo*, we smell sweetly in the sight of God; *wee are like the smell of a pleasant field, which the Lord hath blessed*, and he will finde in us a savour of rest. But if we live in loathsome sin, we shall smel most odious in the nostrils of God. And

2 Cor. 2. 15. Gen. 27. 27.

2. You see how Christ was annointed to be King, Priest, and Prophet: which should teach us two especiall lessons.

2 Lesson.

1. The *dignity*, the *superiority*, and the *excellency* of Kings, Priests, and Prophets above all others; and that in many respects: For

Dignity of Kings, Priests, and Prophets. 1 Resp.

1. They onely were *annointed*: a sufficient argument of *soveraignty*; for if you powre *Water*, *Wine*, *Vineger*, and *Oyle* together, they say *Oyle* will needs bee uppermost.

2. They were *not onely* annointed with oyle, *sed oleo sancto*, but with holy oyle; for he took it not from the *Apothecaries shop*, or the *Merchants warehouse*; but *from the Sanctuarie*; to teach us, that *sacred* is their *office*, whereunto they are designed, *sacred* the *power* wherewith they are indued, and *sacred* the *persons* whereunto it was applied: and therefore this should teach all men to

2 Resp.

render unto theſe their *due reſpects*, and to beware of the *contradiction of Corah*, leſt we fall into the ſame deſtruction.

Queſt. But it may be ſome will ſay, what if theſe *annointed* prove *wicked*? if *Kings* prove *Tyrants*, *Prieſts Hereticks*, and *Prophets* lewd and *lying Prophets*, are we ſtil injoyned to do the ſame reverence, and to ſhew the like obedience unto them?

I anſwer, that ſome indeed are of the mind, that if this *annointing* prove *defective*, then this oyle may be wiped off, and as the Iewes gave their *bill of divorcement*, ſo we ſhould have our writ, *de juſta abdicatione*, of juſt renunciation.

Sol. That inferiours muſt never ſtand againſt their ſuperiours. But if this were *allowed*, all *Kings* would ſoon be made *Tyrants*, and all *Prieſts Hereticks*, in the judgement of the diſobedient; and therefore we ſay, *Prove they what they will*, yet ſtill thou art bound *to obey* in all civill and *outward actions*, and never to rebell *in any action*; for the *annointing* of theſe men did not give them *grace* to execute their offices, but only a *juſt title* to enjoy their offices; neither doth it *include* any thing but a *juſt title* of adminiſtration, nor *exclude* any thing but *uſurpation*; for we read that *Cyrus* was *Chriſtus*, annointed, though no *Chriſtian*, and *Iulian* was *unctus*, though worſe than a Pagan, and ſo *Saul* was the *annointed* of God when he was forſaken of the Spirit of God; and yet *David* would not touch *Saul*, though he was a *tyrant*, and the Chriſtians would not lift up their hands againſt *Iulian*, though he was an *Apoſtata*; becauſe they were *annointed*, that is, appointed of the Lord, though they were none of the *true ſervants* of the Lord; for the Lord many times will place wicked men over us for our *correction*, as well as godly men for our *conſolation*: and therefore when God placeth any, we muſt not ſeek to diſplace him, though he were never ſo wicked, unleſſe it be by our *private* prayers, and *publike* patience.

In caſes of extremity we may flie to ſave our lives. Yet I deny not, but in caſes of *great extremities*, where loſſe of *life*, or danger of *ſoule* is imminent, we may, with *Lot*, *flie and haſte away to ſave our ſelves*, as *David* did from *Saul*; but to take *armes* againſt the Lords *annointed*, or any waies to prove *injurious* unto them, to their perſons, places, or dignities, we may *no waies* do it, though we had *power* to do it: as that moſt excellent example of *David* towards *Saul* doth moſt excellently declare. 1 Sam 26.9.&c.

Amb. Orat in Auxent. We muſt not rebell againſt the moſt wicked Kings. And therefore S. *Ambroſe* ſaith, that in ſuch a caſe *we may refuſe the doing of the fact, if it be contrary to the Word of God, but we may not refuſe to ſubmit our ſelves to the penalty*; *we may ſigh and mourne, but we may not ſtirre up rebellion*; *we may humbly intreat and beſeech, but we may not ſtubbornly fight*; *for we are bound to yeeld our true allegiance, though we be forbidden to yeeld to any wicked performance*: And what is ſaid of *Kings*, I ſay the ſame of *Prieſts*, that their people ſhould have no hand in their *depoſition*; *nam ſapientis eſt ſapientes judicare*, for they cannot judge of us, and they ever *hate us*, becauſe we *hate* their *vices*.

And ſo much for the *dignity* and *ſoveraignty* of *Kings*, *Prieſts* and *Prophets*.

Chriſt was annointed King, Prieſt, and Prophet, to make every Chriſtian a King, a Prieſt, and a Prophet. Apoc. 1.6. Acts 2.24. 3. You ſee that from *Chriſtus* we are all called Chriſtians; it muſt needs therfore follow, that we are all annointed to be Kings, Prieſts, and Prophets, and that as he hath appointed Kings, Prieſts, and Prophets to be ſuch over *many*, ſo he hath *annointed every man* to be ſuch over *himſelfe*; for ſo the Scripture ſheweth, *he made us Kings and Prieſts unto God his Father*; and againe, *I will powre out my Spirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie*, ſaith the Lord: And therefore this ſhould teach every man,

Which ſheweth that every one ſhould 1 Rule as a King over his own affections. 1. As a *King* to rule and *raigne* over his owne affections, and as the Poet ſaith of *Æolus*,

Luctantes ventos tempeſtateſq; ſonoras,
Imperio premit, ac vinclis & carcere frænat.
Virgil. Æneid. l. 1.

To bridle all our vntamed luſts, and to ſuppreſſe all the unruly motions of our fleſh; for this is moſt certain, that againſt all the temptations of ſin, there is no better remedy than the *mortification* of our fleſh, and the *ſuppreſſion* of our affections; but if we be *tam graviter tentati*, ſo violently aſſaulted, and ſo ſtrongly beſet againſt, that we cannot *utterly* expell them, nor *perfectly* ſubdue them, then let us ever look to this, *ut minimè ſeparati*, that they may never *ſubdue* us and deprive us of our kingdome: *Aug. de civit Dei. l. 1. c. 10.*

For

For, if they once get the *upper hand* over us, we ſhall be no longer *Kings*, but the *bond-ſlaves* of ſin and Satan.

And therefore, *ut barbara gens, optima ſtens, peſſima ridens*; as barbarous men are beſt *ſubdued*, but the worſt of all when they have their *liberty*; ſo theſe *barbarous luſts* of our fleſh muſt be *ſubdued*, if ever we would bee *happy Kings*, and the *Babyloniſh children* muſt be taken, and *daſhed againſt the wals*. (as S. *Auguſtine* expoundeth thoſe words of the Pſalmiſt) if ever we would be happy. *Idem in Pſal 137.*

2. As *Prieſts*, we ſhould all offer up thoſe (*chriſtian ſacrifices* that are holy and *acceptable unto God*: and moſt eſpecially theſe five. 2 To offer ſacrifices as Prieſts. *Perkins in expoſ. Symb.*

1. A moſt pure and *an upright life*, as the Prophet *David* ſheweth, *offer the ſacrifice of righteouſneſſe*, that is, *reddite unicuique quod ſuum eſt*, deale juſtly and honeſtly with every man, as holy *Iob* did, that was *a juſt and an upright man*, for this is a *wonderfull pleaſing ſacrifice* in the ſight of God, and whoſoever will uſe the ſame, ſhall, with *Noah*, *find grace and favour with God*. Five Chriſtian ſacrifices. 1 A pure life. Pſal. 4 6. An upright life is an acceptable ſacrifice to God. Gen 6.8.

Iuſtitia in ſeſe virtutes continet omnes.

2. We ſhould offer up *all manner* of *prayers* and *ſupplications*, as the Apoſtle ſpeaketh; for this is likewiſe a moſt acceptable ſacrifice unto God, as the Prophet *David* ſheweth, *Let my prayer be directed in thy ſight as the incenſe, and the lifting up of my hands as an evening ſacrifice*. 2 Prayers and ſupplications. 1 Tim 2.1. Pſal. 141.2. Prayer is a ſweet ſacrifice. Two things obſervable.

Now becauſe prayer is ſo *acceptable a ſacrifice* unto God, and ſo *profitable an action* unto man, I will in few words ſhew thee how it muſt be done.

1. Thou muſt *prepare thy ſelfe* before thou commeſt to pray, for as it is the note of *wicked men*, that they *have not called upon God*, ſo it is the *puniſhment of a reprobate man*, when his *prayer ſhall be turned into ſin*; but if the *fountaine* be foule, or the *conduit* defiled, or the *cup* polluted, how can the *liquour* chooſe but be *corrupted?* even ſo if our *hearts* be full of malice, if our *mouthes* be full of bitterneſſe, and our *hands* be full of bloud, as the Prophet ſpeaketh, how can it be but *thoſe prayers*, that proceed from thence, ſhould be *turned into ſinne?* and therefore if we would *be heard* in what we ask, we muſt *heare him* in what he commands; that is, *waſh you; and make you cleane*, and then *pray* and he will *heare* you, *offer* up this *ſacrifice*, and he will *accept it*; or els, as the precious ſtone *Diacletes* leeſeth all her vertues, being once put in a *dead mans mouth*, ſo doth that prayer which proceeds from a *Sinners mouth*. 1 How we muſt prepare our ſelves before we pray. Pſal 53.4. Pſal 109.7. Eſa.1.16.

2. When thou haſt prepared thy ſelfe for prayer, ſet the patterne of prayer, (that is, *Chriſt himſelfe*) before thy face, and look how he prayed, and ſo do thou. 2 How our prayers ſhould be made.

For,
1. He *kneeled downe*, in all *humility*.
2. He ſaid, *Father*, in the aſſurance of *faith*.
3. He ſaid, *O my Father*, to ſhew his *zeale*.
4. He prayed *three times*, to ſhew his *conſtancy*. And
5. Vpon the croſſe he ſaid, *Father forgive them*, to ſhew his *charity*.

1. *Humility* then muſt be the *firſt ſtone* in this building; for *the prayer of the lowly pierceth the skies*, ſaith *Syracides*; and this muſt be, not onely *inwardly in* our hearts, but alſo *outwardly* upon our knees, *we ſhould worſhip, and fall downe, and kneele before the Lord our maker*. Eccl. 5.15. 1 The humble prayer is ſooneſt heard. Pſal. 95.6.

2. As *Humility* caſteth us downe, and ſheweth, *ubi non ſit remedium*, that in us there is no health, ſo *faith* muſt raiſe us up and ſhew us *ubi ſit remedium*, where we may have help. 2 We muſt pray in faith.

And S. *Cyprian* ſaith, that *juxta menſuram fidei, erit menſura impetrandi*, according to the meaſure of thy faith, ſhall be the meaſure of thy obtaining; for as a *little veſſell* cannot carry *much water*, ſo a *little faith* cannot obtaine great matters: and therefore *when you aske, aske in faith, and waver not*, ſaith the Apoſtle. *Cypr. ad Donat.* Iam. 1.6

3. To *faith* we muſt joyne *zeale*; for God *heareth the deſire of the poore, & vocem in ſilentio*, and the ſecret ſilent voice of the affection; *quia ad cordis potius vocem, quam ad corporis aures ejus aperta ſunt*, becauſe he looketh rather to the *deſire* of the heart, than to the *voice* of the tongue, ſaith S. *Bernard*: and therefore *a vehement deſire is a loud cry*, as the Lord ſheweth of *Moſes*, *Why crieſt thou unto me?* and yet he ſaid never a word. 3 We muſt ever pray with zeale. Pſal. 10.19. Exod. 14.15.

How idle thoughts do many times disturbe us when we pray.

Hieron. in dialog. ad Lucifer.

But alas, such is our *weakenesse*, that as the *furies* are described to have *snakes and serpents* upon their heads, instead of *haires*; so, by Satans *subtilty* and our own *infirmity*, our *heads* are *distracted* with idle thoughts, when we should be most *intentive* about heavenly meditations: And so S. *Hierom* complained, that his mind *would be now and then walking in the galleries of Rome, when his tongue would be talking with God.*

And I read a pretty story alledged *ex vitis patrum*, that one offered his horse unto his fellow, if he would say his *Lords Prayer*, and thinke on nothing but God; and he began, *Our Father which art in heaven, hallowed be thy name*, but I must have the bridle too, said he; no nor horse neither, said the other; for *thou hast lost both already*. This only sheweth, that many times when we pray to God, the divell is most busie to make our minds wander about other worldly things.

And therefore we should *watch in prayer*, that our hearts and tongues may go together; for *verbum forense*, the outward work only is but like *the loathsome smoake of Sodom*, whereas the *devotion* of the heart is like the *pleasant perfume* of the sweetest frankincense.

4 We must persevere in prayer. Lev 6.12. *Plut. in Num. Polibii l. 6. 12.*

4. We must continue and *persevere in prayer*, and our *zeale* herein must be like the fire that the *Vestall virgins* kept in *Rome*, or rather like *the sacrificing fire upon the altar*, that ever burnt, and never went out, and as the stone *Asbestos* in *Arcadia*, (mentioned by *Solinus*) which being *once set on fire*, cannot *be quenched againe*; so our hearts being *once kindled* with *zeale*, by the fire of Gods Spirit, should *alwaies remaine fervent* in our prayers to God.

Iam 5.10.

5 We must be in love with all men when we pray. Mat. 6.14.

5. Lastly, our prayers should be in *charity*; for prayer indeed is *διανεσμα τ ἀγάπης*, the ingaging of our love and charity; for we desire *forgivenesse of God* no otherwise than as *we forgive our brethren.*

Now such a prayer made in *humility*, in *faith*, in *zeale*, with *continuance*, and in *charity*, is such a *sacrifice*, so *acceptable* unto God, that he will *heare* us, that he will *help* us, that he will *give* us all good, and that he will *deliver* us from all evill.

——Nondum mihi defuit hostis.

I have had my part in *afflictions*, I never wanted *enemies*; yet *prayer* delivered me *out of all* their malice.

Euseb. in vita Constant. A most excellent example of a godly man.

I read of *many* that *alwaies used to pray*, as that most Christian *Constantine*, *Gorgonia*, *Trasilla*, and divers others; but above all, I admire *Paul the Eremite*, that (as S. *Hierom* saith) *was found dead, kneeling upon his knees, holding up his hands, and looking with his eyes to heaven*; *& sic cadaver mortui officioso gestu precabatur*, and so the dead corpse, by this officious gesture, did seem to pray: O how *happy* was the *soule* of that man *without the body*, when as the *body* without the *soule* seemed so *devout!*

Luke 12.43.

O that it might be so with me, *that I might even weary and weare out my selfe in prayer*, that whensoever my *master commeth, he should find me so doing.*

3 Thankfulnesse is the only thing God requireth at our hands.

3. *Praises and thanksgiving* are very acceptable sacrifices unto God; for *who so offereth me thanks and praise, he honoureth me*, saith the Lord: and therefore the Apostle saith, *Let us by him offer the sacrifice of praise alwaies to God, that is, the fruit of the lips which confesse his name*; where I desire you to observe, that the Apostle would have us *alwaies to offer this sacrifice* unto God; in other sacrifices we may have *a cessation*, but this must be done *without intermission*; and no marvell; *nam cum Deus nunquam cessat benefacere, ideo semper debet homo gratias agere*, for seeing God *ever* bestowes blessings and graces upon man, therefore man should *never* cease to render thanks unto God, saith S *Gregory*. And therefore holy *David* would even at midnight *praise the Lord for his righteous judgements*; for *it becommeth well the just to be thankfull*: and therefore *væ tacentibus de te Domine*, wo to them that are mute in rendring thanks and praises unto God; for this is all that we render unto God, *for all the benefits that he hath done unto us*; even *to take the cup of salvation, and to call upon the name of the Lord.*

Psal 50.23. Heb. 13.15.

Gregor.

Psal 119.62.

Aug. in Confess. Psal. 136.

4 Relieving the poore is most pleasing unto God. Phil. 4.18.

4. *Relieving the poore* is another sacrifice, that we are to offer, as the Apostle sheweth; for *I was even filled* (saith he) *after that I had received of Epaphroditus, that*

that which came from you, an odour that ſmelleth ſweet, and a ſacrifice pleaſant and acceptable to God: and therefore we ſhould never forget to beſtow almes upon the poore, *quia manus pauperis eſt gazaphylacium Chriſti*; for the hand of the poore is the ſtore-houſe of Chriſt: and S. *Chryſoſtome* ſaith, *Non memini me legiſſe mala morte mortuum, qui opera charitatis libenter exercuit*; I could never remember any one that died an ill death, which did willingly and bountifully beſtow his almes and charity upon the poore; for he hath many interceſſours, and whatſoever we beſtow upon them, *we lend unto the Lord*, and lay it up in ſtore for our ſelves againſt the time of need: And this our Saviour ſheweth, when he ſaith unto the godly, *Come ye bleſſed of my Father, &c. For I was hungry, and you gave me meat, I was thirſty, and you gave me drinke*, &c.

Chryſoſtome.

Mat. 25. 35.

5. True repentance is not of leaſt account with God, for *the ſacrifice of God is a contrite ſpirit, a broken and a contrite heart, O God, wilt thou not deſpiſe.*

5 True repentance.

Pſal 51. 17.

But here you muſt underſtand that true repentance *conſiſteth* not only in a bare confeſſion, *I have done ſuch a fault, and I am ſorrie for it*, but it muſt have alſo *true contrition*, a *broken* and a *contrite heart*, ſaith the Prophet; for it is moſt certaine that *ubi dolor ſinitur, ibi deficit pœnitentia*; where there is *no true griefe* and ſorrow for ſinne, there can be *no true repentance* in the heart, as S. *Auguſtine* ſpeaketh.

Aug. de verb pœnitent c. 13.

And therefore I wiſh that *my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night* for my manifold ſinnes and tranſgreſſions; *quia oratio Deum lenit, lachryma cogunt*, that as my prayers ſhould *move him*, ſo my teares might *compell him* to have mercy upon me.

Ier. 9 1:

Hierom. in Eſaiam

Theſe and ſuch like are the ſacrifices that every *true* Chriſtian man, as a true Prieſt, is bound to offer unto God.

2 To be expert in the knowledge of God and of his will, as Prophets.

3. As a *Prophet*, every Chriſtian man ſhould diſpell from himſelfe the *miſt of ignorance*, and increaſe in all manner of knowledge and underſtanding, that he may know *what the good and acceptable will of God is*; for there is nothing more unbeſeeming a Chriſtian, than *ignorance* of thoſe things that concerne Gods will, and his own ſalvation.

The Philoſophers indeed could pierce *the ſecrets of nature*, and the Iewes had wit enough, *to make a large ſhekle*, and a ſmall *Epha*; and ſo have we all to know the things of this life; yet all this can but (with *Adam*) *teach us a way to run away from God*, to make us cry with the Babylonians, as the Prophet ſpeaketh of them, *thy wiſdome O Babel hath cauſed thee to fall*, and in the end to overthrow us, as the Poet ſaith of himſelfe,

Gen. 3. 8.

Ingenio perij qui miſer ipſe meo.

And therefore Chriſt, which is *the way, the truth, and the life*, that he might bring us to *eternall life*, hath given us his word, and annointed us with his *grace*, and *powred on us of his Spirit*, that we might in ſome meaſure, underſtand his word and know his will, and *edifie our ſelves in our moſt holy faith*, and that we might know that *this is eternall life, even to know God, and whom he hath ſent, Ieſus Chriſt*. For

Ioh. 17. 3.

The excellency of divine knowledge

This is *nobiliſſima ſcientiarum, & ſcientia nobiliſſimorum*, the moſt excellent knowledge in the world, and the fitteſt knowledge for the *nobleſt men* of the world; *Scientia Prophetarum Dei*, a knowledge, that the *Magitians* of *Egypt*, the *Philoſophers* of *Athens*, the *Rabbins* of the *Iewes*, and all the worldly wiſe men are ignorant of it; but the *true Prophets of Chriſt*, and the true Chriſtians do *onely know* it.

Now the only way to get this knowledge is, *to ſearch the Scriptures*; for *they teſtifie of me*, ſaith our Saviour; and by them, ſaith S. *Hierom*, *plenam potes Dei intelligere voluntatem*, thou maiſt underſtand the whole will of God; *At ignorantia Scripturarum eſt ignorantia Chriſti*; but the ignorance of the Scriptures, is to be ignorant of Chriſt, and to be folded and ſwadled in all errours, as our Saviour ſheweth, *Mat.* 21. 29.

Hieron. ad Demet. Idem in prooem. in Iſaiam.

And therefore if we would be true *Chriſtian Prophets*, let us ever be *converſant*

Aug. Epist. 3. ad Volus.

Psal. 119. 18.

sant in the Word of God; and because the Scriptures, *licet omnibus accessibiles, paucissimis tamen penetrabiles*, though they be accessible unto all, *because all may have them, and all may heare them*; yet are they understood but of very few; therefore we should *pray to God*, that he would *open the eyes of our understanding*, that we may see *the wondrous things of his law*, and that we may throughly know the whole will of God; and then we should *pray for grace* to do the will of God, while we are in *this mortall life*, that we may live in peace with God *in everlasting life*, through Iesus Christ our Lord, *who is blessed for evermore*; and to whom be all glory and dominion, both now and for ever and ever. Amen.

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Christ saith, God delights not in much babling, and therefore I made these prayers short, fitting all the chiefest occasions: they will neither burthen thy memory, nor hinder thy affaires.

Grace before meat.

SAnctifie, good Lord, these thy creatures for us; and us for thy service: give us grace, we pray thee, to receive them thankfully, and to use them soberly, to thy praise, and our comfort, through Iesus Christ our Lord. Amen.

Grace after meat.

BLessed be the name of our most blessed God, for these and for all other blessings that we have received from him, through Iesus Christ our Lord.

O Lord save thy Church, preserve our King, give us thy grace, and send us peace for Christ his sake. Amen.

A Prayer as we go to bed.

OLord Iesus Christ, forgive me, I pray thee, all the sinnes that I have committed this day against thee, and preserve me this night from all dangers; I go naked into my bed, but I beseech thee cloath me with thy righteousnesse, that I may not go hence naked into my grave. Amen.

A Prayer when thou risest from bed.

OSweet Iesus Christ, I most humbly thank thee for the comfortable rest, that thou hast given this night unto my wearied body, I thank thee for this light that shineth upon me, and I beseech thee grant that the light of thy heavenly truth may shine in my heart; preserve me this day from all evill, and guide me in thy way, by thy holy Spirit. Amen.

A Prayer when thou goest to heare a Sermon.

OMost sweet and blessed Saviour, I do acknowledge and confesse mine ignorance, and I come unto thee to be instructed, Lord open mine eares, that I may diligently hearken unto the voice of thy Preacher: and open mine heart, as thou didst the heart of *Lidia*, that the words which I heare with mine eares, may be ingrafted in my heart, and imbraced in my soule, to thy glory, and to mine own endlesse comfort. Amen.

A prayer when thou goest to the communion.

OEternall God, I see thy justice, and thy hatred against sin, and I see the greatnesse of thy love to mankind, that for the washing of our sins and the saving of our soules, thou gavest thy only Sonne, thus to be broken, and to shed his precious bloud. I pray thee good Lord make me partaker of all the benefits of his passion, and let his death satisfie thy justice for all my sins and transgressions. Amen.

A

A thanksgiving after the Communion.

OMoſt gracious God and loving Father, as thou haſt given thine only Sonne Ieſus Chriſt to die for our ſinnes, and to be the bleſſed food of our ſoules, ſo we moſt humbly beſeech thee to give us grace that we may die unto ſin, and ſhew our ſelves truly thankfull unto thee for theſe unſpeakable bleſſings, through the ſame Ieſus Chriſt our Lord. Amen.

A Prayer to be ſaid in afflictions.

OMoſt juſt and righteous God, thou alwaies puniſheſt man for ſin, and I confeſſe O Lord that my ſinnes deſerve a great deale more puniſhment than thou haſt laid upon me; for I have ſinned againſt heaven and againſt thee, and I am no more worthy to be called thy ſonne: but thou deſireſt not the death of a ſinner, and therefore I moſt humbly beſeech thee to forgive me all my ſins, and to turne away thine anger from me, to give me grace that I may make good uſe of this thy fatherly chaſtiſement, and to deliver me from the ſame when it pleaſeth thee, for Ieſus Chriſt his ſake. Amen.

A Prayer to be ſaid in our ſickneſſe.

OEternall and ever-living God, I thy poore and wretched ſervant, do acknowledge mine iniquity, I do ſee mine infirmity, I am not able to help my ſelfe, and I do confeſſe that thou art juſt and righteous, thou knoweſt beſt what thou haſt to do, and it is beſt for me to ſubmit my ſelfe to thy will. And therefore I do moſt earneſtly intreat thee to reſtore me my health, if it be thy will, or els to give me patience to indure this ſickneſſe, to ſtrengthen my faith againſt all temptations, to make me moſt willing to forſake this world, and moſt ready to come unto thee whenſoever thou calleſt me; Grant this, O gracious God, for Ieſus Chriſt his ſake. Amen.

A Prayer to be ſaid at the very houre of death.

OSaviour of the world, ſave me, forgive me all my ſins, and receive my ſoule into thy hands, O ſweet Ieſus come, even ſo come quickly. Amen.

IEHOVÆ LIBERATORI.

VII. GOLDEN CANDLESTICKS;

HOLDING THE SEVEN GREATEST
Lights of Christian Religion.

Shewing unto all men what they should beleeve, and how they ought to walke in this life, that they may attaine unto eternall life.

By GR. WILLIAMS Doctor in Divinity.

LONDON,
Printed by *George Miller*, for *Philemon Stephens* and *Christopher Meridith*, at the golden Lyon in *Pauls* Church-yard.
MDCXXXV.

The Contents of the whole Booke.

The summe whereof was preached,	
1 *The Misery of Man.* Rom. 6. 23.	At *Pauls* Crosse.
2 *The Knowledge of God.* Exod. 34. 6, 7.	Before the King at *Greene-wich.*
3 *The Incarnation of the Word.* Ioh. 1, 14.	At S. *Maries* in *Cambridge.*
4 *The Passion of the Messias.* Luke 24. 46.	
5 *The Resurrection of Christ.* Matth. 28. 5, 6.	Within the Cathedrall Church of S. *Paul.*
6 *The Ascention of our Saviour, and the Donation of the Holy Ghost.* Ephes. 4. 5	At S. *Maries* in *Cambridge.*
7 *The duty of Christians.* 1 Thess. 5. 28.	Before the King at *Theobalds.*

TO THE RIGHT HONOVRABLE AND truly Religious, PHILIP HERBERT, Earle of *Montgomery*, Baron of *Sherland*, and Knight of the most Honourable Order of the Garter; and to the most Vertuous and *Zealously Religious Lady, the Lady* SVSAN, *his most deere and* loving Wife; and to those five blessed branches, their most *sweet, gracious and hopefull children, the Lord* CHARLES HERBERT, the Lady *Anna-Sophia Herbert*, M. *Philip Herbert*, M. *William Herbert*, and M. *James Herbert*; all grace and happinesse in this life, and eternall blessednesse in the life to come.

Right Honourable:

TO you seaven, I dedicate these seaven Golden Candlestickes; and to whom should I dedicate the same, but to you? for in your house, and by your light I have composed them; and God hath blessed you, not onely in making you great, through the favour of Mutable men, but especially in making you good through the immutable grace and favour of himselfe which changeth not, and which hath planted his feare in your hearts, and diffused those graces into your soules, that doe infallibly accompany salvation, and make you to shine as you doe, for the sincerity of your profession in the truth of the Gospell, and the uprightnesse of your hearts, which have beene ever seene void of all double courtly dealing, amongst a crooked and perverse generation, whereof I had al-

most said, the greatest part is either basely filled with hypocriticall flattery, or most pittifully blinded with idololatricall impiety; and as a sure pledge of his pure love unto your Honours, he hath given unto you such an inestimable gift, so many, so sweet, and so gracefull children, which for all good parts and endowments of nature, and for infallible signes of grace, I dare boldly say it, (and I may the rather say it, because, rather then any other, I doe more experimentally know it) God hath annointed above their fellowes*, that neither you nor all yours can be sufficiently thankefull unto God for them; so great a blessing it is, to have so many, so many such Olive branches round about your Table. And therefore as God hath blessed your Honours, and made you great lights to shine for godly zeale in this wicked declininig world, and to be patternes of true piety unto others round about you; So I doe assure my selfe, you will not disdaine to accept and peruse these my labours, which as a small expression of my unfained thankfullnesse for those manifold testimonies of your love and favours unto me, farre I confesse beyond my deserts, I doe most sincerely dedicate unto your Honours, for whose compleate happinesse my witnesse is in Heaven, that since first I belonged unto you, I have daily prayed upon my bended knees; and I doe unfainedly acknowledge that you deserve more from me, then I can performe me, and have performed more unto me then I can any waies deserve from you: And therfore I presumed to dedicate these Treatises unto your Honours, not to shelter them from any stormes of malevolent tongues, but to publish that thankefullnesse unto the world, which my heart ever acknowledgeth to be due unto you: For I know it is fit that whosoever publisheth any thing unfit, should beare the whole burthen of his own fault, and whosoever ventureth to appeare in print, must expect the common lot of all Writers, to be variously censured of various dispositions; Some as Nebuzaradan burnt the Temple, but kept the gold, will be content to take the matter, and yet blame the Author; others will reade it, οὐχ ἵνα κρίνωσιν ἀλλ' ἵνα κακίκωσιν, not to better themselves, but to censure others; In all these I would never desire Patrone to defend me, nor feare enemy to deprave me; for what is good will defend it selfe, and to flatter those whose pennes are silent, and their tongues alwaies babling, to condemne others in what they cannot mend themselves, were impiety, and to feare them imbecillity; for to please all is unpossible, and to indeavour it is folly: And therefore I hope you will receive them as I tender them. They be not unbeseeming to

* Especially that worthily beloved child, my Lord CHARLES HERBERT; of whom for his admired towardnes, I could truly say, more then any, that know him not, would easily believe.

Greg. Cur. past. 3. p. c. 20. Nazian. in pacif. 2.

to be knowne by the greatest Monarches, for they containe not the ſmoaking fume of humane reaſonings, nor the meandrian windings of Controverſiall ſubtilties, but the pureſt lights of all Chriſtian Religion; for I ſaw that as the Athenians *were ever deſirous of novelties, ſo to ſatisfie this Criticke age, affecting nothing ſo well as quiddities, too many men have addreſt their mindes to diſputable Controverſies; & I found, though with griefe, that the Adverſaries on either ſide, and eſpecially the Pontificials, as if there were not Controverſies enough in Religion, doe often forge tenents out of their owne braines, and impute them each one againſt the other; and ſo each Adverſary ſtrives to make the other ſay what indeed he abhorres to thinke; whereby it happeneth that a great part of diſputations, being about imaginary Controverſies, is but like a skirmiſhing in the ayre, which ſeemeth furious, but ſtriketh no man; and is vainely ſpent to no purpoſe, but to increaſe Schiſme, and to involve themſelves within the thickets of inextricable labyrinths; becauſe jarring and jangling about errours, they let paſſe the maine grounds of truth, and ſtriving to find out new waies, they doe quite forget the old way, which is the good way, and are become almoſt ignorant of the firſt and chiefeſt Principles of Religion. Such is the pollicie of Satan, to buſie their heads about the leſſe needfull Controverſies, thereby to make them the leſſe diligent to inquire after the moſt neceſſary counſels of their ſalvation. And therefore conſidering with my ſelfe what the Apoſtle ſaith, that he deſired to know nothing but* Ieſus Chriſt, and him crucified; *I have applyed my ſelfe to treate of theſe enſuing Theames: I confeſſe my manner of handling them is like my ſelfe, plaine and homely, without any gorgeous garments of Rhetoricall ornaments; becauſe I ever deſired to ſpeake rather for the edification of my hearers, then for the oſtentation of my ſelfe; but I aſſure you the matter is like them from whom I received it, ſound and good; fit to feede all thoſe Chriſtians that deſire rather to have their hungry ſoules fed with the ſincere milke of Gods Word, then their itching eares tickled with the inticing ſpeech of mans wiſedome: for they doe containe the knowledge of our ſelves, how poore and miſerable we are become by ſinne, the knowledge of the true and eternall God, and the knowledge of Ieſus Chriſt, God and Man, then whom there is no greater, no better; which few leſſons are alone able to make us happy. I need ſpeake no more of the worke, let it ſpeake for me: I referre all to God, who eſteemeth of our indea-*

vours, not by their event, but by our intent; but remembring that presenting your Honours with a Booke, I must not make a Booke of an Epistle, I onely desire you to accept these notes of a Schollers observation, who desires not so much to make himselfe knowne, as to acknowledge his duty to God, and his desire to do him service, to extoll his name in Heaven, and not to gaine himselfe a name on Earth, and to have all his thoughts and workes to honour Christ, or to be dishonoured himselfe for no Christian. So with my daily prayers for you and all yours, I humbly take my leave and rest;

Your Honours true servant and
most humble Chaplaine, in
all Christian service, ever
to be commanded,

GR. WILLIAMS.

TO
THE RIGHT REVEREND FATHER
in GOD, IOHN, Lord Biſhop of Saint *Aſaph*, and to the Right Worſhipfull, the truly *Honoured Sir* IOHN WYNNE *Knight and Baronet; all grace and happineſſe in* this life, and eternall happineſſe in the life to come.

Right Reverend Father,

I Write not this unto your Lordſhip by baſe flattery, to beg any thing of you; for I doe endeavour alwaies to ſupport my meane eſtate by meditating on the Apoſtles leſſon, *in any ſtate to be contented*; and I know, that as wee came naked into this world, ſo we ſhall all returne naked hence againe: but I preſume to affixe theſe few lines unto theſe my poore labours, to aſſure the world of mine unfained joy to ſee your Lordſhip placed in that ſeate of government wherein you are; in a certaine hope, that (as Saint *Paul* ſaid of *Timothy*) according to the propheſies that went afore of you, that is, the Propheticall expectation that all men conceived of you; and the faire promiſes that your Religious and alwaies upright carriage hath made unto us; your Lordſhip will be a great comfort, and a Divine bleſſing unto that whole Dioceſſe wherein you live. I know it is the practiſe of many, I dare not ſay of any Biſhop, either baſely to ſell their ſpirituall promotions, or ſiniſterly to beſtow them on their friends, their kinſmen and alliances; and yet I ſay not the Church of *England* doth imitate that painted Harlot of *Babylon*, nor that *Ieruſalem* juſtifieth *Samaria*; but as *Demodocus* ſaid of the *Mileſians*, they were no fooles, and yet they did the ſame things that fooles did; ſo I feare that we may ſay of many in the Church of *England*; we are no Pagans, no Popes, no Papiſts;

piſts, no worldlings, no carnall men; and yet though I ſay not that any man doth ill, yet I doubt we doe not all well, not much better then they uſe to doe herein. I confeſſe the Apoſtle noteth it as a vice of the latter times, to be without naturall affection; but if gifts blinde the eyes of the wiſe, that they pervert judgement, I doubt not but this carnall love of fleſh and bloud will ſometimes with *Mydas*, preferre *Pan* before *Apollo*: and this naturall affection to kinred, being unworthieſt, will not onely deject the mindes of painefull men, and cauſe ſome rather to ſeeke to be allied to others, then to attaine unto any worth in themſelves; but it muſt alſo turne to the hurt and detriment of the whole Church of God, and doth apparantly ſhew ſuch ſpirituall Patrons to be indeed carnally minded; for *doe not the Publicans and Sinners even the ſame?* and therefore though I wiſh all men to abound in love and affection unto their Kinſ-folkes; yet in this caſe, I would to God that all of us, would imitate *Levi*, who ſaid unto his Father, and to his mother, I have not ſeene him, neither did he acknowledge his brethren, nor knew his owne children, but obſerved Gods Word, and kept his covenant; that we would ſet God alwaies before our eyes; and laying aſide all ſiniſter reſpects, would doe only what ſhould be moſt for Gods glory, for the encouragement of painefull Preachers, and for the beſt benefit unto the people of God: for if Chriſt, being loſt by *Mary* and *Ioſeph*, could not be found among his owne friends and kinſ-folkes, theſe men ſhould take heed they find him not among theirs. I could ſay more of this point, and yet not ſo much as Saint *Bernard* ſaith unto *Eugenius*, of many other points like to this: but this will ſerve to be a witneſſe againſt ſome at the dreadfull day, and perhaps to ſtirre up as much rage againſt my ſelfe, as the Iewes had againſt Saint *Stephen*, for ſpeaking this truth againſt them that uſe ſuch dealing againſt God: If it doth, I ſay as Saint *Chryſoſtome* ſaid of the rage of that cruell Empreſſe: If they keepe me poore, I know that Chriſt had not an houſe to put his head in; if they ſilence me and thruſt me out of their Sinagogue; ſo was that poore man that confeſſed Chriſt, and the Apoſtles injoyned not to ſpeake in the Name of Chriſt; if they caſt me into priſon, ſo was *Ieremy*, Saint *Peter*, Saint *Paul*, and many more; If I be forced to flie my Countrey, I have that beloved *Iohn*, and that *Atlas*-like *Athanaſius* for preſidents of the like uſage; or whatſoever elſe ſhould be done unto me, I have the holy Martyrs for my fellow-ſufferers, and I will never count my life deere unto me, ſo I may finiſh my courſe with joy; but I will by Gods helpe, be ever ready, with all my heart, to ſuffer any thing for the Name of Ieſus Chriſt, and for the leaſt jot of his truth. But I doe much rejoyce in that aſſured cofidence which I have, that your Lordſhip will herein, as well as in all other points of true piety, be an heavenly ſhining light and preſident unto all other circumſtant and ſucceeding Biſhops, and other Patrons whatſoever; and to that end my prayers ſhall ever continue for your Lordſhip.

And for you my moſt worthy friend, and never to be forgotten Benefactor, Sir *Iohn Wynne*, I muſt, becauſe I may truely ſay of you with the Poet, *Ego te intus & in cute novi*, I am ſo intimately and inwardly ac-

Deut. 33. 9.

Neither doe I ſay this to deny that men ſhould doe for their kinſfolke being worthy men, but that they ſhould not doe this, neglecting others farre more worthy.

acquainted with your very heart and affections, moſt earneſtly pray to God for your long continuance amongſt us: not onely becauſe of your continuall love and favours unto me and mine, but eſpecially to be, as you have beene hitherto, the chiefeſt pillar of civill governement, the beſt reliever of our poore and needy, and the moſt apparant patterne of all good works of piety and charity in all theſe parts wherin you live: and you have not loſt your reward; for God hath bleſſed you and your Lady with many bleſſed children, all fearing God; I ſaid enough, though I could truly ſay much more hereof; ſuch a comfort, that not many men have the like; and God renueth your yeares as the Eagles, and I hope yet will add unto your daies, as he did unto the daies of *Ezechias*: and yet this is nothing; *Quia merces tuã apud Deum*; in reſpect of that great reward which you ſhall have of God; becauſe that by continuance in well doing, you ſhall be ſure to have glory, and honour, and immortality; and therefore moſt worthy Knight, as I beare witneſſe of this truth which I have ſeene and know of your Religious heart, fearing God, full of good, ſo I ſay unto you, as Chriſt ſaith unto the Church of *Smyrna*, Goe on in your courſe of godlineſſe, and be faithfull unto the death, and you ſhall have the Crowne of life, when the Lord ſhall ſay unto you, *Euge ſerve bone, Well done thou good and faithfull ſervant, enter thou into thy Maſters joy.* Amen.

Your Lordſhips, and your Worſhips

in all Chriſtian ſervice,

to be commanded,

GR. WILLIAMS.

To the Christian READER.

Deare and Christian Reader:

THe more grace any man receiveth from God, the more thankefullnesse and service he oweth to God: And I confesse God hath shewed me farre more then usuall favours, which I assure my selfe he denyed to many farre more worthy of love, then I poore worme could any waies thinke my selfe to be; for he hath three times at least bestowed my life upon me: first, in making me as he did all other men; secondly, in redeeming me, as he doth all righteous men; and thirdly, in preserving me from the hands of wicked men, who though they gave not any life unto me, yet induced by the malice of Hell, and assisted by the subtilty of Satan, did combine with a craftier cruelty, then ever (that I could finde) the Arrian Bishops did against that innocent constant Athanasius, to take away my feeble life; for when the proud were risen up against me; and the congregation of naughty men had sought after my soule, and compassed me on every side, so that there was no man to helpe me; yet when I prayed unto my God, that he would not leave me in the daies of my trouble, and in the time of the proud, when I had none other helpe, then did he awake as a Giant out of sleepe, and preserved my body from destruction, he saved me from the mouth of the King of Lyons, and according to the multitude of his mercies, he delivered me from the teeth of them that were ready to devoure me, and out of the hands of them that sought after my life; yea, hee was so gracious unto me, that he left me not untill mine eyes did see their desire upon mine enemies, not their destruction, which my soule desired they might never taste of, and I pray God that they desired the same themselves, but their suppression, so as they might never triumph in the miseries of Gods servants, nor trample the bloud of innocents under feet: And therefore seeing God hath beene so gracious unto me, I have most constantly resolved by the assistance of his Spirit, not onely to praise his Name for his goodnesse, and to tell what he hath done for my soule, but also to dedicate my whole life wholly to his service, to despise the vanities of this life, to abandon all the pleasures of this world, to be careleſse of all earthly things, * but what may make in ordine ad Deum, to helpe me the better to serve my God, and with Iohn Baptist to consume my life in the preaching and penning of Gods Word, and maugre all the malice of the prondest Prelates in the world, to speake the truth, as my conscience tels me, though my wife and children should all begge, and my body be burned for the same: I will never count my life deare unto me, to spend it in his service that so often gave it me: And because I desired to do that which I thought best for the edifying of Gods Church, I have applyed my selfe to treate of these ensuing theames, which doe containe the chiefest points and the most necessary grounds of all Christian Religion: for, besides my naturall inclination, ever tending rather to pacification then contention, I thinke we have more need of fundamentall instructions, which are necessary for all men, then of any controversiall positions, which may satisfie some men, that perhaps desire rather to informe their judgement, then to reforme their manners: And in the handling of them I have intermingled the positive declaration of the truth, in a scholasticke forme, with a forcible application of the same unto our soules, for

Psal. 86. 14.

Eccles 51. Vers. 2.

Vers. 3.

Ver. 7.

* Quæ possessa onerant, amata inquinant, & amissa cruciant.

for the framing of our lives, to make use of what we learne: for I approve not so well the handling of Gods Word with too slender inforcement of the same unto our consciences, as the Schoolemen did, and their too much addicted followers use to do; nor yet meerely to stand upon exhortations with too slight expounding the most principle grounds of Religion, which I feare to be the fault of too many amongst us: And therefore the one being but as a foundation without roofe, and the other as a building on the sand, or in the ayre upon reeden pillars, I have ever adjudged it the best course to knit both together, to make both a perfect building. If I have done well, it is that which I desired, but if I have done slenderly, it is that I could attaine unto; And therefore I will be ever of that Fathers mind, which in all his workes and writings, desired not onely pium Lectorem, a courteous Reader of his labours, but also liberum Correctorem, a free reprover of his faults; but so that they do it friendly, to blame in their judgement where it is equity, but not to blaze my faults unto the world, which is a breach of charity; and that they do as well accept of what is good, as except against what is ill herein; for I know there be many, Momus-like, Qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt; that do shew their folly in reproving others, when out of envy or ignorance they blame that good of others which they have not, or know not themselves: And for these there is none other helpe, but to be careleſſe of their censures, and to pray against their wickednesse. There be faults escaped in the Printing, the most of them be literall, as the mistaking of e for æ, & e contra, and such like faults of no great moment, especially to him that knowes how hard it is to make things perfect; and therefore I hope they shall bee either mended with thy pen, or pardoned without thy censure: for other things I onely desire thy prayers for me, and thou shalt ever finde his paines and prayers for thee, which loveth thee and all men in Iesus Christ, with all unfainednesse.

Aug proem. l. 3. de Trinit.

Idem contra Faust. l. 22. c. 34.

GR. WILLIAMS.

An

An Introduction to the whole Booke.

WHen Almighty God had *decreed* from all eternity, to make certaine creatures partakers of his felicity, he did, in that very period of the decreed time by his eternall Counsell, *create* of nothing, all the things that are subsistent, and thereby he shewed himselfe to be, as all *Gentiles* confest it, *optimus maximus*, the very *best* of all that is good, and the very *greatest* of all that is great: and, as *Pliny* saith well, especially having but the light of nature to enlighten him, he did herein shew himselfe to be *prius optimus quam maximus*; because he, which was so *eminently* good, that he could not be *bettered*, did all this for them that were just nothing: but alas, behold a *relapsed* creature, from his most *indulgent* Creator, and see how this *goodnesse* of God, *abused* by the creature, became through the just judgement of God, an inevitable *cause* of al miseries upon all transgressors; for we, not *contented* with that blessed state wherein we were established, did spurne against our God by a most *ambitious* usurpation of his very Deity, and so aspiring unto a *blessed* life, as we thought, we brought upon our selves a most *accursed* death, as we all find: yet God still desiring to shew himselfe *a God of mercy*, he promised to send a Saviour to *redeeme* us, by taking our *nature* upon him, and *suffering* in our *flesh*, whatsoever we deserved for our *sins*; and to this end, *when the fullnesse of time came, God sent his Sonne, made of a woman, made under the Law*, subject to the *curse* of the Law, which was *death* of body, *buriall* in the grave, and *discention* into hell, that he might *free* us from eternall death, and then to *rise againe* the third day, to ascend into heaven, and to send his holy Spirit into our hearts, to work in us *faith* to apply all this unto our selves, and *all* other graces whatsoever, that might fit us and bring us unto everlasting life.

Plutarch, in Panegyrico Traian. dict.

Gal. 4. 4.

And this is the summe of all that is contained in this booke, to know our *selves*, to know *God*, to know *Iesus Christ*, *borne*, *dead*, *raised*, *ascended*, and now *raigning* in eternall glory, to guide his *Church*, and to confound his *foes* for evermore.

Perhaps this worke may seeme as the water boughs of a fruitlesse tree, a *superfluous* branch unto the Church of God; I willingly submit it to the judgement of Gods children; they must all confesse it is the last houre of the worlds age, wherein iniquity is *increased*, impiety is *inlarged*, and all charity is almost *abandoned*; all things growing worse and worse by continuance; *Et Satanas tanto ferventior ad sævitiam, quanto se sentit viciniorem ad pœnam*; and Satan having the greater rage to drive us to transgression, by how much the neerer he perceives himselfe to destruction; And therefore let men say what they will, yet seeing we may truly demand of them, *Quid audiam verba, cum videam contraria facta?* What booteth all our *knowledge*, seeing we *do* nothing that we know, nor *know* nothing indeed as we *ought* to know? I say that it cannot be amisse to doe what we can, to expresse those things that may best make for our happinesse; and I know these points are *necessary* to be *knowne*, and most *profitable* to be *practised* by all Christians: Reade them then, and I will pray to God that he will give thee grace, *Feliciter currere & felicius in Christi pietate cursum tuum consummare*; to understand what thou readest, to beleeve what thou understandest, and to practise what thou beleevest, that so thou mayest attaine unto everlasting life, through Iesus Christ our Lord, *Amen.*

Ætas parentum pejor avis tulit, nos nequiores, mox daturos progeniem vitiosiorem. Horat. car. 3. 6. Greg. Moral. l. 34. c. 1.

This Treatise containeth

1. The worke done, that is, sin, and that is either
   - 1. Originall sin, where is considered,
     - 1. What evill it bringeth.
     - 2. How it is derived.
   - 2. Actuall sinne, where is shewed
     - 1. How it is defined.
     - 2. How it is increased.
       - 1. Inwardly,
         - 1. By the suggestion of Satan.
         - 2. By the delights of the flesh.
         - 3. By the consent of the spirit.
       - 2. Outwardly,
         - 1. Secretly committed.
         - 2. Publiquely adventured.
         - 3. Usually practised.
         - 4. Exceedingly inlarged.
     - 3. How it is committed. viz. of
       - 1. Ignorance.
       - 2. Knowledge.
       - 3. Infirmity.
       - 4. Malice, which is
         - 1. Wilfull.
         - 2. Spitefull.

   * And from hence is seene
   - 1. The diversity of sinners.
   - 2. The inequality of sins; & yet, that
     - 1. Every sin brings death.
     - 2. The sin of any one brings death.
     - 3. The least sinne of any one brings death.

2. The wages to be paid for sinne, that is, death, which signifieth the curse of God, extending it selfe,
   - 1. Upon all creatures,
     - 1. Heavenly.
     - 2. Earthly.
   - 2. Upon every man, to whom it bringeth a treble death
     - 1. Of the soule, whereof it killeth,
       - 1. Will.
       - 2. Understanding.
       - 3. Memory.
     - 2. Of the body where is considered,
       - 1. What is meant by death, that is, all miseries:
         - 1. In all Ages.
         - 2. In all States.
         - 3. By all Creatures.
       - 2. How farre it extendeth, over all men.
       - 3. How variably it worketh in respect of the
         - 1. Manner.
         - 2. Time.
         - 3. Place.
         - 4. Effects which are different; the cause whereof is
           - 1. The practise of a good life.
           - 2. The meditation of our death
           - 3. The applic. of Christs death.
     - 3. Of body and soule in Hell.

3. The equity of this wages is seene, if we consider,
   - 1. That it is just to punish sinne.
   - 2. That God is the justest Iudge that can be found to punish sin.
     - 1. Because he loveth righteousnesse.
     - 2. Because he judgeth without respect of persons.
     - 3. Because he punisheth every man according to his desert.

     Where the inequality of hell punishment is shewed
   - 3. That all the punishment aforesaid inflicted for sin is most just:
     - 1. Not in respect of a sinners will eternally to sin, if he did eternally live: but,
     - 2. In a just proportion of the punishment to the haynousnesse of the sinne committed: which is seen in respect,
       - 1. Of the levity and easinesse to do what God commandeth.
       - 2. Of the transcendent deformity of sin, which is seene if wee consider,
         - 1. The Nature of him that is offended.
         - 2. The quality of him that doth offend
         - 3. The Nature of the sin that is committed.

The

The first golden Candlesticke,
HOLDING
The first greatest light of Christian RELIGION.

Of the misery of MAN.

ROMANES 6.23.

The reward of sinne is death.

EVery man (saith holy *Iob*) is borne *to labour*, Καὶ μοχθεῖν βροτῖσιν ἀνάγκη; yea, necessity enjoyneth all mortall men *to labour* (saith *Euripides*) and every *labourer* is induced (saith *Hugo Cardinalis*) to performe his worke with alacrity upon the assured hope of *just reward:* and therefore the *law* required that no man should detaine the *hyre of the Labourer* untill the morning, but as soone as ever he had done *his worke*, to pay him *his wages:* because (as our Saviour saith) *the Labourer is worthy of his hire*; and we find, that according *as the paiment is*, good or bad, *so are the Labourers* willing, or unwilling, to doe their worke: for good and *present payment* makes a painefull and a *cheerefull* agent. Levit.19.13. Luk.10.7.

Now here the *Apostle* setteth downe *a worke performed*, and the *wages* thereof not onely *justly deserved*, but also *presently discharged*; the *reward of sinne is death*, and in what day *thou sinnest*, in that day thou shalt *die the death*, saith the Lord; few words but full of matter; *Sinne* and *Death:* the two most common things upon the face of the earth; for all men sinned, *except Christ himselfe*, and all men died, *except Enoch and Elias*; and yet two of the most *lamentable*, and most *fearefull* things in the world: for what is more *lamentable then sin*, or what is more *terrible then death?* and yet as *Sampsons* Foxes were tyed together by the tayles, and carried *firebrands* betwixt them to destroy all the Corne of the *Philistines*, so here *sinne and death* are indissolubly linked together, with *unquenchable firebrands* betwixt them, to devoure all the whole *race* of mankinde: *for the reward of sinne is death.* But I must sever them for a time, to *examine* these murtherers of men, that all we may *hate* them, if we cannot *shunne* them: and therefore according to the *number of the words* of this Text, *stipendium peccati mors*, I desire you to observe *the parts of this tragedy*; three words, three parts. Gen.2.17. Iudges 15.4,5. The division of the Text.

1. The *worke* performed, *Sinne.*
2. The *paiment* rendred, *death.*
3. The *equity* shewed, *the wages of sin is death.*

All which *well considered,* will shew unto us all, the *most wofull state,* and the *manifold miseries* of poore *distressed miserable man,* and that, both in his life, and at his death, and after death.

The first Part.

CHAP. I.

Of originall sinne, and how the same is derived from the parents unto the children; and of the soule of man, whether it be ex traduce, or not.

Gen. 1. 26.

Man created by God in the image of Christ. Ioh. 1. 1.

Love the first cause of mans creation.

The first honour of man. Gen. 1. 27.

The second honour of man. Gen 2. 8.

Gen. 2. 19. The third honour of man. Gen. 1. 28. & c. 2. 20.

The fourth honour of man.

A good wife, what an excellent comfort.

All creatures obey man.

WHen the *almighty* God had created all things of nothing, and out of a secret instinct of *love* would have an *image* made like unto himselfe; then the *omnipotency* of the godhead began a work of great *wisdome,* and of singular *majesty*; and in the *second* person of himself, he shewed the *perfection* of that form which he pourtrayed; which *second* person of that eternall Deity, was the *beginning* before all beginnings, that, being the eternall *Word,* without any beginning in himself, began all *beginnings* by it self; and willing to be *pleased* and glorified in his works, began this *first image* unto himselfe; who, having all things *before* his face to look upon; tooke the *slime* of the earth, and brought it to that forme which himselfe liked best; and which *then* he first named, *man:* so that in this *beginning* of all beginnings, *love* was the first *beginner* of this worke, and herein was the *greatest* honour of this creature, and the onely *best* part of his honour, that it was created and made in the *image* of his Creatour: I speake not so much of that *outward* forme wherein we behold him, as of that *inward* perfection, whereof he consisted; and to this *great* honour of this creature, he added *another* honour of no small consideration, that he placed him in *paradise,* a place of all pleasure, where he made him his *house-keeper,* and the sole *master* of his so faire a *garden,* whose *fruits* he should have all in *possession,* and at his owne *disposall,* save *one* onely tree excepted; and, as if this were not enough, he joyneth a *third* honour unto the former, he gave him *power* and commandement over all his earthly *creatures,* to *name* them at his pleasure, and to *rule* them as he listed; and that nothing might be wanting to make him perfectly happy, he *crowneth* these honours with a fourth honour; he makes him a *companion,* a wife, the *best* of all companions, fit for himselfe, which he tooke out of his *owne* side, that he might be matched, but with *himselfe,* nor with any meaner creature than himselfe.

So here is *honor cumulatus,* honour upon honour, and honour beyond all *measure,* when he sits in the *likenesse* of God, above all the *creatures* of the earth; the *eagles* soaring never so *high,* must come down to man, the *lions* roaring never so *fierce,* must submit themselves to man, the *whale* swimming never so *deep,* must do service unto man, and all *other* creatures must be *obedient* unto his commands, which are sufficient *proofes* of mans honour, inough to make him *joy* in himselfe, *content* with his estate, and *thankefull* to such a Lord, as, out of his *love* alone, without

without any *other* cauſe, would *firſt* make him *like* himſelfe, and then heape ſo many bleſſings upon him.

How pleaſing was man to God in the ſtate of his innocency.

Thus man was at firſt created ſo pure *within*, and ſo perfect *without*, that there was no creature, which ſo much *pleaſed* God, who made all other creatures to pleaſe man, and man alone to pleaſe *himſelfe*, as this man was; but O how ſoon began the infection of *corruption* to enter into this excellent matter! When the *ſubtilty* of the ſerpent began, ſo cloſely to ſpit his poyſon, that the *venome* was not felt, untill it came to the heart, and ſo ran to the very ſoule; and his owne *wit*, ſo *proud* of his underſtanding, and ſo *unthankefull* for that knowledge he had received, by ſeeking more than was *due*, than was *needfull*, he loſt all that was *good*, that was *neceſſary*; for God ſaid, *thou ſhalt not eat of the tree of knowledge*; but he would know what *meat* it was, and he muſt needs *eat* thereof: and what more *indignity* to the nature of man, than to be ſo *unthankefull* to his Maker? To make no more regard of his command, than having but *one* thing forbidden him, and with a *penalty* of his offence, would notwithſtanding preſume to adventure upon that *ill*, to the loſſe of all his *good*.

Man ſoon betrayed.

Gen 2 17.

O moſt unwiſe *unthankefulneſſe*, the firſt ground of his *unhappineſſe*, and the firſt note of his unworthineſſe, that he, who was made of *love*, ſhould be ſo *ſoone* made a ſubject of *hate*, and moſt *unworthy* of all creatures, to be *honoured*, that was ſo *ingratefull* to his moſt honourable Creatour; therefore God laid his *curſe* upon him, pronounced his *judgement* againſt him, and for this *one* ſin he loſt *all* his honours, he loſt the *perfection* that he lived in, he loſt that *love*, which before did let him to lacke nothing; and the Angell drave him out of paradiſe, and *curſed* the earth, which before was *bleſſed*; and he, that was onely framed by the *love* of God, muſt now feare and flie from the *voice* of God; and his *wife*, which through *love* ſhould have been his comfort, for want of love, through the *poyſon* of *pride*, doth breed his woe, and work his ruine; and he muſt labour, with the *beaſt*, to get him *bread*; and at laſt, he muſt *die* and returne unto the *duſt*, from whence he was derived, which is the *reward* of his wickedneſſe, and too plaine a proofe of his *unworthy unthankefulneſſe*.

Adams unthankfulneſſe the firſt ground of his unhappineſſe.

He loſeth all his honour.

And he muſt d'e the death.

So here you ſee, how *ſinne* is the root of *death*, and *death* is the fruit of *ſinne*: Sowre muſt be the *root*, when the *fruit* doth prove ſo bitter, and *ſinne* makes me *quake* to thinke of it, and *death* ſhould make you *tremble* to conſider of it, becauſe *death is the wages of ſin*.

Sin is twofold.

And *ſin* is either { 1. *Originall*, or 2. *Actuall*. } The firſt is *traduced* unto us from *Adam*, and the ſecond is daily *committed* by our ſelves.

The names of originall ſin. Ioh 3 6.

For the firſt, It is called in the Scriptures by diverſe names; as ſomtimes, the *fleſh*; for *that which is borne of the fleſh is fleſh*; ſomtimes, *the body of ſinne*; for *we are buried with Chriſt, that the body of ſinne might be deſtroyed*; ſomtimes, *the body of death*; for, *who ſhall deliver me from the body of this death?* ſometimes, *the ſinne that dwelleth in us*; becauſe it comes not, as ſome other ſinnes do, like *ſtrangers*, for a *time*; but this came from our *conception*, and will abide with us to our deaths; ſomtimes it is called *concupiſcence*; ſometimes, *the root of bitterneſſe*; and ſince S. *Auguſtine* his concertation with *Pelagius*, it is commonly called *originall ſinne*; not only becauſe it is the *fountaine* and well-head from whence all other ſinnes do flow, as *Origen* ſheweth, but alſo becauſe it is *ab origine mundi*, from the beginning of the world, and from *Adam* the firſt originall of all mankind: for the Lord ſaid unto him, as I ſaid before, *In what day thou eateſt of the tree of knowledge of good and evill, thou ſhalt die the death*: but *you may eat, and you ſhall not die at all*, (ſaith the divell unto *Evah:*) ſhe *believed* the divell, and the man *obeyed* his wife; and ſo both would needs *eat*; and therefore God cannot be *true*, or els man muſt needs *die*; and he muſt *juſtly die*, becauſe he did *unjuſtly eat*: Here was the *ſin* committed by one; and from him it was *derived* unto all; for *by one man, ſinne entred into the world, and ſinne went over all*, and ſpread it ſelfe like that farre-ſpreading tree, which *Olympias*

Rom 7.18. Rom. 6 6. Rom 7 24.

Rom 7.17.

Heb. 5 12.

S. *Auguſtine* firſt gave it the terme of originall ſin.

Gen. 2.17.

1 Of originall ſin. Rom. 5.12.

dream'd she bare, or like a vile *gangrene*, over all the face of the whole earth, and corrupted all the *race* of mankind; for it is a schoole-point most infallible, that *Adam* now stood, not as a *private person*, or as one *particular* man, but as *the root of all the branches*, and as bearing in his person the nature of all mankind.

Heb. 7. 9. And therefore if he had stood, we had all stood, but as *Abraham* paying tythes, *Levi* paid tythes in *Abraham*, so *Adam* sinning, we have all sinned in *Adam*, *Et omnes peccavimus in isto uno homine, quia omnes eramus iste unus homo*; and we have all sinned in that one man, because we all were that one man, saith S. *Augustine*: And so both himselfe and we all, do by this fact of *Adam*, receive a double dammage.

The dammage that we receive by *Adams* fall, is twofold.

1 A deprivation of all goodnesse. Rom 7. 18. 1. A deprivation of *all our originall goodnesse*, the image of God in us, and the love of God towards us, that is, an *inability* and aversnes to all *goodnes*, as S. *Paul* sheweth, *In me*, that is, *in my flesh, dwelleth no good thing*; and therefore, if at the losse of *earthly treasures* we shew our selves so much *grieved*, O then how should our soules, for the amission of *such heavenly graces*, be continually *perplexed*, untill we see the same once againe restored?

2 A proneneſſe to all wickedneſſe. Gal 5. 17. 2. An habituall naturall *proneneſſe to all kind of wickedneſſe*, and to commit sin even with greedinesse: for the flesh lusteth against the Spirit in all the things that we take in hand.

In respect of the first, we are altogether unable *to do any good*; for who can bring *a clean* thing out of that which is *unclean*? Or how can we, being *void of grace*, bring forth *any fruits of goodnesse*? and

Seneca in Medea. In respect of the second, we are naturally *inclined to all kind of evill*, like a stone tumbling downe a hill, that can never stay it selfe untill it come to the bottome; so *Medea* saith, *Video meliora proboq;, deteriora sequor*; though I see the good, yet am I naturally driven to do that which is evill; for our *whole* nature being *defiled*, we are wholly *inclined* to fall from *one wickednesse unto another*, as the Psalmist speaketh. Psal. 51. 5.

Rom. 7. 18. Ioh. 3. 6. Eph. 2. 3. And in respect of both these we are said to be *conceived in sinne*, borne in *iniquity*, destitute of *grace*, void of *goodnesse*, nothing but *flesh*, full of *corruption*, children of *darknesse*, sonnes of *wrath*, heires of *damnation*, slaves of *death*; for the *reward of sin is death*.

But though this *truth* be very *cleare*, yet Satan will not suffer *all* truths to be uncontrolled; and therefore

Whether originall sin be only a privation of grace. He stirreth up some to defend, that this *originall* sin is nothing els but a bare *privation* of original righteousnes, & the *wanting* of the *grace of God*; so the *transfusion* of this sinne is made to be, *non malitiam aliquam ingenerando sed propagando naturam*; not by the begetting of any *evill*, but only by the propagation of our nature; that is, not *effectively*, but *meritoriously*; because God infuseth *such a soule* into us, as the sin of *Adam* hath deserved to be infused.

Ob. But against this it may be well objected, that the sin of *Adam* could not merit to punish a soule that was not in him; if the soule, as most deny, be not derived from the parents.

What manner of soule they say God infuseth into men. *Vide Vossium in historia sua Pelag.* *Sol.* It is answered, that although the *generative* power doth not extend it selfe any further than to the *begetting* of the flesh, *per modum efficientis*, by way of an efficient agent; yet the intention and desire of nature is to be referred to the whole *compositum*, to beget a creature like it selfe: and therefore though *Adam* could not deserve to have such a punishment imposed upon the *soule*, as *separated*; yet he might merit the same unto any soule *united*; therefore God createth *such* a soule, as *Adam* himselfe would have produced, if with the sole generall aid and power that he hath of begetting, he should beget, not only *totum hominem*, the whole man, but also *totum hominis*, all that is in man, body and soule; that is, God infuseth *such* a *soule*, as is *wholly* destitute and void of all spirituall grace.

Originall sin, whether a positive quality. And for the further manifestation of this point, they say, this *originall* sin can be no *habituall* quality, because it is neither an infused habit, such as are from God,

God, nor any *acquiſite* and obtained habit, ſuch as cannot fall upon children and infants, nor any *naturall* habit; becauſe every *nature* and all entities are from God; whereupon it muſt follow, that it can be no *poſitive* quality, nor any other poſitive accident, but only a meere *privation*; which, that it may be the fuller underſtood, they diſtinguiſh of the twofold facultie of the ſoule.

χατ' μετωφοραν, batitus dicti ſoles.

Of the twofold facultie of the ſoule.

1. The *ſuperiour*, λογικὴ, the reaſon.
2. The *inferiour*, ἀλογω, the concupiſcence.

Whereof the *firſt* ought to guide the *ſecond*; but our *reaſon* being deprived of originall righteouſneſſe and *grace*, ſuffering the *concupiſcence* to fall into evill, it allures our *reaſon* to aſſent unto it, and ſo *both do fall into the ditch*; for they do confeſſe this *unbridled* concupiſcence to be *vicious*, and all *vicious acts* to ſpring from this *concupiſcence*; but they diſtinguiſh, and ſay, that theſe vicious acts do otherwiſe proceed from the *will*, and otherwiſe from the *concupiſcence*, and otherwiſe from the want of *originall righteouſneſſe*. As

The concupiſcence vicious.

Vicious acts, how they proceed.

1. From the *will* properly, *per modum principij activi*.
1 From the will.
2. From the *concupiſcence*, inclinatively, *per modum principij objectum intus proponentis*.
2 From the concupiſcence.
3. From the *want* of originall righteouſneſſe, *per modum removentis obſtaculum*.
3 From the want of originall righteouſneſſe.

And further they ſay, that this *concupiſcence* is otherwiſe from the *nature* of the ſoule, and otherwiſe from the *want* of originall righteouſneſſe: and laſtly they ſay that this *want* of originall righteouſneſſe is otherwiſe from *Adam*, and otherwiſe from *God*; from *Adam*, as the *meritorious* cauſe; from *God*, as from a *Iudge* moſt juſt, and a moſt free *diſpoſer* of his owne gifts and graces; For ſeeing man is *ens naturale*, a naturall being, God *could*, as he doth in the bruit beaſts, make him for a *naturall* end, to which end, there had been no need of *originall* righteouſneſſe; but then that *defect* could not have been *vicious*, neither could God in *equity* require thoſe things from man, which did *exceed* his nature; when no man can be obliged to that thing, or to God himſelfe, to the performance whereof he received no power and ſtrength to do it, neither in himſelfe, nor yet in his firſt parents; but this pertaineth to the *judgement* of God, that when as he could do this *abſolutely*, he now doth it *relatively*, for the ſinne of our firſt parents; in which reſpect that is *want* of originall righteouſneſſe is not *ſimply* called the want of righteouſneſſe, *ſed carentia juſtitiæ ineſſe debitæ*, but the want of that righteouſneſſe, which ought to be in us, as being *given* by God to *Adam*, but *loſt* by *Adam* from himſelfe, and all his poſterity.

What God may juſtly do.

Now what doth all theſe *diſtinctions* and all theſe *ſubtilties*, to deny any *poſitive* quality to be in this ſinne, and to ſay, that a ſoule is iuſtuſed *deſtitute* of all grace, and void of all *originall* righteouſneſſe, but to lay *imputations* and aſperſions upon God himſelfe, for creating a creature, yea a *ſoule* wanting grace, and void of goodneſſe; I dare not ſay this by any meanes. And therefore I affirme *formale originalis peccati eſſe reale ac poſitivum quiddam*; that there is in originall ſin a *reall* and a *poſitive* vitioſity.

That there is a poſitive vitioſity in originall ſin.

But for the clearer *manifeſtation* hereof, it muſt be *queſtioned*, and it is not eaſily to be *reſolved, how this originall corruption is traduced from the parents into the children*: the queſtion is not of the *verity* of the matter; for it is plaine, *that our fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge*, and every one may truly ſay with the Prophet, *in ſinne my mother hath conceived me*; but it is of the *myſtery* of the manner, as *Nicodemus* ſaid to *Chriſt*, *how can theſe things be?* For

How originall ſin is traduced from the parents into the children.

Ezek. 18 2. Pſal. 51. 5.

Ioh 3. 9.

1 What may be objected againſt the ſoules prodution *ex traduce*.

1. On the one ſide, they ſay the child receiveth from his parents, not his *ſoule*, but only his *body*; for if the ſoule were *ex traduce*, begotten by naturall generation, then it muſt needs be *traduced*, either from the body, or from the ſoule of the parents.

If from the ſoul, then is the ſoule ſubject *to diviſion, to corruption*, and then we might as well ſay, an *Angell* may beget an *Angell*, as to ſay, one *ſoule* may beget *another*;

Whether the ſoule is begotten by the parents.

another; but to ſay that the *body* being an *elementary* ſubſtance, ſubject to corruption, ſhould beget a *ſpirituall* ſoule that is incorruptible, is more abſurd, as *Ariſtotle* doth moſt truly declare.

The common opinion.

And therefore they ſay, that the ſoule *creando infunditur, & infundendo creatur*, is *infuſed* as it is created, and *created* as it is infuſed; and then, as cleane water powred into a fowle ciſterne, muſt needs be preſently corrupted, ſo the pure ſoule *infuſed* into a polluted fleſh, muſt needs be inſtantly *defiled*; for *he that toucheth pitch, ſhall be defiled with pitch.*

Heb.12.9.

And to confirme this ſuppoſition, they alledge that teſtimony of Scripture, where the Apoſtle calleth our naturall fathers, πατέρας σαρκὸς, the fathers of our fleſh, and God πατέρα πνευμάτων, the Father of Spirits.

3 What may be ſaid for the ſoules production *ex tradure.*

2. On the other ſide they ſay, if the *ſoule* ſhould not proceed from the *parents*, then not only God might ſeem to deale unjuſtly:

1 Reaſon. Ezek.18.20.

(1. In not performing his law, when he ſaith, *the ſoule that ſinneth, the ſame ſhall die*, and not the ſoule which never ſinned.

2 Reaſon.

2. In the *compoſing* and joyning together of two *ſubſtances*, ſo *unequall* to be united, *a pure ſoul* that never *offended*, infuſed into a *moſt impure ſubſtance*, wholly *corrupted*:) but alſo, the fleſh muſt needs be yeelded to be, the *primary ſeat of ſin*; and though it be a corporall groſſe compoſition wanting life, yet muſt it needs prove to be, not only the *tainter and defiler*, but alſo to predominate, and to be the *guider and ruler* of that ſpirituall ſubſtance, which gives us life, which is every way moſt abſurd.

Aug. de moribus Eccleſia c.12.

And ſo you ſee, that (as S. *Auguſtine* ſaith of this *traducta culpa*, the traduction of this ſinne,) *nihil ad prædicandum notius, nihil ad intelligendum ſecretius*, nothing is better knowne to be publiſhed; (for experience, wofull experience ſhewes it) that in *Adam* and through *Adam*, all the race of mankind is *corrupted*; but how this corruption is *traduced* in the propagation of the poſterity, nothing is harder to be *expreſſed*; for (as the Prophet *David* ſaith) *we are fearefully and wonderfully made, and the knowledge thereof is ſo excellent, that we may well wonder at it*, but no wayes well *attaine unto it.*

Pſal.139.13. & ver.5.

And therefore as a fellow fallen into a dungeon, and crying unto his companion for helpe, that his life might be preſerved; his friend, wondring how he came there into ſo deep a pit, began to queſtion with him, which way he had fallen, and how long he had continued there; but he replied, *Tu cogita, quomodo hinc me liberes, non quomodo huc ceciderim quæras*; I pray thee rather think thou how I may be *delivered*, than ſtand queſtioning how I came *indangered*; ſo ſhould we rather earneſtly *ſeeke* the means how this *originall corruption* may be removed from us, than too curiouſly to *ſearch* how it is *traduced unto us.*

Aug. de moribus Eccleſia c.26.

Acts 25.27.

But becauſe, as it ſeemed unto *Feſtus*, to be a very ſtrange and *unreaſonable* thing *to ſend a priſoner, and not withall to ſignifie the crimes laid againſt him*; ſo this ſeems to me very unfit, *to propoſe the doubts*, and not to do our beſt *to expreſſe the truth*: therefore, with ſubmiſſion to the judgement of the Church, I will ſet downe mine *opinion* touching this queſtion, that is ſo full of contradiction.

De nihilo fieri aliquid, conſummatis operibus quibus creavit omnia, ſimul violentum eſt velle monſtrare, & utrum perſpicuis documentis obtineri poſſit, ignoro. Aug. de Gen. ad lit. l.10. c.4.

That God created all *ſoules* at once, as he did the *Angels*, in the beginning, and then *infuſeth* them into the bodies, as they are ſtill begotten of their parents, though it was an opinion much *patronized* by the *Origeniſts*, yet hath it been long ſince *exploded*, and truly *confuted* by the learned; and that God ſtill *ex nihilo*, of nothing, *createth* the ſoules, as he *infuſeth* them into the bodies, I ſee as little ſhew of reaſon, as nothing, yet *alledged*, whereby the ſaid *theſis* may be *confirmed*; for the *Apoſtle* in the place above cited, doth not meane that God is more *properly*, a Father unto our *ſpirits*, that is, our ſoules (as if they were more immediately proceeding from God) than of our *bodies*; or that our naturall parents are more *properly* the fathers of our *fleſh* than of our *ſpirits*; for though the *ſoule* in regard of its ſpirituall being, is nearer and more agreeable to the nature of God, than the *body*; yet in regard of its being, God is the Authour, the Framer,

In what ſenſe God is called the Father of ſpirits. Heb.12.9.

and

and the principall Father, as well of the body as of the ſoule, for *my reines are thine, and thou haſt covered me in my mothers wombe*, ſaith the Pſalmiſt. Pſal.139.13.

And our *naturall parents* may be truly ſaid, to be the *inſtrumentall authours* and begetters of the *ſoule*, as well as of the *body*; for when it is ſaid that *Adam begat a childin his image*, we muſt not referre this *image* only to the *ſimilitude* of the *body*, but alſo to the like *qualities* and *properties* of the *ſoule*, and ſo *wholly* like him, both in *body* and *ſoule*; and the Apoſtle, by the *fathers of our fleſh*, doth underſtand fathers of *our naturall* and *corruptible being*, ſuch as make us *meere* men and no more; and by *Father of ſpirits*, he underſtandeth the Father of *our ſpirituall birth*, which makes us *ſpirituall* and *regenerate men*; and ſo the meaning of the *Apoſtle* is no more but this, *viz.* Gen.5.3.

If we do ſo reverently and ſo contentedly ſuffer the correction of thoſe Fathers which give us *our naturall being, qua naſcimur ad laborem, & naſcimur ad mortem*, whereby we are borne to miſeries, and borne to die; then how much more contentedly ſhould we receive the chaſtiſements of that Father, which gives us our *ſpirituall being, qua naſcimur ad ſalutem, & naſcimur ad vitam*, whereby we are borne unto *ſanctification*, and brought unto *eternall ſalvation*? For all men may eaſily ſee from the context of the place it ſelfe, that the *Apoſtle* ſpeaketh this, not of the *naturall* and carnall men, that are born onely of *fleſh and bloud*, but of thoſe *ſpirituall* and *regenerate* men, which are alſo *borne of water and of the Spirit*. That every godly man hath a double being. That the Apoſtle ſpeaketh theſe words to the regenerate. Ioh.3.5.

And therefore ſeeing the *Apoſtle* here by *Spirit*, underſtandeth *the fruits of the Spirit*, that is, the ſpirituall graces of regeneration, *whereby we live*, (ſaith the *Apoſtle*) that is, eternally; as the coherence of the place, and the maine ſcope of the *Apoſtle* makes it plaine; and not the *ſoules* or *ſpirits* of our naturall generation; I ſay that the parents *begetting* a child, *do beget both body and ſoule*; not that the *ſoule* begetteth a *ſoule*, or the *body* begetteth a *ſpirit*, but that, as all other *creatures* received power from God, to produce *creatures* like unto themſelves, as the ſeed of the *vegetative* to bring forth *vegetative* creatures, and the *ſenſible*, *ſenſible creatures*; ſo man, conſiſting *both of Body and ſoule*, ſhould beget a creature *like unto himſelfe*, conſiſting of the ſame parts; for otherwiſe *ſinne* muſt needs be in the *body*, before the *ſoule* can be infuſed; for if the ſchoole of the *Naturaliſts* be to be believed, the ſoule is not infuſed into the body, untill the *thirtieth* day, as ſome think, or *fortieth* day, as others affirme; and yet the *Pſalmiſt* ſaith, that *he was conceived in ſinne*; therfore, both *body* and *ſoule* were both conceived at once, or els, *corruption* was in the *body*, before the infuſion of the *ſoule*, and this living *ſoule*, by this dead *fleſh*, muſt needs be *defiled*, which is moſt abſurd; for (as Saint *Auguſtine* ſaith of *Adam*) it was not his *corruptible fleſh*, which made his *ſoule* to become *ſinfull*, but his ſinfull *ſoule* made his *fleſh* ſubject to *corruption*; ſo it muſt needs be in the ſonnes of *Adam*, that not our *fleſh* corrupts our *ſoules*, but both body and ſoule are *conceived in ſinne*, both produced of ſinfull ſeed; and ſo ſinne *principally* reſides in the *ſoule*, and not in the *body*, becauſe the *ſoule* gives *life* and motion unto the *fleſh*: hence it is, that *Adam* having *defiled* both his *body* and *ſoule*, is ſaid *to have begot a child in his owne image*; that is, ſinfull and polluted like himſelfe, both in regard of his body and ſoule; *Nam Adam ut perſona publica ſibi ac ſuis aut ſapiebat, aut delirabat*, for now *Adam*, ſtanding in paradiſe as a *publique perſon*, was to *make* or to *marre* himſelfe and all his poſterity: And therefore, if this *root* had continued *holy*, the *branches* had beene likewiſe *holy*, but the *tree* prooving to be *evill*, the *fruit* could not poſſibly be *good*; for *a bad tree cannot bring forth good fruit*, ſaith our Saviour: and therefore *Adam ſinning*, all his ſeed are become *ſinfull*, and all his off-ſpring, *tanquam ſerie continuata*, as in a continued line, do, like the *corrupted branches* of a bad tree, bring forth ſtill *corrupted fruits*, and ſo make *all their generation*, ſo ſoone as they are begotten, *liable* to the curſe of God for that firſt tranſgreſſion; for *the reward of ſin is death*; and the Prophet *David* ſaith, *he was ſhapen in wickedneſſe, and conceived in ſinne*; and

That man and all other creatures received power to produce creatures like unto themſelves. *Totum generat totum, hoc eſt, corpus generat corpus aſſiſtente animâ, & anima generat animam, mediante corpore.* Pſal.51.5. Gen.5.3. *Boſquierus de ſimilibus bonorum, lib.1. con.6.p.27.* Rom.11. Mat.7.18. Pſal.51.2.

Ioh. 3. 16.

That Gods graces are not traduced from the best parents.

and our Saviour saith, *that which is borne of the flesh is flesh*, that is, he that is borne of a *sinnefull man*, can be nothing else but a *sinnefull man*: (not that a godly man begets a godly man; for the *graces* of Gods Spirit are not *begotten* in our *carnall generation*, but they are given from *above* in our *spirituall regeneration*; and a man begets his child, not as he is a *spirituall man*, but as he is a *naturall creature*, consisting of body and soule) and therefore *whosoever* is borne of *flesh and blond*, must needs be *tainted and corrupted* with sin and wickednesse; for flesh here is not taken *pro natura carnis, sed pro vitiosa qualitate totius hominis*, for the single nature of *flesh*, but for the corrupted quality of the *whole man*, as Saint *Paul* excellently sheweth, when he saith, *in my flesh dwelleth no goodnesse*, that is, in the *corrupted nature* of a naturall man there is no *grace*, there is no *goodnesse*.

Rom. 7. 8.

Vide D. Goodman of the fall of man, *versus finem.*

And for the further *confirmation* of this point, I will here insert a very pithy discourse of D. *Goodman* L. Bishop of *Gloceſter*, where he saith in the latter end of his Booke,

I may safely say, that it is no *inconvenience*, that there should be a *generation* among the soules of men, notwithstanding their *spirituall condition*; for God the *Father* did beget his *Sonne* from all *eternity*, and the *holy Spirit* proceedeth from the *Father* and the *Sonne*; and therefore why might not the *image* of this *Trinity* appeare very lively in the *creation* of man? For God made the body of *Adam* out of the earth; and for his soule, *He breathed into him the breath of life*.

Gen. 2. 7.

Gen. 1. 20. & 24. God is not said to breath a soule into *Eve*.

So here was an *immediate* creation of *both* his parts severally; because his *naturall* temper could not yeeld him any true *forme*, as it did unto all other creatures, when God said, *Producant aquæ reptile animæ viventis*; and againe, *producat terra animam viventem in genere suo, & reptilia, & bestias*: And *Adam* thus created, and then cast into a deepe sleepe, a part of his *body*, (and why not likewise with that flesh, part of his *soule*) was taken for the creation of *Eve*; For it is not said, *God breathed into her the breath of life*; for that was before in the rib; and God might do this the rather, to stirre up the *greater love* and conformity betwixt them both, when they considered, that as they were made one *flesh*, so they were made one *soule* and one mind.

Gen. 2. 22.

Omnium rerum species stabilivit Creator creaturarum. Autor 6. princip. apud Bed. axiom p. 148.

And here God *ceased* from his labours and made an *end* of all creation of any creature either of any *new* kinde, or of the *same* kinde; and therefore *Abel*, being borne, partakes not onely of their *flesh* but also of their *soules*; or otherwise, the sonnes of men should not be so *properly* sonnes, neither could they be so *farre* tyed to those naturall duties towards their parents as the *dumbe* creatures are obliged unto their sires; because they received both body and soule from their sires, and we receive but our body alone from our parents.

Mark this well.

And this makes for the absolute *perfection* that is in the diversity of the world; because God is a *spirit generating* his owne Sonne, and *creating* all creatures whatsoever; the Angels are spirits neither *generating* nor *creating*; but being once created, they subsist alone, and having a state of continuance in themselves, they leave no *posterity* behind them; and man, consisting of body and soule, was *created*, and being subject to *change* and alteration in his state, was indued with a *faculty* and power to beget men *like* himselfe; consisting both of bodies and soules, according to the *nature* and condition of man; which is, to be generative in his kind, as all other *corporeall* creatures are in their kind.

The state of the creatures.

Christ the Sonne of man in respect of body and soule

And thus Christ, not onely in regard of his *flesh*, which he borrowed from the first elements, and had his matter *common* with all the rest of the creatures, but also more especially and principally in regard of his *soule* is the *Sonne of man*, descended and derived from man: and to this *soule* the Deity was first linked and united, and in this soule the *hypostaticall* union still continued, notwithstanding his naturall *death* and the separation of his soule from his flesh: and this soule did *truly* and *locally* descend to hell, that *the seed of the woman might breake the Serpents head*; and this soule, (as it is the nature of all other *separated* soules) had

Gen. 3. 15.

in

in it ſelfe a moſt naturall *deſire* and vehement inclination to returne unto his body; becauſe the ſoules after the times of their ſeparation, are ſtill tyed to their naturall duties and affections; as we ſee *Dives* after his death was ſtill mindefull of his *brethren*; which indeed were not his brethren, no more then any other men, if they did not partake of the *ſoules* of their parents; for otherwiſe all *naturall* conſanguinity and affinity ſhould ceaſe in a naturall death.

Separated ſoules doe ſtill retaine their naturall affections to their bodies.

And it ſeemes very neceſſary, that the *ſoule* ſhould be conveyed and diffuſed together with the *ſeed*, rather then that the body, being already ſquared out, and the greateſt part of the workemanſhip paſt, the ſoule ſhould arrive (like an *unexpected* gueſt) to this harbour: becauſe it would greatly *diſparage* man to be, firſt a *plant*, then a *beaſt*, and then a *man*, which indeed would ſavour much of *Pythagoras* his tranſmigration; but God hath appointed the ſeverall *kindes* of creatures, and I cannot conceive how there ſhould be ſuch *degrees* in the kindes: becauſe the *eſſence* and *forme* of a thing cannot be divided within it ſelfe, *& facultates animæ non diſtinguuntur ab eſſentia animæ*, and I cannot poſſibly imagine how *vegetation* and *ſence* ſhould be in the *embryo* before the acceſſe of the *reaſonable* ſoule; for either they are the *faculties* of the ſucceeding ſoule, (and ſo you make, a *diviſion* of that which indeed is *inſeparable*) or els you muſt *joyne* thoſe things which are of a *different* nature; (and if ever they were *ſeparated*, then to compound them were to confound them) or, being firſt *ſeparated*, they muſt ſtill continue *divided*; and ſo in the *unity* of *one* and the ſame perſon, you will cauſe a *multiplicity* of ſubjects, and of formes.

How the ſoule ſhould worke with the ſeed.

The eſſentiall forme not diviſible in it ſelfe.

But, as the *Starres* and celeſtiall bodies, though pure, ſimple and incorrupted, yet all of them have not in themſelves their *inbred* and naturall light, but doe receive the ſame from the Sunne, (which is the *fountaine* of light,) as it appeares by the *Eclipſes*, and by the *conjunction* and oppoſition of Starres, and alſo by the *order* of the univerſe, that *all* ſhould be reduced to *one*, a number to an unity; ſo, why ſhould it not be thus in *ſpirituall* ſoules? for the *reaſon* is the ſame, and the *inconveniencies* ſhould be the like in both: onely herein conſiſteth the *difference* betwixt things ſpirituall and corporeall, that the one *imparts* it ſelfe, without his owne *loſſe*, as the ſunne ſends forth *infinite* beames, and inlightens the whole world, and yet *looſeth* not the leaſt part of his owne light; but the bodily ſubſtances, the more they ingender and impart to others the more they *detract* from themſelves.

The production of the ſoule expreſſed by a ſimilie.

The difference betwixt the production of ſpirituall things and corporeall things.

Beſides all this, me thinks, the *Scripture* is very plaine to confirme this point, when it ſaith that *ſo many ſoules came from the loynes of Iacob*; but to this they anſwer, that theſe words are an *hebraiſme*, and an uſuall forme of ſpeech by a *Synecdoche*, to put a part for the whole, as the ſoule that ſinneth, the ſame ſhall die; that is, the man that ſinneth; and where the Poet ſaith,

Gen. 46. 26. & Exod. 1. 5.

Ah laceras etiam puppes fui ioſa refeci,
Vt qua deſererer firma carina foret;

Ovid. ep. 2. Carina id eſt, puppis. Linua: id eſt naves.

And againe in the ſame Epiſtle, he ſaith,

Et quæcunq; procul venientia lintea vidi,
Protinus illa meos auguror eſſe Deos.

Where the *ſterne*, the *keele*, and the *ſayles*, are put for the whole *ſhip*, and ſo in many other places both of the Scriptures and of all authors.

But againſt this I demand, where in any author do you find ſuch a *Synechdoche*, as that a *part* ſhould ſignifie the *whole*, when *that* part, that ſhould expreſſe the whole, is not included, but doth exclude it ſelfe, or is exeluded from the whole; for in every ſuch *Synechdochicall* ſpeeches, the part ſet downe for the whole muſt be alwaies a part of the whole; as when Saint *Paul* ſaid, *you ſhall ſee my face no more*; for, you ſhall ſee *me* no more; his *face* was a *part* of him; and ſo it muſt be underſtood of all other *Synechdoches* whatſoever; the *part* ſignifying the *whole*, muſt needs be *included* and contained in the *whole*: and therefore if the *ſoules* be put for the *men*, a part for the whole, then certainely it muſt needs follow, that the *ſoules* were *included*, as parts, and not excluded from the whole

The nature of Synechdoche how uſed in all authors

Act. 20. 25.

The part expreſſing the whole no where excluded.

whole, that came from the loynes of *Iacob*; which is a reaſon that I know not how it can be truly anſwered.

But againſt this doctrine of the *traduction* of the ſoule by a *naturall* generation from our parents; it is objected,

Ob. 1. That, *omne generabile eſt corruptibile*, therefore if the ſoule be *propagated* with the ſeed, it muſt needs bee *corrupted* and reduced to nothing with the fleſh, which is contrarie to the tenent of the *Philoſophers*, and farre more odious to the doctrine of all *Chriſtians*.

To this *uſuall* objection, againſt the traduction of ſoules I anſwer.

Mat. 22. 32.

Sol. 1. That not onely the *divine* truth, which ſilenceth all the adverſaries hereof, but alſo *humane* reaſon doth ſufficiently prove and confirme the perpetuity and *immortality* of the ſoule; for *Thales Mileſius*, a moſt ancient Philoſopher, defined the ſoule to be φύσιν ἀεικίνητον, ἡ αὐτοκίνητον, a nature alwaies permanent and by it ſelfe moveable; and *Pherecydes* the Syrian, as *Cicero* ſaith, affirmed our ſoules to be *eternall*; and *Nancelius* ſaith, he found it thus written in a little worke of *Zoroaſter*, which is inſcribed μαγικὰ λόγια;

Heathens beleeved the ſoule to be immortall.

Nancel de immortalit. anima. p. 95.

Ὅτι ψυχὴ, πυρ δυνάμει παρὸς αὐτὰ φαεινὸν,
ἀθάνατος τε μένει, καὶ ζωῆς δέσποινα ἐστιν.

Immortality of the ſoule confeſſed by the divell.

Becauſe the ſoule, ſeeing it is a bright fire of the Father, doth both remaine immortall, and is the lady of life; and the very divell himſelfe is compelled to confeſſe the *immortality* of the ſoule, when the Oracle gave this anſwer to *Terinaus*, that did ſo exceedingly bewaile the death of his ſonne, ſaying,

Idem p. 148.

Ignaris homines in vita mentibus errant,
Euthynous potitur fatorum munere læto,
Sic fuit utilius finire ipſi, tibi.

Men doe erre in their life, through their ignorant mindes; for thy ſonne *Euthynous* doth injoy the glad and joyfull reward of the deſtinies; and therefore it is better both for him and thee that he is dead, ſeeing his ſoule doth now live ſo happy.

And I might here add teſtimonies beyond number; but that would be a tiring of my reader to no purpoſe; *Cicero* makes a good interpretation of *Plato's* argument to prove the *immortality* of the ſoule, *ab ejus motu proprio & inſito*; you may ſee it in his 6. booke *de rep.* and it is repeated *in l.* 1. *Tuſcul.* and he that would ſee more arguments to prove a point ſo cleere, may finde enough in *Nancelius*, and in *Iacobus Colerus*, that have moſt fully and faithfully handled this truth of the *immortality* of the ſoule, which I thinke no man will denie, but he that is as readie to denie that there is a God; ſeeing as *Aratus* ſaith, αὐτοῦ καὶ γένος ἐσμὲν, we are his off-ſpring, and as *Lucretius*, though an Epicure, yet is compelled to confeſſe;

Coleru in lib. de animarum immortalitate liber amplus & doctus Act. 17.

Denique cœleſti ſumus omnes ſemine oriundi,
Omnibus ille idem pater eſt.

The generall opinion of Schollers.

2. I confeſſe it is a generall opinion among moſt Schollers in theſe daies, that the ſoule is not *ex traduce*, but, as the common ſaying is, *creando infunditur, & infundendo creatur*; and this makes the error the more *dangerous*, when we have ſuch *guides* as we preſume, we may ſafely truſt; (*quia nec alius pronior fidei lapſus, quam ubi rei falſæ gravis autor extitit*, as *Plinie* ſaith:) becauſe commonly, as *Vadianus* ſaith, *magnos errores magnorum virorum autoritate perſuaſi tranſmittimus*; we are tranſported rather with the *names* of our maſters and the reverent reſpect that we beare unto their perſons then the ſoundneſſe of thoſe things, that they doe teach; and what better maſters then the *common* conſent of the moſt learned men.

Vadian in Epiſt. parad.

A fourefold cauſe of generall errors

But the cauſe of the *generality* of this, and the like errors, doth principally ſeeme to me to be fourefold.

Vide D. Hackwell de providen. Dei. in proœ.

1 Cauſe.

1. Becauſe that while we are *young*, our judgement is too *greene* to venture upon the determination and confutation of any commonly received tenent: and therefore, like young lambes, we will follow the ſteps of the flocke whatſoever

ever they goe; and we will hold things as our predeceſſors did, whatſoever that be; and when we are *old*, we are foreſtalled by a *prejudicate* opinion of what we alwaies held; and *cuſtome*, which is oftentimes more prevalent then *truth*, hath rooted the ſame ſo deepe in us, that we will rather follow the former and generally received *error*, then now begin, with great paines, to diſcuſſe to finde out what is truth; and ſo, *inter juvenile judicium & ſenile prejudicium veritas amittitur*; truth ſlippeth away betwixt youthfull *timidity* and aged *ſtupiditie*.

2 Cauſe.

2. Becauſe that many great Schollers, intending ſome other matters, might happily in this or the like other points unqueſtioned, or not much contradicted, in thoſe times wherein they lived, be carried away with the *common ſtreame* of other mens tenents.

3 Cauſe.

3. Becauſe the queſtion it ſelfe is out of all queſtion very *difficult*, and ſeemes to carrie with it a great deale of abſurditie, or at leaſt, improbabilitie on either ſide.

4 Cauſe.

4. Becauſe the *negative* part, that the ſoule is not *ex traduce*, is ſupported and underpropped, as it ſeemes, with the ſtrength and authority of Philoſophers, and the beſt truth of humane learning; and to make yet the full meaſure of truth on their ſide, they have the ſuffrages of moſt of the Schoole Doctors, to confirme the ſame tenent that they maintaine; Now;

1 Cauſe anſwered

For the firſt of theſe, it is apparent to be a cauſe either of negligence, baſhfullneſſe and feare in the younger ſort; or of ſlothfullneſſe and obſtinacie in the older men; and neither of theſe will *excuſe* any of us to ſhelter our ſelves under their examples, but in all ages we muſt ſearch out the *truth*, and finde reaſons for what we hold, rather then to rely upon the authority of what others hold.

2 Cauſe anſwered

For the ſecond, they may be better excuſed themſelves then be any colour of excuſe for us; when thoſe cauſes that inforced them to other ſtudies, doe give leave to us to ſearch out other truths.

3 Cauſe anſwered

For the third, I finde indeed, that this queſtion hath beene long doubtfull, and as long undetermined in the Church of God; for *Iſidorus* ſet out a worke *de adnata anima*; and Saint *Auguſtine* ſent *Oroſius* unto Saint *Hierome*, to aske his opinion, what he thought of the originall of the ſoule, when himſelfe had ſuſpended his owne judgement, as in a matter of great moment, as he profeſſeth in the end of his booke unto *Oroſius*, againſt *Priſcillianus*; *Vide Ep.* 102. *& Epiſt.* 28. the cauſe of this doubting was, that *Origen* ſaid all ſoules were created at once, & had ſinned in heaven, as the Angels did, and therfore were ſent into our bodies, as into priſons, to undergoe their puniſhments for their former tranſgreſſions: And *Baronius* ſaith, that this queſtion of the originall of the ſoules, did not onely ſeeme very hard and difficult unto Saint *Auguſtine* and Saint *Hierome*, but that alſo, before them, *Gregory* the divine affirmed this queſtion to be ſo difficult, as that all our humane ſtrength is not ſufficient to attaine unto the depth thereof, *atq; igitur, quid de eadem quæſtione definiret totus ambiguus rem integram Deo comittendam tradit*, and therefore being altogether uncertaine what he ſhould determine herein, he leaves all the matter wholly to Gods determination: And that which is more to be wondered at, we find, that, although this queſtion had beene often handled and diſcuſſed throughout many ages by the moſt learned Fathers; yet ſtill in the time of *Gregory* the Great, which was about 600. yeeres after Chriſt, it remained undecided; and Saint *Gregory* confeſſeth, that he durſt not ſet downe *quid de ea eſſet definiendum*, what ſhould be concluded concerning the ſame, where he ſaith, *de origine animæ inter Sanctos Patres requiſitio non parva verſata eſt, ſed utrum ipſa ab Adam per traducem ſcilicet deſcenderit, an certis ſingulis detur, incertum remanſit*; touching the originall of the ſoule, the diſquiſition hath not beene ſmall among the Fathers; but whether it deſcendeth from *Adam* by traduction, or is given by God to every one, it remaineth uncertaine; and to let paſſe many others that I might alleadge, our owne learned Divine D. *Hakewell* ſaith, *not a few of the moſt antient Chriſtian Divines held, that the*

Baron. annal. 120. § 16. *Evarſki.* 9. *Idem anno Chriſti.* 414. § 15. *Innoc. Pap.* 13. *to* 5. *Idem to.* 5. *anno.* 415. § 35. *Idem eod. to & eod. an* § 39. *Nazian. in carm. de anima.*

Aut utrum & vitiatum ex homine trahitur, aut alicrit. ex altero tanquam in vaſe vitiato corrumpitur, ubi occulta juſtitia divina lagis includitur; quid autem horum ſit verum, libentius diſco quam dico, ne audeam dicere quod neſcio Aug. ad verſ Iulian. l 5. *c.* 3

Vide Gregor Ly. epiſt. 53.

Vide etiam Aug. retract. l 2. *c.* 56 *& de origine animarum.*

D. Hakewell in apolog. pro potent. & providen. Dei, l.3 c.9 §.2. p.364.

reasonable soule of man was derived from his parents: not a word but his own. 1 not a *few*, therefore *many:* 2 not a few *Divines*, therefore *learned* men and not laicks; 3 not a few *Christian* Divines, therefore *good* men and not Atheists or Heathens; 4 not a few, not onely of the *ancient*, but of the *most* ancient Christian Divines; therefore no *novelty*, no new invented doctrine, but a tenent of great *antiquity* in the Church of God; a point much stood upon in the Church of Rome: & therfore this question so long discussed, & so variously maintained must needs befull of doubts and difficulties, which way soever it be determined.

4 Cause answered touching the Philosophers. *Non desunt qui plures Philosophos paganos quàm Mosen & Christum faciunt. Casmanus in prologom. Cosmop. in initio.*

For the fourth, I say with learned *Casman*, that touching *physicall* things, we have no reason to wrest the testimonies of the holy *Scripture* for to confirme and justifie the rules of *Aristotles* Physicke: Indeed many are of that mind, as scarce to receive any *divine truth*, unlesse they do perceive it may be *confirmed* by the Philosophicall rules of *Aristotle* and *Plato:* and therefore nothing seemeth toothsome to their palate, nothing learned in their minds, but what is consonant to the *Pagan* learning: but we, that *have learned Christ*, must rather give *faith* and credit to the pure fountaine of Gods *word*, even when it treats of *naturall things*, than to all the troubled *channels* and corrupted *puddles* of the best Heathen Authours; *Quia sermo tuus veritas, & omnis homo mendax*, because Gods Word is truth, and every man a lyar, and the *wisest* men of this world are become *vaine* in their ratiocinations; and the errours of *Aristotle*, even in *Physicall* things, some of his owne followers have both plainely *confessed*, and most fully *confuted* them; and no wonder, *quia ab homine nihil humani alienum*, because any man may erre and be deceived, and neither *Philosophers* nor *Poets*, nor any other man under heaven, whose mind is not illuminated by the bright beames of Gods *holy Spirit*, can have any exemption and freedome from sliding and falling into errours: and therefore, though I would not be of their minds, that are so farre against *Philosophie* and good literature, as to affirme them to profit *nothing* to the studie of *divine letters*, but rather to *hinder* and to be hurtfull unto the same; yet, on the other side, I would not be so *mad* a lover, and such a *stupid* follower of the ancient Poets & Philosophers, as to esteem all their sayings *oracles*, and to draw the truth of the *Scriptures* to become answerable to their tenents; for which thing *Eugubinus* is not approved of all Divines, in his books *de perenni Philosophia*; because the wresting or the alleadging of the *divine* Scripture to confirme or explaine, the *inventions* of the Philosophers or the *fables* of the Poets, which they say were but *borrowed* out of the antient Scriptures, and then *vailed* over by them, (as the *Egyptians* shadowed out, and covered over, many *truths* by their *Hierogliphicks*) from the common understanding of the vulgar sort, that *wisedome* might still remaine among the *wiser* men, doth too much prophane the *sanctity* and defile the *purity* of the sacred Word, which should not be so debased, as to be brought to *attend* upon any humane saying, that ought alwaies like a faithfull handmaid, to *sit* and *wait*, readie to give all attendance, at the gates of divinity: and therefore I will ever draw the sayings and sentences of the Heathens to *serve* the Scriptures, and to yeeld their *suffrage* and strength unto the divine truth; or where I cannot doe this, I will quite cast them off and *cashiere* them; condemning them as *rebels*, and adjudging them as *guilty* to be banished out of all Christian Schooles; for as *Irenæus*, speaking of the *creation* of the world, saith, *cui magis credemus, ijs philosophis, qui prædicti sunt, sic fatua & inconstantia garrientibus, aut discipulis Domini & Prophetis?* or as S. *Basil* saith, *complura de rerũ natura sapientes Græcorũ disseruerunt, & nulla prorsus apud illos ratio, nulla sententia fixa permansit, posteriore semper antecedentem eijciente, ita ut absq; ullo negotio opiniones illorum evertere possimus*; the wise men of Greece have spoken many things of the *nature* of things; and there is no sure reason with them, nor any sentence that remaineth firme, and stable; but the latter doth alwaies reject and confute the former; so that we may easily overthrow them and their opinions without labour; when, by their mutuall dissentions, they are sufficient to confound one another: and Saint *Cyrill* saith, *quomodo erunt fide digni, ut aliquibus persuadeant,*

The best Philosophers have often erred.

The Authors opinion of humane learning.

τὸν γὰρ μόνον ἀληθεύειν ἐπιστάμενον, καὶ θεῖον εἶναι μόνον. *Meretur solum extrinsecus accedere, solumq; esse divinum, asserit Arist: de generat. animal. l.2.c.2.*

De qua sententia, vide Zabarell: de mente humana c.9 prope finem. p.956.

Vis plenissimè ostendi communem errorem exponentiis Aristotelem de hac una sententia.

Irenæus l.2.c.2.

Basil in hexam. homil.1.

Philosophers many times easie to be confuted.

Cyrillus adversus Julian. l.2.

UMI

deant, qui tantum a veritate aberrant, ita ut non ſolum ab alijs ſed & inter ſe & ſecum diſſideant? how ſhall they be worthy of credit to perſwade any man to beleeve them, which doe wander ſo farre from the truth, that they diſſent, not onely from others, but alſo among themſelves and with themſelves; and Saint *Auguſtine* ſaith, *ſi ratio contra divinarum Scripturarum autoritatem redditur, quamlibet acuta ſit, fallitur veriſimilitudine*; if any reaſon be rendered contrary to the authority of the holy Scripture; how ſharpe and quicke ſoever it ſeemes to be, it is deceived, and doth labour to deceive us, under the cloake and colour of truth; and againe in his 1 booke *de Gen. ad lit.* he ſaith; *hoc indubitanter tenendum eſt, ut quicquid ſapientes hujus mundi de natura rerum veraciter demonſtrare potuerint, oſtendamus noſtris literis non eſſe contrarium; quicquid autem illi in ſuis voluminibus contrarium ſacris literis docent, ſine ulla dubitatione credamus id falſiſſimum eſſe, & quoquo modo poſſumus etiam oſtendamus; atq; ita teneamus fidem Domini noſtri; ut neq; falſæ philoſophiæ loquacitate ſeducamur, neq; ſimulatæ religionis ſuperſtitione terreamur*; this is undoubtedly to be held, that whatſoever the wiſemen of this world, have *truly* written, or could truly ſhew, concerning the *nature* of things, we can ſhew and prove the ſame to be no waies contrarie to our learning; but whatſoever they teach in all their volumes, that is contrary to the holy Scriptures, we ought and muſt beleeve, without any doubting, that the ſame is moſt falſe, and as well as we can, let us ſhew and prove the ſame ſo to be; and ſo we ſhould hold the faith of our Lord, that we be neither *ſeduced* with the loquacity and vaine talking of falſe Philoſophie, nor yet *terrified* with the colourable ſuperſtition of fained Religion.

Aug. ad Marcel. lib. epiſt. 7.
Idem de gen. ad liter. l. 1. c. 21.

That we ought to reject whatſoever is contrary to the Scriptures.

And therefore, whatſoever is alleadged in this point, or in any other the like point, out of the writings of Poets and Philoſophers, that is, contrary to the divine Scripture, or cannot be made good by Scripture, it ſhall no way trouble me; but I will fully anſwer it; or if I cannot give them ſatisfaction, I had rather bee *ignorant* in their ſubtilties, then to be *ſeduced* by their abſurdities, and ſo by leaving *Iacobs* well, to drinke of *Ariſtotles* puddle, to bring my ſelfe in danger, for neglecting the divine verities.

To be ignorant better then to be ſeduced.

But for the *Schoolemen*; I doe very much *reſpect* them, and acknowledge they have done *exceeding* well with their *great* paines and *acute* apprehention of many things; but yet they are not *canonicall*; and therefore in all things they are not *infallibly* to be beleeved, without a perfect diſcuſſion of their tenents, eſpecially in thoſe, wherein either *Pope, Father, Church or Philoſopher* had a finger; for I finde that *Aquinas*, and ſo moſt of the reſt, did ſo much reverence each of theſe, that whereſoever any objection was made, either out of the decrees of the *Popes*, or the Canons of the *Church*, or the writings of the *Fathers* or of the rules of *Ariſtotle*, they were ſo loth to *denie* the ſame, and to confeſſe it *falſe*, that they would *diſtinguiſh* the point of a needle, and uſe all the wit and learning they had, to ſave the credit of thoſe Authors, and with their owne diſtinctions to make thoſe things *ſeeme* true, which in very deed had no *jot* of truth therein; and therfore, becauſe they found ſome *Popes* and *Philoſophers*, and I denie not, ſome of the *Fathers* too, that denied the ſoule to be *ex traduce*, they affirmed our *fleſh* to be infected by our generation, and being joyned and united unto the *ſoule*, to cauſe by its infection, that the ſoule ſhould be *immoderately* inflamed with carnall deſires; and ſo they do confeſſe the ſoule to be the *ſeate* of concupiſcence, but as it is *united* unto the fleſh.

Touching the Schoolemen.

Foure things that drave the Schoolemen many times from truth.

How the Schoolemen thought originall ſinne to ſpread it ſelfe.

Object. But, if the ſoule be not *ex traduce*, it may be demanded, how the Prophet could ſay, that *hee was conceived in ſinne*, before his ſoule was *infuſed*.

Sol. Therefore ſome doe add, that the ſoule is not *then* at length infected by the fleſh, when the fleſh perfected is now determined to make up the perſon to be animated; but that this vice and corruption now before the fleſh is perfected, doth ſpring forth, and proceed from the inſtruments of generation, which

Veſſius in ſua hiſt. Pelag.

is an act of nature, serving to the begetting of it; that so, the *corruption* of nature should not be *formally*, but *causally*, in the seed, to whom is communicated, such a *vicious* quality or infection, as that, by the strength and vertue thereof, the soules of all them, which by a *carnall* propagation do proceed from *Adam*, are defiled and corrupted.

That a corporeall substance cannot transfuse a positive quality into a spirituall substance.

Object. But against this it is objected, that it cannot be, that any *corporeall* substance should transfuse a *reall* and a positive quality into a *spirituall* incorporeall substance; neither is that any thing, that the *dispositions* and manners of men are diverse, according to the diverse temperature of their *bodies*, and that the *nature* or conditions of men are changed by reason of *wounds*, or any other naturall or accidentall disease; because the *actions* of the soule may varie according to the *temperature* and disposition of the organicall *body*; but this makes it not to follow by any meanes, that therefore the soule can be infected with a *reall* and positive quality from any *corporeall* substance, whether you call the same the seed, or perfect flesh.

Ex vulnere oritur corporu dolor, ex dolore, animi tristitia. Vossius quo supra.

Sol. To this they answer, that it is no *absurdity* to say, that a *reall* positive quality may be transfused and imprinted unto the soule from a *corporeall* substance; as when the *griefe* and paine of the body is gotten by a wound, and from that paine is sprung *sadnesse* of mind, and heavinesse of soule; therefore they say that, *vitis quidem est* πάθης; *sed* ἡ ψυχὴ *videtur esse* παθητικὴ, and so to *partake* of certaine qualities from the contagion of the body.

The simile doth not hold good.

Repl. But by their favour, the case is not alike, that the soule should *sympathize* and suffer together with the body, in those things, wherein the soule gives *sense* and feeling unto the body, and are qualities free from sinne; and that the soule should be tainted by the body in those things that are sinfull, and are no wayes stirred in the body by the soule; (because they say, these vitious qualities are *causally* in the flesh, before the infusion of the soule:) these things are altogether unlike: and therefore all that these men say must needs prove to *little* purpose, to denie the *traduction* of the soule: for though they may give some colour unto the simple by the subtilty of their similies, yet certainly this is nothing to them, which know that similies do prove nothing.

How that may be true *de toto composito*, which cannot be true *de partibus separatis*.

3. I answer, that this objection may be yeelded to be true *de toto composito*, of any creature; so the *whole* man being generated, the whole man is corrupted, and there followeth a *dissolution* of the whole; but for the parts, as the *corruption* of the body is not the *annihilation* thereof, but a cessation to be *ens tale*, what it was before, when the same is turned to be a carkasse, or by putrefaction, reduced to become earth and ashes; so the *soule* by death is not annihilated, but desisteth to be *ens tale*, the *essentiall* forme of the body, which (in some sense) may be rightly termed the *corruption* of the soule; because now the soule, after death, though she hath her *being*, yet doth she not *informe* the body, to give life and motion unto the same, which is the chiefest *office* and duty of the soule, in regard of the man whose soule it was.

A thing may be generated, and yet not be corrupted.

4. I might easily prove that all generation doth not *necessarily* inforce a corruption; because God the Father did beget his Sonne, and this Sonne is of equall *perfection* with his Father; and God created all things of *nothing*; yet all things shall not returne to *nothing*; for, they being once *produced*, the same power shall *uphold* and continue them, which did first *create* and *produce* them; and every thing containeth in it selfe a power not to *returne*, or rather an impotency to returne to nothing; because no creature of it selfe, or in it selfe, is *independent*, but doth still depend upon his first *producer*, which is still his continuall *preserver*; for seeing it hath stood with Gods mercy to *produce* them, it cannot but stand with his *goodnesse*, still to *sustaine* and preserve his owne most excellent *workemanship*: and therefore seeing that now all things depending, not on the *weakenesse* of their owne foundation, but on the *invincible* strength of Gods power, the *infallible* assurance, and the *inevitable* effects of his providence; howsoever the production of our *soules* be by creation, generation, alteration, or what

The same power can preserve things which did produce things.

The continuance of the creatures, upon what pillars it standeth.

other

other way ſoever it can be, we ſhall not need to feare or doubt the *corruption* of them.

Object. 2. It is objected that the *creation* of the ſoule would make more for the *dignity* of the ſoule, than the *generation* of the ſame from the ſeed of our parents.

Sol. To this I anſwer, it is ſufficient, that the ſoule was at *firſt created* after a moſt excellent and extraordinary manner, when God *breathed into man the breath of life*; where you ſee it had a *different* beginning from the body, and was not brought forth by vertue of any *mixture*, as the *formes* of all other creatures were; ſo that ſtill *creation* in ſome reſpects may not improperly be aſcribed to the reaſonable ſoule, in regard of its *firſt* birth and nativity, which gives unto it ſufficient *dignity*, how ſoever it be *afterwards* produced.

The firſt creation of the ſoule doth ſufficient y ſhew the dignity of the ſoule.

And if all this will not ſatisfie the opponent Chriſtian, that will have no nay, but the ſoul muſt be ſtill *created*, my Lord of *Gloceſter* likes well of that opinion, which, to reconcile both parties, teacheth the ſoule to be both *created* and *traduced*; for ſeeing there is an action both of God and man, which are both alike ingaged in the generation of man; man in regard of a *naturall* birth, begetting a ſonne according to nature, and God *concurring*, not only as to a *creature*, but as to *ſuch* a creature as might be his ſonne by adoption and grace: and therefore, in reſpect of Gods *action*, it may be ſaid to be a *creation*, which includes a *beginning* different from the ordinary courſe of nature, and likewiſe excludes all *ſubject* matter, whereof it might conſiſt; becauſe the ſoule is a *ſpirituall* ſubſtance, which *without ſeed*, and without *loſſe* of her parts is propagated by ſome extraordinary power of God; and to this *creation* man may concurre, as *Eve*, though created by *God*, yet was ſhe created out of a *part* of mans body, ſo the ſoule, though created, yet may it be ſaid to be created *ex traduce*; and ſo in reſpect of both agents, God and man, there may be two different actions; and in reſpect of God, *anima creatur ex traduce*, and in reſpect of man, whoſe condition is generative, *anima generatur ex traduce*.

How the ſoule may be ſaid to be both created and begotten.

But howſoever this *diſtinction* may ſeem to give *ſatisfaction* to ſome men; becauſe it yeelds a kind of *creation* unto the ſame; yet to me it ſhowes no better than a *ſhadow*; for though man may be ſaid to be *created*, in regard that *the Lord breathed into him the breath of life*, yet if we do *properly reſpect* what *creation* is, and that is, *productio a non eſſe ad eſſe, abſq; ulla materia præ-exiſtente*, then certainely we cannot ſay that man was *created*, in reſpect of his body, *quia Dominus efformavit eum ex luto terræ*, and the Scripture doth not ſay, that God *created* the woman, but *ædificavit eam*, reared and builded her up of the rib of *Adam*; becauſe ſhe was made out of a *pre-exiſtent* matter.

The Biſhop of Gloceſters opinion not ſatisfying the Author.

And therefore, though I deny not but *potentia productiva*, the power of producing every ſoule is from God; yet to ſay that this production of it *ex traduce*, may be termed a *creation* of the ſoule, I cannot find how it may ſtand either with reaſon or divinity.

The ſoule of man and not the body properly created.

I conclude therefore, that God having formed the *body* of man out of the *duſt of the earth*, and then *creating* his ſoule after an extraordinary and moſt ineffable excellent manner, he gave this faculty and power unto man, to be able, when it ſhould ſeeme good in his eyes, to beget children like himſelfe, conſiſting both of body and ſoule. And I am induced the rather to incline to this opinion,

The reaſons of the Authours opinion.

1. For the authority of S. *Auguſtine*, whom I do ſo much *reverence*, and whom in many places I do find to be of the ſame judgement, as where he writes unto *Optatus*, ſaying, that he could not find it, either by *reading*, or by *praying*, or by *reaſoning* and *diſcuſſing* the point, how *originall* ſinne can be defended, or the doctrine thereof maintained, with the *creation* of ſoules; and ſo likewiſe *in Ep.* 28. *ad Hieron. & l.* 10. *in Gen. ad literam, c.* 4. *&* 23, *& retract. l.* 1. *c.* 1. and ſo likewiſe for the authority of S. *Hierom*, *Ruffinus*, and before them, of *Tertullian*, *Aug. de hæreſ. c.* 84. *& Apollinarius*, *Tripartit. hiſt. l.* 5. *c.* 44. *& maxima*

1 Reaſon *Aug Ep.* 157 *aſſerit ſe neq; legendo, neq; orando, neq; ratiocinando invenire potuiſſe, quomodo cum animarum creatione peccatum originis defendatur Hieron. ad Marcellinum Epiſt. & Anapſichis, Idem l.* 11 *Apolog. adverſ. Ruffin.*

Molinæus de pecc. origin. cont. Armin. Sohnius To. 11. loc. de peccat origin. Gocl de anima. Horſt in phyſic. &c.

pars Orientalium, and the greateſt part of all the Eaſterne Churches, as *Molinæus* teſtifieth; and among our latter Divines, of *Sohnius*, *Philippus Marmixius Sanct-Aldegondius*, a noble and an excellent man; *Alſtedius*, *Goclenius*, & *Horſtius*, who have collected all the arguments of any moment, that are made againſt the traduction of the ſoule, and have fully anſwered the ſame in every point; and many others, whoſe names and reaſons you may find in *Horſtius*, and in many other authours that have writ hereof; and of our owne Church, beſides my Lord Biſhop of *Gloceſter*, M. *Hieron*, a very skil'full man in Scriptures, whoſe labours are no wayes to be contemned, in his Sermon upon, *that which is borne of fleſh is fleſh*; and in other Treatiſes, ſet forth in the beginning of Queene *Elizabeth*, I find others of the ſame mind.

2 Reaſon. The abſurdities of the other tenent many.

2. Becauſe I find no *inconvenience* in any thing that can be ſaid contrary to this tenent, but that it may be eaſily anſwered; and he that deſires to learne without contention, may be ſufficiently ſatisfied in this point.

Molin. de peccat. origin. cont. Armin.

But the *abſurdities* and inconſequences of the other doctrine are ſo many, and of ſuch moment, that it paſſeth mine underſtanding to reconcile them. For *Molinæus*, denying the traduction of the ſoule, is, by force of arguments, ſo far induced, as to confeſſe that the ſoules of *irrationall* creatures, mules, horſes, and the like, are likewiſe *infuſed* by God, and not *traduced* by generation; which I think is a *new* point of Philoſophie, I am ſure of leſſe *antiquity*, and I believe, of leſſe *verity* than the other.

3 Reaſon.

3. That with *ſtronger* chaines and ties I might knit and unite the *godhead* unto our nature, in the perſon of Chriſt; when he did not onely and barely clothe himſelfe with our *fleſh*, which is common to other creatures, and had his ſoule created of nothing; but was conceived by the Holy Ghoſt, and borne of the bleſſed Virgin, both in reſpect of *body* and *ſoule*.

4 Reaſon.

4. That we might receive the *greater* comfort, from Gods promiſes; which ſaith, *he will be our God, and the God of our ſeed after us*.

5 Reaſon.

5. That it might evince and attract a *greater love* of parents unto their children, and produce a *greater duty* and reverence of children unto their parents; when they do conſider that they owe unto them, not only their bare *fleſh* (for ſo if a man ſhould give me my food, and my nouriſhment, he might be ſaid to give me my fleſh) but alſo their very *being*, both in reſpect of *body* and *ſoule*.

6 Reaſon. To trace out originall ſin, which, without this, can not be well maintained; and therefore makes many that deny this, in a manner, to deny the ſame.

6. And laſtly, that I might the more eaſily trace out the paths of this cockatrice, the traduction of this *originall* ſinne, how it is *leneally*, in reſpect of man, and *ſafely*, without any imputation of any injuſtice in God, conveighed from the parents unto the children, in whom it is firſt laid up in the *ſoule*, and from thence it is derived, together with the life, into the *fleſh*, the bones and the inward marrow of every man; becauſe the *ſeed* partakes not onely of the *ſtrength* and vertue, but alſo of the *faults* and infirmities of the whole man; and therefore many times, we ſee many naturall and *hereditary* diſeaſes to be, as it were, intailed to one ſtock; and, if the mercy of God doth not prevent it, many *vices* proper and peculiar to one kindred: *ſinne* being like an infectious *diſeaſe*, that tainteth any, but eſpecially thoſe of the *ſame* bloud: ſo *Adam* ſinning, infected and poyſoned all his poſterity.

Sin like an infectious diſeaſe.

And therefore *hoc virus paternum*, this hereditary poyſon (as *Paulinus* calleth it) this our *originall ſinne*, that is *inbred* in every man, ſince the fall of the *firſt* man, may ſufficiently ſerve to teach us,

What we learne from this doctrine

First, to juſtifie God.

Firſt, to juſtifie God for inflicting *death* upon every man, though man ſhould do *nothing els* to procure his death, *quia damnati antequam nati*, becauſe every one is guilty of *this ſinne*, and therefore of *death*, before he commeth to this *preſent life*; for *the reward of ſinne is death*: and therefore the *death* of children and infants, that have done *no actuall ſinne*, doth prove them tainted with *this ſinne*; becauſe *death* cannot be juſtly *inflicted* upon thoſe that are no wayes *infected* with *ſin*; for *the reward of ſin is death*; but you ſee they are ſubject unto *death*, and therfore you may know they are tainted with *ſin*.

Secondly,

Secondly, this may ſerve to teach all thoſe that ſtand ſo much upon the *honour and dignity* of their *naturall birth*, to conſider what they are and what they have thereby, *a ſinnefull, corrupted, and contagious being*; to be made children of *wrath*, ſubject to *death*, ſlaves of *damnation*: be they Kings, Princes, Nobles, what you will, this is all they have or can have by their *naturall birth*; for *whatſoever is borne of fleſh is fleſh*, that is, all things that parents can convey unto their children is but *a corrupted naturall being*; yea, though the parties ſhould be *ſanctified* themſelves, and thereby procure their children to be *received and reputed* members of the viſible Church before men; yet can they not *infuſe Grace*, nor produce *ſanctified* children in the ſight of God; For though we reade of ſome, that were *ſanctified* in their Mothers wombes, as *Ieremie*, *Iohn Baptiſt*, and the like; yet this ſanctifying *grace* was *infuſed* by God, and not *traduced* from their parents: and therfore this ſhould make all men to be of an *humble ſpirit*, and to rejoyce more in their *ſecond birth*, in the Baptiſme that they have received, it may be by the hands of ſome *meane Miniſter*, and their begetting unto the faith of Chriſt, by the preaching of the Word of God, then in all that *glory and excellencie* that they have gotten from their *naturall parents*; for they did but make us *Men*, theſe muſt make us *Chriſtian men*.

Secondly, to bee humbled.

Iob 3.6.

Perkins in lud 1.

Ier. 1.5.

Luk. 1.44.

3. This may ſerve to confute thoſe *Pelagians*, *Anabaptiſts* and the Church of *Rome*, that denie this originall corruption to be a ſin, that doth alwaies remaine and continually deſerve death at the hands of God; for *Velatius* and his Sectaries, in the time of *Theodoſius* the younger, *Anno* 382, and *Iohn Leiden*, about the yeere 1535. and *Albertus Pighius*, *Ambroſius Catharinus*, *Andradius*, and many others of the *Romiſh* Church, doe denie this *naturall* contagion to be properly any ſin, *quia reſultat ex compoſitione & temperatura partium corporis humani*, becauſe it ſpringeth from the temperature and compoſition of the parts of mans body; and therefore *Cynglius* ſaith, it may be better called a *naturall diſeaſe* then a *tranſgreſſing ſinne*, unleſſe you meane *metonimically*, becauſe it is effected through the ſinne of *Adam*. And they reaſon thus.

2 To confute *Pelagius*, &c. *Aug. de hæreſ.* 88 *Sleidan comment. l.* 10. *Cochlæus* 3. *art. confer.*

Ob. That which is forbidden by *no* law is no ſin; but this originall corruption is forbidden by no law, *Ergo* no ſin.

Sol. I anſwer that it is forbidden in *every* law, for where I am commanded *to love God with all my heart*, and *to love my neighbour as my ſelfe*; if I faile in any point, that defect, which is a branch of originall corruption, is an abſolute breach of Gods Commandement.

But here it may be demanded whether this *originall* corruption, granted to be a ſinne in it ſelfe, doth yet remaine a ſinne in thoſe that are *regenerated*; for the Councell of *Trent* ſpeaking of this point ſaith, *The holy Synod doth declare, that the concupiſcence, which the Apoſtle ſometime calleth ſinne, was never underſtood by the Catholique Church, to be properly called ſinne in the regenerate, but becauſe it is of ſinne and doth incline unto ſinne*; and according to this tenent, *Alexander Hales* was wont to ſay of *Bonaventure*, if we looked onely unto him, we could not finde that *Adam* ſinned, and of S. *Francis* it is written, (they ſay upon the Church doores at *Bloys*) *quæretur peccatum ejus & non invenietur*; his ſins ſhall be ſought for but not found.

Whether originall ſin doth remaine in the regenerate.

In ſtare Bonaventura non videtur Adam peccaſſe. Trithem de ſcriptor. Eccleſiaſt.

And this *tenent* is principally confirmed by theſe arguments.

Ob. 1. Sinne is taken away in *Baptiſme*; *Ergo*, there is no *originall* ſin in the *regenerate*.

Acts 2.38.

Sol. I anſwer, ſin may be ſaid to be taken away two waies,

1. By the not *imputation* of it;
2. By the *abolition* of it.

} And

In the firſt ſence, ſin is taken away by *Baptiſme*; becauſe it ſhall never be laid unto our charge. But

Originall ſin never extinguiſhed.

In the ſecond ſence, it is *aboliſhed* by degrees and never *extinguiſhed* untill death.

1 Cor.7.14.

Ob. 2. Saint *Paul* speaking of the children of the *Corinthians*, saith, *they were holy*; *Ergo*, without sin.

Sol. I answer, that by this *Epithite*, the Apostle meaneth they were within the covenant of grace, *separated* from the world, but not *freed* from sinne; But

1 Cor.6.11. Ioh.13.10.

Ob. 3. The Apostle saith, we are *sanctified* and *washed*, and as our Saviour saith *we are cleane.*

Sanctification twofold.

Sol. I answer, that Sanctification is either { 1. *Inchoated.* 2. *Perfected.* }

By the first, we obtaine all graces in respect of their *number*, but not in respect of their full *measure.*

By the second, we receive them in respect of number and measure; the *former* admits the remainder of originall corruption, but the *latter* doth not; Yet

Ephes. 5.26,27.

Ob. 4. The same Apostle saith, that *Christ gave himselfe for his Church, that he might sanctifie it and make it glorious without spot or wrinkle*; *Ergo*, the *regenerate* are *perfectly* holy.

Sol. I answer, Christ did so; to make it without spot or wrinkle; but *when* shall it be so? not in *this* life but in the life to *come*, as S. *Augustine* sheweth at large against *Pelagius.*

Therefore I say, that this *originall* corruption *dwelleth* and remaineth in every man, *regenerate* or *unregenerate*, untill his death; and this may bee proved.

Originall sin in us till death, proved. Rom.7.24.

1. By the speech of the Apostle, saying, *ô wretched man that I am, who shall deliver me from the body of this death?* which are the *rebellions* of his flesh, and are the same with *originall* sin.

Iames 1.15.

2. From the *effects* of this sinne, which are *actuall* transgressions, as the Apostle sheweth, *lust when it is conceived bringeth forth sinne*; and the most *regenerate* are not free from these, as the Scripture teacheth.

Ephes 4.22. Colos 3.5.

3. From the *exhortations* that are made unto the best Saints, *to put off the old man* with the *deceaveable lusts thereof, &c.*

Difference betwixt originall sin in the regenerate and the unregenerate, twofold.

But, though I account this sin to be in all men, yet I say, that there is a twofold difference betwixt the manner of its being in the *regenerate* & the *unregenerate*; as { 1. In respect of *imputation.* 2. In respect of *dominion.* } For

1 Difference.

1. It is not laid to the charge of the *regenerate*, but it is remitted them through Christ; whereas the *unregenerate* are still liable to condemnation for the same.

2 Difference.

2. It is *suppressed* in the *regenerate* and *mortified* every day more and more; but it is *exercised* in the *unregenerate* and is still *increased* to their further and their greater condemnation.

And thus you see, that by the guilt of *Adams* sin, every child of *Adam* deserves *eternall death*, before he comes to this *present life.*

Ezek.18.2.

But becaus we would be sure enough of *death*, we will hasten it, and draw it on, as it were with cart-ropes throughout all our *life*, and we will not have it said, *our Fathers have eaten sower grapes, and the childrens teeth are set on edge*, or, that *Adam* sinned and we are punished; *nam erravimus cum patribus*, for we have sinned, and will sin with our fathers, and more then our fathers, we will *drinke iniquity* like water, and add unto our *originall corruption* those daily heapes of our *actuall transgressions.*

And therefore you must give me leave *to insist* a little upon this *point*, and to take a further view of this our immortall enemie, this *actuall sinne*, that bringeth *death*: I confesse it is an *Hydrian beast*, that hath many heads, it is like a *continued quantity* that admits of infinite *sections*: I cannot touch them all, yet for methods sake and the furtherance of our memory, I desire you to consider these foure points.

1. *The*

1. *The nature of it, how it is defined.*
2. *The variety of it, how it is multiplied.*
3. *The degrees whereby it is increased.*
4. *The manner how it is committed.*

} By which foure things, well

Foure things considered in the handling of actu. all sinne.

considered, we shall, in some measure, see the ongly shape and deformity of this monster, sin.

Chap. II.

Of the names and nature of actuall sinne, what it is: and by what degrees it is inwardly increased.

1 The names and nature of sin.

SIn as it is observed by the Learned, is called by many names, as

The many names of sin.

1. ἀνομία, that is, a want of conformity to the law of God. 1 Name. Heb. 2 9.

2. ἁμαρτία; a willfull erring and an obstinate doing of that thing, which the law forbiddeth us to doe. 2 Name. 1 Ioh. 5. 17.

3. παράβασις, a transgressing or transcending beyond the *bounds* and limits prescribed unto us by the law. 3 Name. Rom. 4. 15.

4. παρήκοον, a refusing to hearken and to be obedient unto the rules and precepts of the law. 4 Name. Rom. 5 9.

5. ἀσέβεια, a want of godlinesse and goodnesse in the heart of man. 5 Name. 1 Tim 1. 9.

6. πλημμέλεια, an odious and abominable act in the sight of God. 6 Name. Gen. 26. 10.

7. παράπτωμα. a falling downe, as a man falleth in the streets. 7 Name. Gal. 6 1.

8. ἀπόστασις, a standing off or rebelling against our Soveraigne, and associating our selves unto his enemies. 8 Name. Heb. 13. 12.

All which *names*, and the like, that are *frequently* given to *sinne* in the holy Scriptures, doe *sufficiently* shew what an *odious*, loathsome, hatefull, and abominable thing it is. It is said, that as God is *infinite* and incomprehensible, *propter formositatem*, for his goodnesse and beauty, so sin hath a kinde of infinitude in it, *propter deformitatem*, for the odiousnesse and ouglinesse thereof; and therfore it is a hard thing to determine what it is. *Godefrid. Heidel. Field. Aug contra Faustum. l 22. c. 27.*

Yet Saint *Augustine* defineth sin to be *factum, aut dictum, aut concupitum contra legem Dei*, any fact, or word, or thought, that is contrary to the Law of God; and S. *Ambrose* briefer, saith, that sin *is the breach of Gods Law*: but *Zanchius* fuller, and to my content, plainer, saith, that an actuall sin is an anomie * whereby those *humane acts*, that doe proceed from the corruption of our flesh, are *contrary* to the *Will* of God, *ingraffed* in the mindes of men, and especially *revealed* in the Word of truth; for herein is expressed both the *matter* and the *forme* of sinne. As What actuall sin is. *Zanch de peccato actuali lib. 1 thes 3 pag. 161.* * A want of rule.

First, *Materiale peccati*, the matter of sin is said to be *a humane act*, whether thought, word, or deed; for otherwise it cannot be said to be *an actuall sin*, where there is *no act*: and therefore not onely in sinnes of *commission*, as adultery, murther, theft, and such like; but also in those sins, which are called sins of *omission*, as not to pray, not to doe that service unto God, which we owe unto him, there is not onely a *meere privation*, but there must be also, *aliquid positivum*, some *act* that makes the *sinne*; as when thou *omittest* thy duty, either because thou wilt not doe it, and there is an *act* of thy *will*; or because thou canst not remember and hast *forgotten* to doe it; and there is an *act* of thy *memorie*; or else thy unwillingnesse, thy unableness, and thy forgetfullnesse, doe proceed from some *act* and occasion either present or precedent, which makes thee to *omit* the things commanded, and so to sinne; as when thy *feare* blindes thy judgement, that thou canst not *discerne* the truth, or thy *drunkennesse* causeth thee to *sleepe*, when thou shouldest be *hearing* the Word of God. The matter of sin must be a humane act. *Furor iraque mentem precipitant.*

But you must not think every *humane act* to be a sin, but only those that do *proceed* from the corruption of our *flesh*, and are *contrary* to the *Will* of God; For

Secondly,

The very being of sinne, is an erring from the will of God.

Secondly, *Formale peccati*, (as the Schoolemen call it) the very being of sin, is *a deviation* from the *Will* of God; For the *Will* of God is to be alwaies set before our eyes, as the onely *rule*, whereby we are to square all our *actions*; and therefore every man should say with the Psalmist; *In the volume of thy booke it is written of me, that I should fulfill thy will, O my God, I am content to doe it*; and every man should doe as he saith, *Thy will bee done in earth as it is in Heaven*; for whosoever *erreth* from his *Will*, sinneth against his owne *Soule*; but whosoever doth *the will of my Father, the same is my brother, and my sister, and my mother*, saith our Saviour Christ.

Psal.40.10.

Mat.6.10.

Mar.3.35.

The will of God is revealed in our consciences, and in the Scriptures.

But because the will of God is not alwaies knowne to us, neither can wee search into that which he concealeth from us, therefore you must understand that the *revealed will* of God is *lydius-lapis*, that touch-stone which *trieth* every action, and makes it either just or sinnefull: Now this will of God is *revealed* in the booke of every *mans conscience*, and in the booke of *holy Scriptures*; For of the *first*, the Apostle saith, that *the Gentiles*, though they had not the written Law of *Moses*, yet *had they the Law of God written in their hearts*, because their *consciences* bare them witnesse what was *to bee performed*, and what was to be eschewed, and did *accuse them when they did ill*, and *excuse them when they did well*: and therefore whatsoever they did against their owne *conscience*, they did the same against *the will of God*, revealed and ingraven in their hearts: and therefore the *Apostle* saith, that *as many as have sinned without the law*, that is, without the written law of *Moses* *shall also perish without the Law: because they having not the law, were a law unto themselves.* And,

Rom.2.15.

Rom.2.14.

The Word of God is divided into two parts, that is, 1 The Law, and 2 The Gospell.

For the second, we must not onely understand *the Law of decalogue*, or tenne Commandements (although that be the chiefest rule to expresse all sin,) but we must also consider *the Gospell*, as a part of that booke, wherein the *revealed will* of God is *expressed*; for there are many things *forbidden*, and many things *commanded* in the *Gospell*, which are not plainely expressed or mentioned *in the Law*, as to beleeve *Iesus* the sonne of *Mary* to be the *Messias*, whereby all sins are *taken away*, and without whom all sins *doe remaine*; for so Christ himselfe testifieth, that *the Holy Ghost should reprove the world of sinne, because they did not beleeve in him*; and therefore *whatsoever act* is done against the will of God, *revealed* either in the *Law* or the *Gospell*, the same is *sinne*.

Iohn 6.9.

2 The variety of sins.

2. For the *variety* of sin, how *manifold* it is, and how many kindes there be of sins, we find it like a full growne tree, like a mighty oke, full of boughes, and full of branches; yet for methods sake we may distinguish them

1. In respect of their *subject*.
2. In respect of their *object*.

1 In respect of their subject,

1 The *subject*, wherein sin resideth, and by whom it is committed, is *man*: for I speak not here of the sins of the Angels; and this man, consisting both of body and soule, his sins are to be considered,

2 Of the soule, three waies.

1. In respect of his *soule*,
2. In respect of his *body*.

} And in the soule, wee finde three things most considerable.

1. *Understanding*. 2. *Will*. 3. *Affections*. So

1 Of the understanding.

1. In respect of the *understanding*, sin is either of *ignorance*, or of *knowledge*; whereof I shall speake hereafter.

2 Of the will, three waies.

2. In respect of the *will*, sins are committed either

1. *With a full consent*.
2. *Against the will*.
3. *With a mixed minde*.

} Whereof

Iude 12.

Rom.7.19.

The 1 is *intollerable*; the 2 is more *excusable*, and the 3 is likewise *pardonable*; for he that *willfully* doth, what he knoweth to be evill, without any *reluctation* of minde, is like a tree *twice dead and plucked up by the rootes*: but they that can say with the Apostle, *I finde no meanes to doe the good I would, and* what

what I would not, that do I; do shew, that they have an *earnest desire*, both to do what is good, and to abstaine from what is evill, so farre as their *ability* will give them leave; and this is a *great signe* of a good mind, and a hopefull *testimony* of a regenerate soule; and those sins, that proceed from a *mixed* mind, are those evill *motions* which, with *some* delight, do arise in our thoughts, but are never consented to be perpetrated.

Quest. But here it may be *demaunded*, whether *all motions* unconsented to, be sinfull.

Resp. It is answered, that all evill motions do proceed either
1. From the *corruption* of our nature; or
2. From the *suggestion* of the divell.

Evill motions, whence they spring.

The first are ours, the second not.

And these twofold motions are said to be *discerned* and distinguished by these foure speciall differences.

Vide Mayer in his fourefold resolut. p. 134.

1. The *diabolicall* motions are *sudden* and violent, weakening the memory, dulling the senses, and wearying the braines; but the *naturall* motions are more *leisurely* and lesse violent.

Differences betwixt diabolicall and carnall motions.

2. The *diabolicall* motions are to do things *irkesome* and grievous, contrary to the light of nature, as to extinguish nature, and the like; but the *other*, to do the things that seem most *pleasing* unto flesh and bloud.

3. The *divels* motions are more *subtill* and cunning, ours m ore *grosse* and plaine.

4. The *divels* motions are most commonly *strange* and uncouth, possessing us with *feare*, and swallowing us with *faintnesse*; but our carnall motions proceed from some *objects* that have been presented unto our senses.

3. In respect of the *affections*, every sin is either
1. Of *infirmity*; or
2. Of *presumption*.
And

3 Of the affections.

The first is committed either through a *sudden passion* of the mind, as anger, love, feare, griefe, and the like; or through such a *violent temptation*, as his weak faith is not able to make resistance; and these sins are compared unto *fals*, *Gal.* 6. 1. *Prov.* 24. 16. and that in a fourefold respect.

1 Of infirmity.

1. Because the traveller falleth *against his will*, so these men have no *purpose* to sin.

Sinnes of infirmity compared to the fall of a traveller in foure respects.

2. The traveller is *sorry* for his fall, by reason of the *dammage* that he receiveth thereby; so these men are *exceeding* sorrie for their sins; because they have offended *God*, wounded their owne *consciences*, scandalized their *neighbours*, and made themselves liable to many *punishments*.

3. The traveller that falleth will *rise againe* assoone as ever he can; so these men, after they have sinned, will, as speedily as ever they can, *rise againe by repentance*, as you may see in *David*, S. *Peter*, and the like.

2 Sam. 12. Mat. 26. 75.

4. The traveller, after his fall, will looke the more *warily* unto his feet; and so these men, after they have been wounded by sin, will very *carefully* look unto their wayes, and, as the Poet saith of his boat.

Illum quo læsa est horret adire locum.

So the soule of a good man is loth to fall into *that pit*, wherein he was once implunged. But

Secondly, the *presumptuous sinne* is that, which is *wilfully* and obstinately committed against the *Law* of God, to the prejudice either of our *soules* or *bodies*: Of which sins I shall have occasion to speake more copiously hereafter.

2 Of presumption

2. The sins of man in respect of his *body* are said by the Apostle to be either

2 Sinnes in respect of the body. 1 Cor. 6. 18.

1. *Without the body*, that is, whose matter is supplied from *without* the body; though they do abuse the body withall; as drunkennesse, surfeiting, selfe-murder, and the like.

2. *Against the body*, whose matter springeth from the body it selfe, and which bring more *hurt* unto the body, than any other, as are adultery, fornication, Sodomie, and the like.

2. The

2 How sinnes are distinguished in respect of their object.

2. The *object* of sin is the Law of God; for *sin is the transgression of the law*, and *where there is no law, there is no sin*; and thus sins may be distinguished to be, either

1. Against *God*, or against *man*.
2. Of *omission* or *commission*.
3. *Greater* or *lesser*.

} For

1 Sinnes against God and against man.
1 Sam.2.25.

1. *Eli* aggravating the sin of his sons, saith, *If one man sinne against another, the Iudge shall judge it; but if a man sinne against the Lord, who shall plead for him?* And those are *primarily* said to be sins against *God*, which do *immediately* redound to his dishonour; as are the transgressions of the commandements of the *first* table, atheisme, idolatry, vaine swearing, blasphemy, perjury, prophaning the Sabbath, and the like; and those are said to be sinnes against *man*, which are the transgressions of the precepts of the *second* table; and they are called sins against man, not that they are not also sinnes against God, but because that with the offence to God, there is in these a dammage and a trespasse committed also against man.

2 Sinnes of omission and commission.
Iam.4.17.
Mat.3.10.

2. Sinnes of *omission* are the neglect of those duties that are commanded; whereof the Apostle saith, to *him that knoweth to do well, and doth it not, to him it is sinne*; and *Iohn Baptist* saith, *every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire*; to teach us, that the *omission* of good duties is a sufficient cause, to *condemne* any man to hell. And therefore our Saviour, in the last judgement, will pronounce the sentence of *condemnation* against the wicked, not for the *evill* things that they have *done*, but for the *good* things they left *undone*; not for *oppressing* the poore, but for *not relieving* the distressed,

Mat.25.41,42.

not clothing the naked, not feeding the hungry, and the like; but if these *defaults* be so great, then what shall we think of the sins of *commission*, which either *directly*, or by *consequent*, do most *apparently* breake the commandements of God?

3 Sinnes greater or lesser.

3. Sinnes are either *greater* or *lesser*; as the sins that are against *God*, infidelity, idolatry, blasphemie, and the like, are greater and more hainous than fornication, lying, theft, or the like; so the *perpetrating* of a sin indeed is a great deale more, and farre worse, than the *thought* and intention to do it; though the *thought* of murder is a *breach* of Gods *precept*, and the *looking* upon a woman to *lust* after her, is no lesse than *adultery* in the heart, as our Saviour testifieth.

Mat.5.28.

So you see the many many kinds and sorts of sins.

Which may serve to teach us, how *lamentable* is the state of wretched man, that hath so many *thousands* of sins to fight against him; For seeing there are so many wayes to sin, *O Lord who knoweth how oft he offendeth?* And therefore, seeing there are so many *multitudes* of sins *conspiring* our destruction, I pray thee, O Lord, *enter not into judgement with thy servants*, and call us not to account for our sins, because *we are not able to answer thee one of a thousand.*

Iob 9.3.

3 The degrees whereby sinne is increased.
Bern.de grad. humilitatis.

Thirdly, For the *degrees* whereby sin is *increased*, we must note, that *nemo repentinè fit pessimus, sed paulatim descendit*, no man is *suddenly* desperately evill, but he *descendeth* to hell as it were insensibly; for the *divell* is like a serpent, *creeping*, and sliding by little and little, when we cannot perceive his paths: and therfore we should be very wary to mark his foot-steps.

1 Inwardly.
2 Outwardly.
Isider.de summo bono.

Now as every sin is committed either *inwardly* or *outwardly*, so every sin is increased either *inwardly* in our minds, or *outwardly* in our actions.

1. Sinne is inwardly increased by three degrees.

1. Inwardly it increaseth and groweth by three degrees.

1. *By the suggestion of Satan.*
2. *By the delight of the Flesh.*
3. *By the consent of the Spirit.*

} For

Suggestion begins the sin, delight continueth the sin, and consent doth quite finish the same.

1 By suggestion, Satan suggesteth sin diverse wayes.

The first we cannot well avoid, because *Satan* is ever busie to *suggest* sin into us, somtimes *horribly* to prodigious villanies, somtimes *secretly* he insinuates himselfe

himselfe under the shape of *an Angell of light*, and suggesteth *sin* under the shew of *vertue*: and thus in every *member* of our bodies, and in every *corner* of our soules, he lurketh and lieth upon a *bed of fornication*, suggesting *falshood* into our *hearts*, *lightnesse* into our *heads*, *adulteries* into our *eyes*, *oathes* into our *mouthes*, and *intemperancies* into our whole bodies. 2 Cor. 11. 14.

And although this *suggestion* is from *Satan*, yet is it a *transgression* in us; *Inest enim peccatum cum suggeritur, regnat cum delectaris, primum peccatum cogitasse quæ mala sunt*; for sin *entreth* when it is *suggested*, and it *raigneth* when thou *consentest* and art delighted with it; because the *first sin is to have any thoughts of sin*, saith S. *Hierom*: and therefore we should labour and strive, what lieth in us, to *prevent* the *comming in of the divell*, to suggest any sin unto us; and this we may do, if *we looke upon him* before he comes unto us, and if *we shut him out* when he cometh towards us. And The first suggestions of Satan are sinnes. *Hieron. l. 1 in Amos.*

He that would see the divell *comming*, must behold him before *he comes too neare*; for as in the *Opticks*, if a man would perfectly see the perfection of any picture, he must stand a *pretty distance* from it; so in the *aspects of Satan*, if a man would throughly perceive the *deceitfulnesse*, and the *uglinesse* of his shadows, and the *filthines* of his form, he must look upon him *before he comes too near him*; and this is the reason why many do not detest him, because they *never looked on him*, before he *imbraced them*; for as our eyes being *too neare* any object, the beames of our sight will be *confounded*, so Satan having *closed* with us, he *darkeneth* the eyes of our understanding, that we cannot see him as he is. How we may avoid the suggestions of Satan.

And therefore it would be well for us, if we could be induced to *behold his pride*, his *drunkennesse*, his *oathes*, his *avarice*, and all his *foule* deformities *in other men*, that this might make us to *detest him*, and shun him before he comes into *our selves*; for the old rule is very true, 1 By beholding his uglinesse in others.

Fœlix quem faciunt aliena pericula cautum;

Every schoole-boy learn'd it; let us all learne *to practise it*; behold the *uglinesse* of Satan *in other men that are his sinners*, before he comes into our soules. And

Secondly, when we have *beheld* him in others, let us not *stand still* while he comes unto us; but let us quickly run unto the works of our vocations, before he can fasten on us any of his suggestions; for as a bird *sitting still* upon the pearch, when she seeth the fowler, may be easily *catched*; but if she soone flies away, she is safe enough from all danger; so a man giving himselfe to *idlenesse* is soone tempted to *wickednesse*, but if he gives himselfe to reading, praying, or any other work of his *vocation*, he shall be the freer from the divels *suggestion*; and therfore S. *Hierom* exhorteth his friend *Rusticus*, to be never idle, but alwaies busied about some good worke or other, *ut quando diabolus veniret, inveniret occupatum*, that whensoever the divell should come, he should find him working in Gods vineyard. 2 By the continuall following of our vocation. Idlenesse is a great furtherance to wickednesse. *Quæritur Ægistus quare sit factus adulter: In promptu causa est, desidiosus erat.*

3. When the divell *profereth* his inticing suggestions, let us say with our Saviour, *vade Satana, non tentabis*; *Avoid Satan, thou shalt not tempt the Lord thy God*; *Nam qui hominem Dei tentat, Deum tentat*, for he that tempteth a *man* of God, tempteth *God* also; and if we thus resist him, we shall be sure to foyle him, sure to vanquish him; because the divell is like a shadow, 3 By a stout resisting of the divell. *Christ in opera imperfect. hom. 5.*

Si fugio, sequitur; *sed me fugit illa sequentem.*

Or as *Theodore Beza* doth most wittily expresse it in his Emblemes, saying, *Theoder Beza in Emblem.*

Niliacus qualis serpens fugientibus instat,
Instantes fugiens, quamlibet ante ferox:
Sic vetus ille Draco, sævus mortalibus hostis,
Te reprimente fugit, te fugiente premit.

Satan, that red Dragon, is like the snakes of *Nilus*, if I be *afraid* and *flie* from him, he will *pursue* me, but if I *resist* him and insist upon him, he will *flie* from me, as the *Apostle* sheweth: Or he is like that tree, which groweth in *Pudifera*, whereof *Scaliger* maketh mention, to which, if a man comes, it will presently *constringere ramos*, shrink up his boughs, as angry and displeased; but if I am. 4. 7. *Iul. Scaliger de subtil. adverf. Cardan. exercitat.* 182. § 28.

Diana's image, what it did.

you depart, it will *ramos pandere*, spread his boughs, as being content and pleased againe; not much unlike the image of *Diana*, at *Chios*, who looketh *sowre* at your entrance into the Temple, but *smileth* at your departure: So the divell, if he seeth us afraid, will *ramos pandere*, spread his nets, and use all his subtilties to insnare us; but if we will confront him, and withstand him to his face, then he will *constringere ramos*, withdraw himselfe, and vanish quite away: and therefore when he came to Christ, our Saviour did withstand him, like a *feareless* heroicke; but how? not with the power of his *deity*, which he could have done, but then we could not have *imitated* him, but with the *Word* of God; to teach us, that we can have no better *weapons* to overcome the divell, than the holy *Scriptures*, which is the *sword of the spirit*, or the *shield of faith, whereby we shall be able to quench all the fiery darts of Satan*, and the sharpe sword of *fervent prayer*, which is only able to overcome all our enemies.

Eph. 6. 16, 17.

2 How apt our flesh is to commit sin.

Secondly, when Satan by his wicked *suggestions*, hath emised the seed of sinne into our hearts, like a father, then our corrupted flesh, by wicked *thoughts* and imaginations, receiveth and conceiveth sin as a mother; and it is as fruitfull of all manner of sins, as *Diodorus Siculus* reporteth the *Ægyptian Ilands* to be of vermines: and therefore, (as the wise man saith) *cum omni diligentia observa cor tuum*, look not only to thy *hands*, and to thy *feet*, to thy *words*, and to thy *workes*, (though these also should be carefully looked unto) but especially above all things, look to the *thoughts* and inward affections of thy heart; for as the wood is, so the fire will be; unsavoury wood will make unwholsome fire, but sweet frankincense, or drie juniper, will yeeld a pleasant perfume; so wicked *thoughts* and affections will bring forth lewd *words*, and wicked actions; for *out of the abundance of the heart the mouth speaketh.*

Pro 4. 23.

How wicked thoughts will bring forth wicked works.

Mat. 12. 34.

And therefore S. *Augustine* saith, that our hearts should be very wary, never to be delighted with any sin *suggested* by Satan; *Nam cum sola cogitatione mens delectatur illicitis*, for when the mind, in the thoughts and cogitations onely, is *delighted* with unlawfull things, though it purposeth not to *do* them, but doth as it were *thinke* of them, and is tickled with them, that little *delight*, which it conceives of those thoughts, *Non negandum esse peccatum, etsi longe minus quam si & opere statuatur implendum*; It cannot be denied but it is a sinne, though not neare so great, as when we purpose to bring the said cogitations into actions; and therefore (saith he) *Statim ut attingent animum, respui debent*, assoone as ever such *thoughts* of evill do invade or touch our minds, we should presently smother them and cast them off; and then, *De talibus quoque cogitationibus venia petenda est, pectusq; percutiendum atq; dicendum, Dimitte nobis debita nostra*; We should crave pardon of God for such wandering thoughts, and striking our breasts, say, O Lord forgive us our sinnes; for *who can tell how oft he offendeth?*

Aug de Trin. l. 12.

That the least titillation of the mind with sin is sin.

Mat 6 12.

Wherefore, my deare brethren, when the divell peepes in at our windowes, and, like a *cunning* impostor, doth seeke *slily* to conveigh his delusions into our hearts, and to tickle our flesh with the *delights* of sinne, let us presently shut the *windowes* of our soules, and stop the *eares* of our flesh, like the *deafe adder, that will not heare the voice of the charmer, charme he never so wisely*; and let *reason* tell our *sensuality*, that our *carnall senses* are deluded, and will hatch but a *viper*, that, in the end, shall gnaw asunder the *very bowels*, where she was conceived, and will prove a *Scorpion* to sting thee, and not a *bird* to delight thee; and this *bread*, which the divell presents thee, will be found to be no bread to feed thee, but a *stone* to smite thee, or a *poyson* to destroy thee; and therefore that thou oughtest presently to flie away from sinne, *as from the face of a serpent, Eccles.* 21. For as a serpent hath a *head*, a *body*, and a *taile*; so hath sinne; the head is *suggestion*, the body is *delectation*, and the taile is *consummation*; and if the serpent can thrust in his *head* into any place, his *body* is so slippery, that he will easily pull in all the rest: So if Satan can have leave but to *suggest* his evill motions into our hearts, then, as when *Eve* admitted his *conference*, he did

Sin is like a serpent.

soone

ſoone perſwade her that *the tree was good for meate*, and a *tree to be deſired to get knowledge*, ſo he will quickly perſwade us to *conſent* unto the action; and therfore, as *Procopius* ſaith, we muſt keepe out the *head* of the Serpent, if we would keepe out her body, and we muſt ſhun the *ſuggeſtions* of Satan if we would avoid the *ſinne*.

Procop. in Exod.

Thirdly, when Satan, like the Serpent, hath *perſwaded*, and the concupiſcence of our fleſh, like *Eva*, is *delighted*, when ſhee ſees the *fruit faire unto the eye*, and the ſin pleaſant *unto the taſte*, then they draw in *Reaſon*, like *Adam*, to give *conſent*, and ſo to finiſh all, and to perpetrate the ſin; and this aggravates the ſin, and makes us voide of any excuſe; for whereas before, when the fleſh was onely *delighted*, but the ſpirit was not *conſenting*, a man might ſay, *It is not I that doe it, but the fleſh that is joyned with me*; and ſo if reaſon had *refuſed*, when the fleſh was *delighted*, a man might in ſome ſort be excuſed; *quia peccata non nocent ſi non placent*, becauſe ſins ſhall not *hurt* our ſoules, if our ſoules doe not *delight* in ſins; and that man, *haud eſt nocens, quicunq; non ſponte eſt nocens*, is ſcarcely guilty, that is not willing to offend, ſaith *Seneca*: and therefore, *recipe jam ſenſus hera; quid te ipſa lacerans omnium aſpectum fugis? mens impudicam facere non caſus ſolet*; thoſe that are violently haled to ſin, like *Lucretia*, that was raviſhed againſt her will, need not ſo much vexe themſelves with griefe, and ſhunne for ſhame the ſight of men; becauſe the minde, yeelding or denying *conſent* unto the deſires of the fleſh, doth either aggravate or extenuate the fact.

Gen. 3.
3. How the fleſh laboureth to draw our mindes to yeeld conſent to ſin.
Rom. 7. 17.
Greg mor. 16. expoſ. in Iob.

Seneca in Her. Oet.

Idem in Hippol., actu 3.

But when the ſpirit yeelds conſent unto the deſires and delights of the fleſh, as *Adam* tooke of the tree likewiſe and hee did eate, then (as *Seneca* ſaith) *conſummata eſt infœlicitas, ubi non ſolum turpia delectant ſed & placent*; The miſery and the iniquity of man is *perfected*, when the ſinne doth not onely *delight* the fleſh and ſenſuall part of man, but is alſo pleaſing and acceptable unto the *ſpirit* and reaſonable ſoule of man; and therefore (as *Boetius* ſaith) *voluntario facinori nulla eſt excuſatio*, to ſuch witting ſins delighting the fleſh, and conſented unto by the ſpirit, there is not, nor can be, any excuſe; *Nam ut nequius eſt odiſſe juſtitiam quam non feciſſe, ita nonnunquam gravius eſt peccatum diligere quam perpetrare*; For, as it is a viler thing *to hate* righteouſneſſe, then not *to doe* righteouſneſſe; ſo many times, it is a greater offence *to delight in* ſin, or to love evill, then *to commit* evill, as S. *Hierom* ſaith.

Idem epi. 58.
We are fully miſerable when wee yeeld full conſent and delight in ſin.

Boetius rhet. tenuor. lib. 2.

Hieron. in quæd. epiſt.

And the reaſon hereof is plaine; becauſe it is the *conſent* of the will, and the *approbation* of the fleſhly deſires, that makes the ſin, without which, ſome waies, or in ſome reſpects, it cannot be ſaid to be a ſin; *Nam quemadmodum, qui videt meretricem & ſcit eſſe meretricem, non eſt ſcortator propter hanc cognitionem*; For as he, which *ſeeth* a harlot, and knowes her to be a harlot, is not thereby a tranſgreſſor, becauſe of his *knowledge* of her; but if he *conſenteth*, purpoſeth, or affecteth to be joyned unto her, *Tum eſt ſcortator, aut actione aut affectione*; Then is he a fornicator and offender, either in action or in affection; *Sic & bonorum & malorum hominum cognitio non eſt in cauſa, ut boni ſint aut mali; ſed propoſitum, quod eligit id quod ei viſum eſt*; So the *knowledge* of good or wicked men, is not that which cauſeth them to be either good or bad, but it is their *will* and purpoſe to chooſe that which pleaſeth the ſame, which maketh them to doe well or ill, ſaith *Iuſtin* Martyr.

The approbation of our fleſhly deſires maketh ſin the more exceedingly ſinfull.

Iuſtin Mart. in reſp. ad Orthodox. ad q. 8. f. 273.

And as this *conſent* of will maketh the ſinne, ſo without this conſent of will, there can be no ſin; *Nam ſi defectus iſte, qui peccatum dicitur, tanquam febris invitum occuparet, recte injuſta pœna videretur, quæ peccantem conſequitur & quæ damnatio nuncupatur*; For if ſin, like a Fever, did *violently* invade us, and take hold upon us againſt our wils, then the puniſhment, which is damnation, and is impoſed for the ſinne upon the ſinner, would appeare to be unjuſtly inflicted; And therefore, *Vſque adeò peccatum voluntarium malum eſt, ut nullo modo ſit peccatum niſi aliquo modo ſit voluntarium*; Sin is ſo *voluntary* an evill, that by *no* meanes it can be ſin, unleſſe by *ſome* meanes it be voluntary; *Et hoc quidem, ita manifeſtum eſt, ut nulla huic doctorum paucitas, nulla indoctorum turba diſſentiat*;

If ſin did forcibly invade the mind, the puniſhment of ſinne might ſeeme unjuſt.

Aug. de vera relig.

And this is so manifest, and so agreed upon by all men, that neither learned nor unlearned, doe deny the same, saith S. *Augustine.*

Sinne shall not much hurt us, if our reason doe not consent to it.

And therefore though the divell, like a *father*, be alwaies ready to beget sin, and the lust and concupiscence of the flesh, which is *appetitus sensitivus*, be alwaies like a *mother*, apt to conceive sin, yet if *appetitus rationalis*, If our reason be not intreated, as a Mid-wife, to bring forth sin into action, it will proove an abortive, like *the untimely fruit of a woman, which perisheth before it seeth the Sun*; that is, though the least *concupiscence* (as I said before) be a sin, yet this sin will never proove so *odious* in the sight of God, nor yet so dangerous unto man, as when the sin is fully finished.

Psal. 58. 8.

Tickling theughts how sins.

Ob. But how then is that true (may some man say) which you said a little before, When the *mind* is any waies *delighted* with the least *tickling thoughts* and cogitations of evill, *non negandum esse peccatum*, we cannot denie the same to be sin; therefore the *sensitive* appetite of any evill makes it sin, though the *rationall* appetite doth not consent unto the same.

Sol. I answer, that the Objection answereth it selfe; for it saith when the *minde* is any waies delighted; but the minde cannot bee any waies delighted, without some *consent* of the reasonable appetite; therefore this proveth not any *sensitive* desire to be a sin without the consent of the *reasonable* appetite: And therefore, when the divell *suggesteth* sin, and laboureth to infect our flesh with *delight*, and thereby to carrie us headlong into the *snare*, as he carried the swine into the *sea*; let us take heed, that we *consent* not to sin, and suffer our *reason*, which is the *superiour* appetite, to yeeld unto the flesh and *inferiour* sensitive appetite of our soules; *quia licet ineat peccatum, cum delecteris, non tamen regnat usq; dum consenseris*, because *consent* to sin makes sin to *reigne in our mortall bodies*; and sin never *reignes* till we give our full *consent*; and therefore S. *Bernard* saith, *vitiosos dico, qui ex voluntate consentiunt, nec resistunt quantum possunt*. I call those *evill* and vitious men that willingly doe *consent* to sin, and will not *resist* it as much as they are able.

Mat. 8. 32.

Ansel. in Rom. 6. 12.

Bernard parv. ser.

The sensitive faultie doth soone defile the reasonable soule.

But we must note, that here is *aliquod malũ propter vicinum malum*; for the will and affection of the *reasonable* soule, by reason of his contiguity and vicinity with the *sensitive* lust and concupiscense of the flesh, is so dammaged, that, as *no man toucheth pitch, but he is presently defiled with pitch*; and the fire can never touch the tinder, but the same is presently kindled; so the thoughts and the apprehensions of the *sensitive* faculties, as soone as ever they touch the discussive faculty of *reason*, do instantly taint and corrupt the same.

How we should beware of sin before sinne comes neere unto us.

And therefore seeing our reason is *depraved*, and is thereby easily deceived with supposed *apparent* good, in steed of *reall*; and our *sensitive* appetite, tainting the rationall, makes our *will* oftentimes to finish that, which Satan hath *suggested* and the flesh hath *lusted* after; we ought to be very carefull, that our *reasonable* will and affection doe not yeeld to the perfecting of sin; and our reason should have her eyes alwaies open, with an Eagles sight, to behold sin a *farre* off, and to subdue the vile thoughts and desires of the flesh, before ever they enter upon any faculty of the soule: And so you see how sin is inwardly increased, Satan *suggesteth* it, Lust *conceiveth* it, and the Will *finisheth* it: and hereby also you may understand, that although there is a great *dispute* betwixt the *body* and *soule*, about the *perpetrating* of sin, each of them endeavouring to put off the *enormitie* of sinning unto the other; the *body* pleading for it selfe, that it is but *inanimis truncus*, a dead and a senceleſse piece of flesh, or a liveleſse trunke, void of all *action*, and uncapable of any *motion* from it selfe, and therefore could not sin, except the *soule* did actuate and enforce it to all and every *naturall* operation; and the soule pleading for it selfe, that it is *purus & simplex spiritus*, a pure and a simple spirit, destitute of all *organs*, and wanting those parts that commit the sin, as having neither *eyes* to behold vanity, nor *hands* to cõmit cruelty, nor *feet* to follow after iniquity, but being alwaies ready to *mount* aloft into the resedencie of spirits, if it were not detained as a *prisoner* within the limits of the body; and therefore the *fault* of sinning

The controversie betwixt soule and body, which of them is the cause of sinne.

sinning must needs rest upon the *body*; yet in very deed we find that neither the *body* sins without the soule, nor the *soule* without the body, but like *Simeon* and *Levi*, they are brothers and partners in every mischiefe, and like *Hypocrates* twins they have *idem velle & idem nolle*, they doe commonly will and nill the same thing: and so *Peter Martyr* doth illustrate the same by this *simile*; that there was a *Master* of a family, which committed the custody of his Orchard unto two of his servants, whereof the one was *blinde* and the other *lame*; and the *lame* servant, being taken in love with the beauty of the fruit, hee presently told his *blind* fellow, that if he enjoyed the use of his *limbes*, and had his *feet* to walke as well as he, it should not be long ere he would be master of those apples; the *blind* man answered he had as good a mind to enjoy them as himselfe, and if his *eyes* had not beene blind they had not rested all this while upon the tree; whereupon they both agreed, to unite their strength, and to joyne their force together, the *whole-lim'd-blind man* tooke the *well-sighted lame-man* upon his shoulders, and so they reached the apples and conveyed their masters fruit away, and being *impeached* for the fault, and *examined* by their Master, each one framed his own excuse; the *blind* man said he could not *see* so much as the tree whereon they grew, and therefore it was plaine he could have none of them; and the *lame* man said, he could not be suspected, because he had no *limbes* to climbe, or to stand to reach them; but the wise Master perceiving the *subtle* craft of those false servants, put them, as they were, one upon the shoulders of the other, and so punished them *both* together; and so sin is neither of the body without the soule, nor of the soule without the body; but *corporis animiq; communis est actus*, it is a common act both of body and soule, as S. *Ambrose* saith; and therefore God will punish *both* body and soule, if they bee not repaired and redeemed by Christ.

Peter Martyr in 4. reg. c. 4. p. 215.

The determination of the controversie concluded by a similie.

Heidelfeld de peccato p 362.

Ambros de fide & resurrect. c. 19.

Chap. III.

By what degrees actuall sinne is outwardly increased.

Secondly, sin is outwardly increased and augmented (saith *Isidorus*) three speciall waies.

1. *It is secretly committed*, when as yet they have not lost all shame.
2. *It is publikely adventured*, when they begin to grow impudent.
3. *It is usually practised*, when they are delighted with it; and to these waies I may add, that then
4. *It is exceedingly*, and most fearefully inlarged.

Isidorus de summo bono.

Jacobus de valentia, in Psal. 91.

Actuall sin is outwardly increased foure waies.

First, we will commit the sin, *credamus tamen astu doloque tegere nos posse tantũ nefas*; yet then we will seeke by all craft and subtilty, and by all other meanes, to *conceale* the same from the eyes of the world; for at the first wee are like *Adam*, ashamed, that *God should see our nakednesse*, or that the world should know those things *that are done of us in darkenesse*: and therefore we will use all our skill to cover it, and conceale it under the shadow of the *fig-leaves*, that if it be possible, neither God nor the world may espie the same; For sin of it selfe is so *ougly*, and so deformed a thing, that the sinner himselfe, if he could but truly *see* the same, would surely *lothe* it.

1 When we first practice sin, wee seeke by all meanes to conceale and to hide our sins. Gen 3. 8. Ephes. 5. 12.

And therefore Satan laboureth by all meanes to put out either *verbum pradicatum*, the preaching of Gods Word, which is the *true light* and candle that shineth unto every man, and sheweth him the right waies of godlinesse, or else *verbum applicatum*, the applying of this Word unto our soules, which is as *the eyes* whereby we doe perceive this light, without which we are like blinde men that can see nothing in the cleerest day: the first of these he put out in the daies of *superstition*, when men walked in *darkenesse*, and knew not where they went, they knew not what was sin: And the second he puts out now in the Sun-shine

How Satan seekes by all meanes to conceale the light of Gods Word.

Iohn 1.5.

Wee care not what great sins we do, so we may conceale them.

of the Gospell, when the light *shineth in darkenesse, and the darkenesse comprehendeth it not:* that is, when the *truth* is preached to wicked men, and their *wickednesse* will not suffer them to imbrace it; and therefore he causeth *more* sins, and more *horrible* sins, to be committed now in the *light* of the Gospell, then ever were done heretofore in the *night* of ignorance; for now, having our owne eyes, of the *application* of Gods light, put out by that myst of malice, which blindeth us, we care not how much, nor how great sins we doe commit; so we could put out the eyes of *perspection*, that the world might not see the same; and as the Hypocrites care was altogether that their *good* workes might bee seene of men; so all our care is, that our *evill* works may not be seene of men.

How insensibly sin creepeth into us.
Pro.30.20.
Mat.27.24.

Sin creepes into us as the *Serpent* crept into *Paradise*, we know not how; we may well demand the question, *quomodo intrasti?* how camest thou in hither? but we shall find the resolution, that it was *most secretly* and *insensibly*; and therefore we will conceale it as *cunningly*; either like *Apolonius* the Iugler, who as soone as he was before the Iudge, was presently vanished out of his sight; We will hide our sins that none may see them, and we will stand in sin, that we have not sinned; and as *Salomons* harlot *would wipe her mouth*, and it was not she, or, as *Pilate* would *wash his hands*, when he had condemned the *Innocent blood*; So now the drunkard, when he cannot stand, will stand to it, that hee is not drunke, and the swearer sweares and out-sweares all; and if you tell him of it, he presently sweares he swore not at all: And thus, as *Rachel* hid her fathers *Teraphim*, under a smooth pretence, that *it was with her after the manner of women*, or as *Achan* hid his *wedge*; so doth every sinner seeke to hide his sins: or else if we cannot hide them, but that sin it selfe, *like Abels blood*, will cry out so loud that it must be heard, then presently we will either *lessen our sinnes* with *Saul*, and say we did it indeed, but it was with no ill intent; *I saved the fattest, but it was for a sacrifice for the Lord*; or else with *Adam*, we will transferre our sins from our selves to others, light where they will, though it were on God himselfe: For, *the woman that thou gavest me, gave it me, and I did eate.* So cunning is every man to conceale his sin.

Gen 31.35.

Iosh.7.21.

1 Sam.15.15.

Gen.3.12.

Quid ille qui mundum quatit, vibrãs corusc at fulmen Æthereum manu, stator deorum? credis hoc posse effici inter videntes omnia ut lateas aves? Senec. in Hipol. Act. 1.

But alas: *Quid ille rebus lumen infundens suum matris parens?* What if thou couldest escape the eyes of men, is it possible for thee to blinde the all-seeing eyes of God? for *hee is the true light that shineth and giveth light to every thing, and he beholdeth the ends of the world, and seeth all things that are under Heaven*, saith holy *Iob*; *He is about our beds, and about our pathes, and espieth out all our waies*, saith the Prophet *David*; and his name is Θεὸς, ἀπὸ τῦ παντὰ θεᾶσθαι; Because he seeth and beholdeth all things; when as all things *are naked in his eyes:* and therefore what advantageth it thee to *conceale* thy sinnes from the knowledge of men, when thou canst no waies hide them from the eyes of God? For though no *man saw God at any time*, yet God seeth man at all times; He saw *Nathaniel* under the figg-tree, when *Nathaniel* saw not him; and he seeth thee committing sin, when thou seest no man but thy selfe.

Iohn 1.18.
That we cannot possibly hide our sins from the eyes of God.
Psal.139.
Iohn 1.18.
Iohn 1.48.

And therefore beware of sin, though no man seeth thee; *Nam quemadmodum ignis, si tunica tegatur*, For as the fire that is hid under thy coat, or in the straw, may be concealed for a time, but at last it will burst out to thy cost; so thy sin, which thou doest in *secret*, may be kept secret for a while, but at last, like an unwedded Virgins pregnancy, it will appeare to thy shame;

Melissa par. 1. fer. 16.

Claudian de 4. consul. Honorij.

——*Nam lux altissima fati*
Occultum nil esse sinit; latebrasq; per omnes
Intrat, & abstrusos explorat fama recessus:

Sap 1.7.10.

For there is no thought so secret that it shall goe for nought, because *the Spirit of the Lord filleth the world*, and hath knowledge of the voice, and *the eare of jealousie heareth all things*, and the voice of murmurings is not hid; and therefore our Saviour saith, *That whatsoever is done in secret, shall bee preached openly*; It may be, in this life, as the adultery of *David*, and almost all other horrible facts, as Treasons, Adulteries, Murthers, and such like, whereof we see almost none, but

Mat.10.26.

God,

God, ſtrangely, and by unknowne wayes doth bring them to light; or aſſuredly in the next life, when *God ſhall ſhew the nations our ſhame*, and diſcover all our moſt ſecret ſins in the ſight of men and Angels. Nah. 3. 5.

Secondly, after that the ſinner hath accuſtomed himſelfe to *private* and ſecret ſins, then he begins to grow *bolder* and bolder, and as further and further from all goodneſſe, ſo worſe and worſe in all wickedneſſe; for as *Seneca* ſaith, a The longer we practice ſin, the more impudent we grow in ſin.

Obſtare primum eſt, velle nec labi via;
Pudor eſt ſecundus, noſſe peccandi modum. *Senec. in Hip.*

To *withſtand* the ſin is the beſt, and not to fall; but if we have fallen, to be *aſhamed* that we have learned the way to ſin, is the beſt plank after ſhipwrack, to ſave a man; but when a man hath caſt off all ſhame of his ill-doing, then is he almoſt paſt all *hope* of well-doing: for, not only the Apoſtle ſaith, it is a ſhame *to ſpeake of thoſe things which are done of them in ſecret*; but the very Heathen Poet could ſay: When we have caſt of all ſhame of ſin, we are paſt all hope of goodneſſe. Eph. 5. 12.

Quis furor eſt, quæ nocte latent, in luce fateri,
Et quæ clam facias facta referre palam? *Ovid. l. 3. amor.*

What a madneſſe is it to ſpeake *openly*, what abominable ſins thou haſt committed *ſecretly*? And if it be a ſhame and a frenzy to *ſpeake* of thine abominations openly; O then how lamentable is thy caſe, to *commit* them publikely in the ſight of the Sun? *Quia major eſt culpa manifeſtè quam occultè peccare*, becauſe it is a farre greater ſin to commit any wicked fault *openly*, than it is to commit the ſame fact *privately* and ſecretly: for he is *doubly* guilty that ſinneth publikely; *Et quia agit, & quia docet*; Firſt, becauſe he *doth* that evill himſelfe; and ſecondly, becauſe he *teacheth* others, by his example, to do the like; and you know what our Saviour ſaith: *He that breaketh the leaſt of theſe commandements, and teacheth others ſo to do, he ſhall be called the leaſt in the kingdome of heaven*: that is, none at all: he ſhall have no place at all in heaven. *Iſidor. de ſummo bono l. 2.* What a hainous thing it is to ſinne publikely, and ſo to teach others by our ill examples. Mat. 5. 19.

And yet as the Prophet *Ieremie* ſaid of the Iewes, *That they carried their ſinnes in their foreheads*, and had whores faces, which would not be aſhamed; ſo may we now ſay of our ſelves, we are as an *impudent ſtrumpet*, that will play the harlot in the ſight of her husband, and are more abaſhed at our baſe *apparell*, than we are at our wicked lives. Ier. 3. 3.

Thirdly, when we are come to that paſſe, to commit ſin without *feare*, and to do it openly without *ſhame*, to have our conſcience *ſeared*, and our hearts *hardned* in ſinne, then (as the old ſaying is) *conſuetudo peccandi tollit ſenſum peccati*; cuſtome of ſinning doth take away all the ſenſe and feeling of ſinne, *& in familiaritatem graviſſima adducit*, and makes the heavieſt ſinnes, like *Miloe's* Oxe, ſeeme light and ſmall unto them; for now the ſinner is in his owne *element*, and no element is heavy in his owne ſphere: *Ideo & peccata, quamvis magna & horrenda, cum in conſuetudinem venerint, aut parva, aut nulla eſſe credunt peccatores:* And therefore the ſinners, which are accuſtomed to ſin, do eſteeme their ſinnes, though they be never ſo horrid and horrible, to be either no ſinnes, or but very little ſinnes; and therefore though every ſin in it ſelfe is like *a talent of lead*, able to ſink down the ſtrongeſt ſoule to hell, or like the poyſonous juyce of *Aconite*, (which they ſay is the mortalleſt poyſon in the world; becauſe, as the Poets faigne, this herbe grew from that froth, that fell out of the jawes of *Cerberus*, when *Hercules* dragg'd him out of hell) yet do theſe men carry all their ſinnes away, as *nimbly* as *Samſon* did *the gates of Azza*, and drink up the ſame as *ſmoothly* as the drunkards uſe to ſip up their pleaſant Wine. 3 The cuſtome of ſinning makes the greateſt ſinnes ſeem but very ſmall. *Seneca de trang.* *Lurida terribiles miſcens Aconita novercæ.* Iudg. 16. 3.

And when we have *accuſtomed* our ſelves to ſin, then are we bound in ſin as with a chaine, more ſtrong than thoſe ſeven green withs, or thoſe ſeven new ropes wherewith *Dalilah* bound *Samſon*; for *he brake the ſame as a thread*, but we ſhall hardly eſcape out of theſe miſerable bonds of ſinne: *Nam uſitata culpa ita mentem retinet, ut nequaquam ad rectitudinem ſurgere poſſit*; for an uſuall *cuſtome* of ſinning doth ſo retaine the ſoule in ſin, that it cannot riſe to vertue; yea, though Iudg. 16. 12. The longer we continue in ſinne, the harder it is for us to forſake our ſinnes.

though she should somtimes endeavour to rise, yet should she alwaies faile to stand; *Quia ubi sponte diu persistit, ibi & cum noluerit cadit*; Because that where the sinner willingly long persisted, there, of necessity, he shall often unwillingly fall, saith S. *Gregory*.

Greg in quadam Homilia.

And so S. *Chrysostome* saith, that the soule of man, which once tasted of the *sweetnesse* of sin, and is not moved with *sorrow* or *repentance* for the same, causeth, by her own *negligence*, the strength of sin alwaies to increase; for as a *spark* of *fire* falling among the stubble, doth instantly *kindle* it, and is more and more *augmented*, if it be not presently *extinguished*, and then it never leaveth *burning*, till all be *consumed*: Even so is the nature of sin, when it hath once *seized* upon the *thoughts* of man, if it be not *presently subdued*, crusht in the shell, or, as S. *Augustine* speaketh of the children of the *Babylonians*, dasht against the wals, while they are yet tender and young, it will *grow further and further*, and ever prove worse and worse, and more and more wild and untamed: and so the *latter sins* do alwaies prove the *greater sinnes*, and the end of such sinners *farre worse than their beginnings*, as our Saviour speaketh; for seeing they would not quench the *first flames* of sin, they are soon fallen into *all kind* of sins.

Chrys. adversus gentiles: ad Babylam Martyrem.

How sin will increase, if it be not at the first resisted.

Mat. 12. 45.

And then, *Quemadmodum qui sub mille pædagogis vitam degunt*, even as those men, which are kept under a thousand Schoole-masters, dare not looke aside for feare of being espied of them; nay more; then as the daughter of *Inacus* durst not turne any where for feare of *Argos* eyes; so they that are *filled* with sinnes, cannot, nay dare not *speake* of vertue, no more than a servant dares to speake against his Master; for *he that doth sinne is the servant of sinne*, saith our Saviour; *Et duram servit servitutem*; and surely such a one hath but a *hard service* of it, as hereafter I shall shew unto you.

Chrys. Hom. 59. in Mat.

What a slavery it is to serve sinne.

John 8. 34. 2 Pet. 2. 19.

But what shall I say of this custome? S. *Augustine* tels us, that the people of *Cæsarea* had an ancient *custome* to meet once a yeare for certaine daies together, and, dividing themselves into two parts, to throw stones one at another, the *father* not sparing the *sonne*, nor the sonne his father, when the *Lot* had separated the one from the other; and this *custome*, though it was most *barbarous*, and the occasion of the *slaughter* of many men, and the effusion of much *blood* every yeare, yet S. *Augustine* found it an exceeding *hard matter* to dissuade them from this *senselesse* custome; *Egi quidem graviter quantum valui*, he was faine to deale with them with all his *might*, and to use all his *wit*, to perswade them to desist it; and the *reason* of this great difficulty is rendred by the same S. *Augustine* in another place, *Quia consuetudinem vincere est dura pugna*, because it is a hard matter to overthrow a *custome*, which makes the face *impudent*, that we blush not to sinne, the heart *senselesse*, that we feele not our sin, and our sin *tyrannous*, that we must obey the lusts of it; for, if it be *customes* pleasure, that it must be so; it shall be so; *law* must not controll it, *truth* shall not alter it, *sufferance* hath made it above all right; we see this too much both in *Church* and *Commonwealth*, what abundance of evill this evill custome bringeth.

Aug. de doct. Christiana. lib. 3. c. 24.

Idem in Psal. 36. & in Johan. tract. 49. c. 11.

And therefore seeing, that as, τὰ μὴ καθαρὰ τῶν σωμάτων ὁ κόπος αὐξάνει μᾶλλον βλάπτει; the infected parts of the body, the more they are *cherished*, the more they are *indammaged*; so the soule, daily accustomed to sin, is the more infinitely endangered by sin; and in that respect, it were *well* for us Christians, if we would often remember the Heathen mans saying, Δὶς ἁμαρτεῖν ταὐτὸν οὐκ ἀνδρὸς σοφοῦ; No wise man will twice commit the same sin; and it would be better for us, that we should follow the other mans counsell, which saith:

Hypocrat. l. 2. Apher 9.

Est axioma inter milites est: Nō licet bis peccare. Plutarch in Apoth. Reg. Græc.

Obsta principijs, sero medicina paratur,
Cum mala per longas convaluere moras:

Ovid. de arte amandi:

Give the water no passage, no not a little, (saith the Sonne of *Syrach*) and suffer not sin to have footing in thee, but withstand the very *first* motions, and the *least* beginnings of the same; so maist thou the easier keep all these mad *Greekes* out of *Troy*, these deadly sins out of thy heart, if every *Protesilaus*, every first *sin* that seeks entrance into thy soul, shall, upon the first footing, be there laid for dead.

Ecclesiast. 25. 25.

How we ought to be very carefull to resist the beginnings of sin.

Otherwise,

Otherwiſe, as *Nature*, though it can eaſily exclude ſome kinds of diſeaſes, which *caſually come* unto us; yet is it preſſed and wearied with thoſe that are *habituall*: Even ſo (ſaith *Thriverus*) the ſoule of man, that is but once wounded, may the eaſier be cured, and the ſin by *repentance* may be the ſooner *excluded*: but the ſame wounds, being ſtill wounded, and the ſame ſins, being uſually practiſed, they will *never*, or hardly be *ſubdued*; for *if an Ethiopian can change his blacke ſkin, or a Leopard his ſpots that are upon his backe, then can you do well, having learned and practiſed all the daies of your life to do evill*, ſaith the Lord; and therefore, as our Saviour ſaith of rich men, I may as truly ſay of theſe men, that *they can hardly enter into the kingdome of heaven.*

Thriverius Apoth. 169.

Ier. 13. 23.

Mat. 19 23.

O then beloved brethren, let us not *continue* in ſin; for the further we go with the Prodigall Child, the harder it is for us to returne, and the more ſteps we go from any City, the more paines it will be for us to returne to that City againe; ſo the *more* ſinnes we commit, the more muſt be our *ſorrowes* for our ſinnes, and the harder it will be for us to forſake our ſinnes; for as μεγάλων ἁδικημάτων μεγάλας ἐκπωείας, great ſins and great offences deſerve great puniſhments, ſo they muſt be greatly *ſorrowed* for, before they be *pardoned*; for whoſoever ſinneth *wickedly* with S. *Peter*, he muſt *go out* with S. *Peter*, out of wicked company, out of his wicked ſins, and *weepe bitterly*.

Luke 13. 13.

Great ſinnes muſt have great repentance.

Grandia ſupplicijs gravibus peccata luuntur.

Mat. 27. ult.

And he that is *uſed to ſinne*, and to loſe grace, will hardly be induced *to leave his ſinnes*, and to ſeek for grace; or if he ſhould ſeek it, yet will it be very hard for ſuch a one to find it; for when *Mary* loſt Chriſt but *one dayes* journey; ſhe was *three dayes* ſeeking and ſearching after him, ſorrowing, before ſhe found him: and therefore queſtionleſſe if we loſe him thirty, forty, or fifty yeares, (as many men uſe to do) it will be very hard for us to find him in an houre, yea in the laſt houre, when we have no more houres left unto us; and therefore, *to day if ye will heare his voice, harden not your hearts*, but *returne, returne O Shunamite, returne, returne*; and ſeek him *diligently* whom thy ſoule loveth, but ſeek him *quickly*, and ſeek him now, *while he may be found.*

Luke 2. 46.

That we ought ſuddenly to return unto the Lord, and not to defer our converſion.

Pſal. 95. 8.

Qui non eſt hodie, cras minus aptus eris.

Fourthly, when the *cuſtome* of ſinning hath taken away the *ſenſe* of the ſin, and that the conſciences of the ſinners are *cauterized*, and, as it were, *ſeared with a hot iron*, then they do *aggravate* each ſin, and make every ſin *exceedingly* ſinfull; for now, *peccator non timet ſuam famam*, ſin is growne to his talleſt growth, and the ſinner hath eaten ſhame, and drunk after it; and therefore he can well digeſt it, he can feareleſſly commit it, in all places, at all times, and before all perſons.

4 How impudently ſin inlargeth his bounds.

The common *ſwearer* makes it a matter of nothing to thunder out multitudes of feareſull oaths like haile-ſtones, and (as S. *Auguſtine* ſaith of the companions of his youth) *tanto gloriantes magis, quanto ſunt turpes magis*, glorying in that moſt, whereof they ſhould be moſt aſhamed; and if you tell them of their ſwearing, they will ſweare they ſwore not at all; the drunkard, that thinks there is no *kindneſſe*, where there is no *drunkenneſſe*, and makes one drunkenneſſe the medicine to cure the diſtemper of another, *doth riſe up early to powre in ſtrong drinke*; and doth ſo ſwallow down his liquour, that himſelfe is wholly ſwallowed up of his drunkenneſſe, and is become ſo impudent, that *he refuſeth to be aſhamed.*

Aug. to. 1. l. 2. c. 3.

Eſa. 5. 11. Ier. 3. 3.

So Pope *Iulius* the third, being accuſtomed to eat *porke*, and forbidden by his Phyſitian to eat it, for his healths ſake, ſaid he would do it *in deſpite of God*; and ſo all cuſtomary ſinners do what this blaſphemous Pope hath *ſaid*; becauſe the cuſtome of ſinning, like the river *Iordan*, doth carie them, as the fiſhes that follow that ſtreame, *in mare mortuum*, into the dead ſea of deſtruction.

Nay now, he will not only ſin without *feare*, and go on without *ſhame*, but he will alſo

Jacobus de Valen. in Pſal. 91.

1 To excuſe it ſelf.

Firſt, *Excuſe* it, and ſay, it is *no ſin*; or if it be, it is but a *ſin of infirmity*, iſſuing from the temperature of his body; a trick of youth, or his heat and choller; or els, it is but a ſin of *conformity*, he doth but as the *moſt* men do, becauſe he would not be ſingular.

Secondly,

Secondly, they will *lessen* it, and, pretending some excuses, they will say with *Saul*, that *they presumed* and forced themselves to do such things; but they hope they are but *trifles*, small veniall sins; tush say they, will God be angry for such small sinnes? why; if he will; then

1 Sam.13.12. 2 To lessen it self. What wicked men will do to justifie themselves.

Thirdly, they will *cleare* themselves, and say with the same *Saul*, *We have performed all the commandements of the Lord*; we have kept them *from our youth up*, as the young man in the Gospell said; and if, as the bleating of the sheep, and the lowing of the oxen told *Saul that he lied*, so their sinnes do testifie unto their faces, that they have offended; then, as *Saul* layed all the burden upon the people, saying, *the people spared the best of the sheepe and of the Oxen, and not I*, and as *Adam* laid all the fault upon his wife, saying, *the woman whom thou gavest to be with me, she gave me of the tree, and I did eat*; and therefore she is in all the fault, and not I: even so do they lay all their sins on others, even on God himselfe, rather than they will confesse themselves guilty of sin: then

3 To cleare it selfe

Mat.19,20.

1 Sam.15.15.

Gen,3.12.

Fourthly, they will not only *cleare themselves* from sin, and blasphemously say, that God is in the fault, that they do sin, because he did not make them so, that they could not sin; but they will also *approve these sinnes in others*, and knowing the judgement of God, *(that they which commit such things are worthy of death) not onely do the same, but also have pleasure in them that do them*: a most fearfull behaviour of most impudent men; and yet not all; for then

4 To lay the fault on God himselfe.

Rom.1.32.

Fiftly, they will not only *consent* with *them that do such things*, but they will also *teach them* how to do them, as our Saviour sheweth; they will set up *a schoole of wickednesse*; these shall be *the least in the kingdome of heaven*, that is, none at all, saith the *blessed Verity*: And yet for all this, we are not come to the *height* of our times iniquity, for we will be sure to have a note above *Ela*, to go a little further than either Scriptures or times can give us presidents: and therefore

5 To teach others to be wicked.

Mat.5.19.

Sixtly, if these mens schollers be not able enough to learn to sin, *they will cause them and compell them to do it*, there is no *resistance*: see how the drunkards do it in every place, and many more, who take delight to drive men into hell.

6 To compell others to wickednesse.

And therfore now, this πνεῦμα κατανύξεως this spirit of slumber, or this sleep in sin, which we may rightly call ἀδελφὸν θανάτου, the brother of death, or a deadly sleep, makes these wofull sinners *to sit in the seat of the scornfull*, that is, *securè & pertinaciter perseverare in delictis, & omnem pietatem habere pro ludibrio*; most *securely* to continue, most *obstinately* to go on in all iniquity, and most *basely* to esteem of all piety; making but a mock of God and of all godlinesse: And therefore the Prophet saith of such sinners, that *they have made a covenant with death, and an agreement with hell it selfe*, that is, never to forsake that sinfull course of life, till death doth *send them quicke to hell*.

Psal 8.1. *Mollerus in Psal.1*

Esa.28.15.

That we should break the covenant, which we have made with hell, if ever wee would go to heaven.

But I could wish that they would be false herein, and as they have broken *the covenant of their God*, which they have made with him in baptisme, so they would break this *agreement with hell*, and cast off these *cords* from them; for *the reward of sinne is death*, and therefore much more of such *fearefull* sins as these be. And so you see the *degrees* by which sin is increased.

CHAP. IV.

Of the manner how every sin is committed.

4 The manner how every sin is committed is fourefold.

FOurthly, having seen how sin is *augmented*, and groweth more and more hainous by degrees, like the *cockatrice egge*, that in a short time proves to be a destroying *fiery serpent*, you must now understand *the manner*, how every sin is committed, and that we find to be foure wayes.

1. *Of ignorance.*
2. *Of infirmity.*
3. *Of knowledge.*
4. *Of malice.*

1 Of ignorance.

First, the Heathen man saith, ὁ μηδὲν εἰδὼς οὐδὲν ἐξαμαρτάνει; whosoever *knoweth* nothing,

nothing, ſinneth nothing; and Divines ſay, hee that knoweth leaſt ſinneth leaſt in any thing.

But here you muſt underſtand Ignorance to be twofold.

That ignorance is twofold.

First, *Simple*, when a man therefore knowes not, becauſe hee cannot learne.

1 Simple.

Secondly, *Affected*, when a man therefore knowes not, becauſe he will not learne, as thoſe in *Iob*, who ſaid unto God, *Diſcede à nobis quia ſcientiam viarum tuarum nolumus*; Depart from us, for we will not have the knowledge of thy waies: and therefore the Prophet complaineth of ſuch ignorant men, *quod noluerunt intelligere ut bene agerent*, that they refuſed to learne that they might do well, *& quod caci licet, ducem tamen non modo non quarunt, ſed & oblatum reſpuunt*; and that although they were ſtarke *blind* and could ſee nothing, yet not onely ſought no *guide*, but refuſed and contemned them that were offered, as S. *Bernard* ſpeaketh.

2 Affected.

Iob 21.14.

Pſal 53.2.& Pſal.92.6.

Bern. in ep. ad magiſt. Vincent.

The firſt may excuſe us *à tanto, licet non à toto*, from the greater puniſhment, though not from blame, as Saint *Paul* ſheweth of the Gentiles, ſaying, *The times of this ignorance, God regarded not*; and of himſelfe, *That God had mercy on him*, becauſe, in perſecuting the Church, *Hee did it ignorantly*; For this circumſtance doth much *extenuate* a ſin, when a man can pleade for himſelfe with *Abimelech, Lord wilt thou ſlay the righteous Nation?* As if he ſhould have ſaid, O Lord, lay not this ſin to my charge, for if I had knowne her to be his wife, I would never have intended to make her mine.

1 That ſimple ignorance doth extenuate the ſin.

Acts 17.30.

1 Tim.1.13.

Ita Act.3.17.

Gen.20.4

And therefore this moved our Saviour, at the time of his paſſion, to ſay, *Father forgive them, for they know not what they doe*; Which is as much as if hee ſhould have ſaid, if they *knew* that I were the *Meſſias*, the Son of God, and the Saviour of the world, and would notwithſtanding crucifie me, then would I not deſire thee to pardon them; but now theſe things are *concealed from them*, and therefore I deſire thee that this ſin may not be *imputed unto them*, that it may not be laid to their charge.

Luke 23.43.

Luke 24.43.

And ſo Saint *Peter*, after he had declared their ſin, how *They had denied the Holy and Iuſt*, and had preferred before him, a moſt *unjuſt* and wicked murtherer, he delivered their *comfort*, that if they would repent, and beleeve in him, they ſhould obtaine *remiſſion*, and have their ſins done away at the time of refreſhing, *Becauſe they had done all this through ignorance.*

Acts 3.17.

And ſo the Lord himſelfe ſheweth this to be the reaſon, why he ſpared *Niniveh*, after the denouncement of her judgement, becauſe *There were ſixeſcore thouſand perſons therein, which could not judge betwixt good and bad*, which could not diſcerne betwixt their right hand, and their left; For a *ſimple* ignorance, in a devoted and well-meaning man, ſuch as S. *Auguſtine* calls, *fidelis ignorantia*, a faithfull ignorance, or the ignorance of a good and faithfull man, whoſe heart, like *Iehoſaphat*, is upright towards God, though he faile in many particular duties, is either paſſed over in *mercy*, as was the ſuperſtition of our forefathers, or elſe is illuminated with *knowledge*, in Gods appointed time, as we reade of *Cornelius*, and as the Apoſtle ſheweth, and the Pſalmiſt promiſeth, *To him that ordereth his converſation right, will I ſhew the ſalvation of God.*

Ionah 4.11.

2 Chron.30.32.33

Act.17.30.

Acts 10.

Pſal.50.ult.

But the ſecond, that is, affected ignorance, *Scelus adcuſat gravius non excuſat, augetq; non minuit ſupplicium*, it doth *inlarge* the ſin, and *increaſe* the puniſhment, and it ſhould *treble* the ſame, ſaith *Boſquierus*; Firſt, For committing the ſin; Secondly, For neglecting to learne; and Thirdly, For affecting ignorance; for when things are not knowne, becauſe men will not learne, ſuch ignorance is without excuſe; *Quia aliud eſt neſcire, aliud eſt nolle ſcire; neſcire ignorantia eſt, ſcire noluiſſe ſuperbia eſt*; Becauſe this refuſing to know, is rather *Arrogancie*, then *Ignorancie*, as S. *Bernard* ſaith.

2 Affected ignorance increaſeth the ſin.

Boſq de finibus bonorum l.2. conc.12. p.123.

Bernard in ep ad Valent.

And therefore of ſuch ignorant men, *quibus fuit inveniendi facultas, ſi fuiſſet quærendi voluntas*, which had the *meanes* to know, if they had had the *deſire* to learne, the *Apoſtle* ſaith, *ſi quis ignorat, ignorabitur*, if any man *know not God*, the

Greg. in Moral.

How dangerous a thing it is to bee wilfully ignorant of the will of God.

the ſame ſhall not be knowne of God; for as the blind and the lame, were not to enter into the Temple, ſo the judge biddeth us, *educere foras populum cæcum oculos habentes*, to bring forth, and ſhut out of his kingdome, thoſe men which have eyes and cannot ſee, and which have eares, and doe not heare; that is, which are borne to *know*, but will not *learne*, and which are capable of diſcipline, and yet will remaine untaught.

Eokus de iure regis eccleſiaſtico.

And ſo in *humane* lawes, we find the ſame truth; *Nam tantum abeſt ut ignorantia excuſet, &c.* For it is ſo farre from reaſon, that *ignorance* ſhould any waies *excuſe the fault* of him, which might know the truth, that he ought neceſſarily to have knowne, but through his negligence, or *willfullneſſe*, would not learne the ſame, as that there is very great reaſon that he ſhould be *the more ſeverely puniſhed*; becauſe that to be ignorant of thoſe things, which a man ought to know, but will not learne, *non pro ignorantia, ſed pro contemptu haberi debet*, is rather to bee judged a *contempt* of knowledge, then an *ignorance* of the truth.

And therefore, if for our ſins we pleade *ignorance*, when we might eaſily have knowne the will of God, if we had had any deſire or diligence, to ſearch out the ſame, we ſhall but deceive our ſelves, and be found guilty of greater condemnation.

2 Of knowledge. Iohn 9.39.

Secondly, For the ſins of *knowledge*, Our Saviour ſaith of the Phariſees, that *if they were blind they ſhould have no ſinne, but becauſe they ſaid they did ſee, therefore their ſinne remained*, and the Apoſtle ſeemeth to lay an *exceeding* great fault upon the Gentiles, becauſe that *knowing* the law, *they not onely did the contrary, but alſo favoured them that brake the law*, Rom. 1.32. For as *Adams* great *perfection*, both in power and knowledge, made his ſin ſo *unexcuſable*, and the like tranſcendent excellency of *Lucifer*, made his fall ſo unrecoverable; ſo the more noble, the more powerfull, or the more excellent *in knowledge* we be, the more hainous and *intollerable* are our ſins.

What a fearefull thing it is to commit thoſe ſins which we know to be ſins.

Chryſ hom. 5. in Rom.

And therefore Saint *Chryſoſtome* ſaith, ὁ γὰρ πλείονος ἀπολαύσας τῆς διδασκαλίας μείζονα ἂν καὶ τιμωρίαν ἄξιος ὑπομεῖναι παρανομῶν; Hee that hath enjoyed more inſtruction, deſerves to undergoe the more puniſhment, if he tranſgreſſe; and our Saviour ſaith, that *the ſervant, which knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes*; For to him that *knoweth to doe good*, and doth it not, *to him it is ſin*: that is, Sin κατ' ἐξοχήν, Sin in the higheſt degree, ſaith the *Apoſtle*.

Luke 12.47.

Iames 4.17.

Plutarch in Lacon.

And yet, as an old man ſaid of the *Athenians*, at the games of *Olympus*, *Athenienſes norunt quid ſit honeſtum, ſed eo ſoli utuntur Lacedæmonij*; They knew what was honeſt, but they did it not, they were excellent gnoſticks, but bad practitioners, like the Phariſees, that ſate in *Moſes Chaire*, and taught what was good, but did none of thoſe things themſelves: So might I ſay of many millions of men amongſt us; *they know* that ſwearing and drunkenneſſe, lewdneſſe and prophaneſſe, and ſuch like horrible ſins, are moſt odious and damnable in the ſight of God: *They know* the Sabbaths ſhould be ſanctified, our poore brethren ſhould be releeved, and our good God ſhould be *worſhipped*; they know that *they, which commit ſuch ſinnes, are worthy of death*; and that they which doe ſuch workes of piety ſhall be ſure of life; and yet you ſee how we doe continually commit the one, and omit the other.

That we do thoſe ſins which wee know to be grievous ſins.

Rom. 1. *vlt.*

1 Tim. 1.13.

Alas, beloved, we cannot ſay with Saint *Paul*, we doe it *ignorantly*: We cannot ſay we know not theſe things to be ſins; for we *know* them, we do know them; and yet we daily *doe* them.

Rom. 2.1.

Ber. in Cantic. Ser. 36.

The excellency of our knowledge makes us the more horrible ſinners in the ſight of God.

And therefore, *thou art inexcuſable, O man, whoſoever thou art* that *knoweſt* theſe things, or the like, to be ſins; and yet wilt *feareleſly* and careleſly commit them; then of all other men, thou ſhalt find thy ſelfe, at laſt, to be moſt wofull and lamentable; for *ut cibus ſumptus & non decoctus perniciosus eſt*; As meate received, and not digeſted, proves moſt dangerous; or as phyſicke taken *inwardly*, and not working *outwardly*, proves poyſonous; ſo the *knowledge* of the

the truth, which is the meate and phyſicke of our ſoules, being *received* in our underſtanding, and not *practiſed* in our converſation, will prove to be a moſt dangerous *deadly diſeaſe* unto every Chriſtian ſoule.

3 Of infirmity. What the ſins of infirmity are.

Thirdly, we ſay thoſe are the ſins of *infirmity*, when in our hearts we have an earneſt *deſire* to ſerve our God, and to refraine from ſin; but through the *violence* of Satans temptations, and the untamed *luſts* of our owne fleſh, (which is ever prone to evill, and unapt to good) we either *neglect* that duty, which we heartily deſire to do, or *perpetrate* thoſe deeds, which by no meanes we would willingly doe; for ſo our Saviour ſaith of his Diſciples, that *the ſpirit was willing, but the fleſh was weake*; So S. *Peter* in *heart* was willing to die with his Maſter, but for feare of *death*, he was driven *to deny him*, and to ſweare that *he knew him not*; and ſo all other Saints of God doe finde, that how *deſirous* ſoever they be to doe their duties, and to ſerve their God, yet their fleſh is oftentimes exceedingly *weake*, and unwilling to performe thoſe good things which they love; and moſt violently ſtrong to draw their unwilling ſoules to thoſe ſins which they hate.

Mat. 26. 41.

Chap. 26. 14.

And therefore S. *Auguſtine* ſaith, that in reſpect of this infirmity of the fleſh, *Nullus Sanctus & juſtus vacuus eſt peccato, nec tamen deſinit eſſe juſtus, quia affectu ſemper tenet Sanctitatem*; There is not any Saint that is void of ſin, neither yet may he be ſaid for that to be no Saint; becauſe in heart and affection he alwaies *deſireth*, and to the uttermoſt of his ability, followeth after Sanctity: and ſo Saint *John* ſheweth, *quod non eſt homo qui non peccat*; That no man liveth, but he ſinneth: for, *in ſome things we ſinne all*, that is, through the *infirmity* of our fleſh; and yet *he that is borne of God, ſinneth not*, that is, with his *full* conſent, but doth even then *ſigh* and grieve in ſpirit, when his fleſh drawes him on to ſinne.

Aug. de eccleſ. dogmat. That no man is free from the ſins of infirmity.

1 Iohn 1. 8.

Iames 3. 2.

1 Iohn 3. 9.

But, that we may the better know *thoſe* ſins, which though they be *enormities* in themſelves, yet may be truely ſaid to be *infirmities* in the Saints, and may ſtand with grace, as they are committed by them, it is obſerved by Divines, that they are;

How wee may know ſinnes of infirmity, by foure ſpeciall differences. Gal. 6. 1.

First, Such ſins as are committed of *incogitancie*, and beſides the purpoſe generall or particular of the offender, that is, ſins of *precipitation*, and not of *deliberation*, as S. *Gregory* tearmes them; for ſo S. *Auguſtine*, ſpeaking of theſe ſins, ſaith, *Tentatio fallit & præoccupat neſcientes*, they doe *ſuddenly* aſſault us, and attache us unawares; and we are as it were overtaken with the ſin, before we can ſee the ſin; So the *adultery* of *David*, was not *thought* of, before it was ſuggeſted; and the *deniall* of S. *Peter*, was never *purpoſed*, untill it was acted; and ſo all the ſins of *infirmity* are committed upon a *ſudden*, by a preſent and an unexpected temptation, even as the Prophet ſheweth by his owne example, when *he ſaid in his haſt, all men are liers*; but a ſin of *preſumption* is committed with *advice* and premeditation, as the ſame Prophet ſheweth, when he ſaith, *the wicked imagineth miſchiefe upon his bed, and hath ſet himſelfe in no good way.*

1 Of incogitancie

Aug. de peccat. merit. & remiſſ. l. 2 cap. 2.

Pſal. 116. 11.

Pſal. 36. 4.

Secondly, Such ſins as are ever *reſiſted*, to the uttermoſt of our abilities, *before they be committed*, and yet at laſt are perpetrated and committed; *quia tentatio premit & urget infirmos*; becauſe the *violence* of the temptation ſubdueth the *infirmity* of our fleſh: and ſo theſe ſins are done very *unwillingly*, with *much ſtrugling* and ſtriving againſt the fleſh, and with *great hatred* againſt the ſins, even then, when they are committed, as S. *Paul* ſheweth; *that, which I doe, I allow not; for what I would that doe I not, but what I hate that doe I*; but a *preſumptuous* ſin is committed *willingly*, greedily and with great delight, even as the ſame Apoſtle ſheweth, that *the wicked being paſt feeling, have given themſelves over unto laſciviouſneſſe, to worke all uncleanneſſe, even with greedineſſe*:

2 Reſiſted to our uttermoſt abilitie. *Aug. qu. ſupra.*

Rom. 7. 15.

Ephes. 4. 19.

Thirdly, Such ſins as have for *their cauſes*, ſome prevalent paſſions in nature; as the feare of *death* in Saint *Peter*, which is the moſt terrible of all evill, ſaith the Philoſopher; and the feare of *ſhame* in *David*, which many men doe more feare then death.

3 Proceeding of paſſions.

4 Many times subdued.

Fourthly, Such sins as in the *reluctation* are many times *subdued*, and after they be committed, they be not often *iterated*; (I speake not of the *inevitable lustings* of the flesh against the spirit, which no strength of grace, in the best men, was ever able in this life to suppresse; but I speake of *outward enormities*, that are sometimes committed, through the infirmities of the Saints,) for so Saint *Augustine*, speaking of *Noahs* sin, saith, *Aliquando fuit ebrius, sed non ebriosus*; that he was once drunke indeed, but he was no drunkard; *quia ut actus virtutis, &c.* because as one act of vertue makes not a vertuous man, so one act of sin in a Saint, makes him not wholly vicious, saith the *Philosopher*.

Idem de peccat. merit. & remiss. l. 2 c. 10.

5 Done ignorantly Marke 9.6.

Fiftly, Such sins as are commonly don through *ignorance*, when, as S. *Peter*, desiring to build three Tabernacles, one for *Christ*, and one for *Moses*, and one for *Elias*, knew not what he said; so men doe oftentimes they know not *what*, and offend God they understand not *how*; and therfore they desire God, *to clense them from their secret sins*; that is, not onely those sins, which they have done in *secret*, but also those sins, which they *rashly* did, and doe scarcely know them to be sins; but the wicked and *presumptuous* sinners, saith the Apostle, when *they know the judgement of God, (that they which doe such things are worthy of death) not onely doe the same, but also have pleasure in them that doe them.*

Psal. 19.12.

Rom. 1.32.

6 Done in things of the lowest nature.

Sixtly, such sins as are *commonly* committed in things of the *lower* nature, as to be assailed with *evill thoughts*, sometimes with *idle words*, and unawares with *humane passions*, and perhaps often misse in the performance of *holy duties*, and so faile in other actions; but to fall *grossely* into hainous sins, as *David* and Saint *Peter* did, they that sin of *infirmity* seldome doe; but the *presumptuous* sinners usually trade not by *retaile*, but in *grosse*; the *highest* faults the *foulest* sins; for *their throat is an open sepulcher*, that sends forth all unsavoury and loathsome talke, *with their tongues they have used deceit*, you shall seldome finde any truth amongst them, *the poyson of aspes is under their lips*, and with their *tongues* they kill more in their good names and reputations, and so in their states and fortunes, then the *sword* of an enemie could possibly doe; *their mouth is full of curfing and bitternesse, and their feet are swift to shed blood.*

Psal. 5.9.

Rom. 3.13.

7 When knowne, then presently repented.

Seventhly, Such sins as when they are knowne are *presently repented of*, and more carefully *shunned* for the time to come, then they were before; for so *Iob*, perceiving that he had beene over-bold with God, and spoken *unadvisedly* with his lips, doth *presently* breake forth into these termes of repentance, saying, *behold I am vile, what shall I answer thee? I will lay my hand upon my mouth, once have I spoken, but I will not answer againe*; whereas the *ungodly boasteth of his owne hearts desire*, and, as the *Israelites* provoked God 40. yeeres, so doe the *presumptuous* sinners *go on* in their wickednesse, *defend* their sins, and *boast* of their vilest beastlinesse.

Iob 40.4,5.

Psal 59.10.

But those that *plot* for iniquity, and *imagine mischiefe upon their beds*; those that never seeke to *resist*, but ever to *kindle* the finders of sin; that follow after drunkennesse, and hunt for opportunities, and like *Salomons* strumpet, will come forth to meet sin, and rejoyce when they find it, and commit it *with greedinesse*; I dare not say they sin of *infirmity* but I rather feare, that they are *in the gall of bitternesse, and in the bond of iniquity.*

Psal. 36.4.

Pro. 7.10.

Acts 8.23.

And therefore, though they that are *mighty to drinke Wine*, the common swearers, and blasphemers of Gods sacred name, the lascivious talkers, and all leaude livers, doe pretend *infirmities*, to excuse their sins; yet may they truely feare, that these spirits of infirmities, are no *humane* but hellish spirits, wherewith they are like the woman in the Gospell, most lamentably possessed.

Esay 5.12.

Luke 13.11.

4 Of malice. Malicious sinnes have two violent properties.

Fourthly, For sins committed of *malice*, it is observed, that they have two violent and bitter properties.

1. *Wilfull.*
2. *Spitefull.*

For

1 Willfull.

First, They be *wilfull sinners*, and they doe commit their sins with resolute wilfullnesse,

fullneſſe, that is, with an abſolute will, and with a full conſent; for otherwiſe every ſin is *voluntary*, or elſe it cannot be iniquitie; for thoſe actions, *quæ moventur a principio extrinſeco*, which are outwardly *compelled* by violence, and are *meerely violent*, without any conſent of the will; as if a man were *dragged by force*, into the idols temple, or a woman forced to adultery, and ſhe no waies yeelding conſent of will, either before the deed, or in the doing thereof; wee ſay theſe things cannot be ſins; becauſe they are *outwardly* compelled by force, and not *inwardly* moved by the will; *& voluntati vis inferri non poteſt*, and no *outward* force can worke upon the *inward* will; but all thoſe actions, *quæ moventur a principio intrinſeco*, which proceed from within, and are done with any manner of *conſent* of will, muſt needs be ſins, (if they be ſuch acts as are contrary to Gods will;) becauſe they are *voluntary*, though not wholly, yet in part; in reſpect of the *fleſh*, though not in reſpect of the *ſpirit*.

Zanch. de peccat. actualib. 1 Theſ. 2. pag. 101. Acts meerely violent are no ſins.

Idem ibid.

But this ſin, that I am to ſpeake of, which is done of *malice*, is not onely voluntarie in *ſome* reſpects, but wholly in *all* reſpects, *with all greedineſſe committed*, and without any manner of *unwillingneſſe* effected; ſo as Satan doth no *ſooner* tempt them to ſin, but they doe as *readily* attempt to commit the ſin; for as the godly are deſirous to ſerve God, μὲ ἀναγκάσως ἀλλ' ἑκουσίως, not by conſtraint but willingly, ſo doe malicious ſinners perpetrate their ſins, not through any great *conſtraint*, but with all willingneſſe.

Ephe. 4. 19.

1 Per. 5. 2.

Examples of moſt wilfull ſinners.

And we have almoſt infinite examples of this kind; as the *Sodomites* would not be diſſwaded by any meanes, from ſeeking to offer violence unto the Angels of God; but ſtill *obſtinately*, and maliciouſly perſiſted, untill they were wearied; and the Prophet *David* reporteth of *the courtiers of Saul*, that they ſaid, *our tongues are our owne, and we will ſpeake, who is Lord over us?* So the *Iſraelites*, in the daies of *Ieremie*, being moſt earneſtly intreated, by Gods ſervants, to walke in the good way, which is the commandements of God, did moſt *wilfully* anſwer, *We will not walke therein*; and ſo are *all thoſe amongſt us*, that notwithſtanding all the *earneſt* admonitions of the preachers, and the ſweet *motions* of Gods Spirit, that doe often times knocke, and call at the doore of their hearts for amendment, and the infallible *teſtimony* of their owne ſoules and conſciences, that do aſſure them they ſhould not doe as they doe; yet will they commit *all* uncleanneſſe, all prophaneſſe, ἐν πλεονεξίᾳ, even *with all greedineſſe*.

Gen. 19. 8, 9.

Pſal. 12. 4.

Ier. 6. 16.

Ephe. 4. 19.

But they may aſſure themſelves, that their ſtate is very dangerous; for *hee that heareth the curſe of the Law, and yet bleſſeth himſelfe in his ſins*, and will ſtill *confidently* and wilfully goe on in his wickedneſſe, *the Lord will not be mercifull unto that man*, (ſaith *Moſes*) neither ſhall the *iniquity* of ſuch a ſinner be *pardoned*, (ſaith *Eſayas*;) *quia in his nulla eſt excuſatio infirmitatis, ſed culpa voluntatis*; becauſe ſuch ſinners can pleade no excuſe, either of ignorance, or impotencie, ſaith *Anſelmus*: and therefore the Lord is *mightily* provoked, and moſt highly offended with all ſuch *willfull* reſolute ſinners.

How feareſull is the ſtate of willfull ſinners. Deut. 29. 19.

Eſay 22.

Anſelmus in Heb. c. 6.

Secondly, The *malicious* ſinners, are likewiſe *ſpightfull ſinners*, that is, ſuch as doe *deſpight the ſpirit of Grace*, and doe make but *a mocke of Chriſt*, and of all Chriſtian Religion.

2 Spitefull. Heb. 10 29.

Examples of ſpitefull ſinners. 1 Chron. 36. 16.

And ſuch ſinners were *thoſe Iewes, that mocked the meſſengers of God*, and deſpiſed his words, and miſuſed his Prophets, untill the *wrath* of the Lord aroſe againſt his people, ſo as there was no remedy: and ſuch ſinners were *thoſe ſtiffenecked Iewes*, who though they were not able to *reſiſt* the ſpirit, to ſpeake in Saint *Stephen*, yet with their ſtones they ſtopped his mouth; and (as he ſaith) *did alwaies reſiſt that ſpirit, to worke in themſelves*.

Acts 7. 51.

2 Tim. 4. 15.

Such a ſinner was *Alexander the Copper-ſmith*, who did not onely *diſtaſte*, but alſo *withſtand*, yea vehemently withſtand, the Preaching of the Word of God: Such were *Iulian the Apoſtata*, *Libanius* the Sophiſter, Pope *Iulius* the third, and the like; who *ſcorned* Chriſt, and *ſcoffed* at all Chriſtians; and ſuch are *thoſe in our daies*, whoſoever they be, and whereſoever they are, which not only *wilfully* ſin, but alſo *moſt lewdly*, and prophanely, make *a mocke of Religion*, and with

Such amongſt us.

Serapion, scoffe at all Preachers, and either *wickedly* hinder the free passage of the Gospell, or els *secretly* trample it under their feet.

Psal.1.1. The fearfull state of spightfull sinners.

And therefore, being thus growne to the *height* of sin, *to sit in the seat of the scornfull*; and, with *Ahab*, to set and *to sell themselves to commit wickednesse*, presumptuously, and with an high hand to sin against the God of heaven, they are not only *deprived of the prayers of the faithfull* for them; because we are forbidden to pray for such sinners, (as *Ieremie* was forbidden to pray for the Iewes, when the Lord himselfe said unto him, *Thou shalt not pray for this people, nor lift up thy voice for them;*) but they are also continually assaulted, with the prayers of the Saints, (like so many two-edged swords) against them; for so *David* saith, that *he would pray yet against their wickednesse*; and it is a very heavy prayer that he useth, *that God would not be mercifull unto them, that offend of malicious wickednesse*; so S. *Paul* accurseth *every one that loveth not the Lord Iesus*; so did *Simon Peter* pray against *Simon Magus*, and all the Christians against *Iulian*; and so do we pray against those *malicious* sinners, that despise Gods Words and scoffe at us, and *crucifie againe unto themselves the Sonne of God.*

1 Ioh 5.16.

Ier.7.11.

Psal.59.5.

1 Cor.16.22.

Theodoret. l.3.c.9.

Heb.6.

And then God, hearing the prayers of his Saints, he gives these sinners over unto *a reprobate mind, to do those things that are not convenient*; and to fall from one iniquity unto another, untill they bring upon themselves *swift damnation*; *Nam cum a Deo deseruntur, tum Diabolo traduntur*; for when God hath once forsaken them, then doth the divell wholly enjoy them, and filleth their hearts with all wickednesse, and with the very *gall of bitternesse*; and leaveth no place for repentance; *quia* (παραπέσοντες) *prorsus lapsi*; because they are *altogether* fallen (as *Anselmus* expounds the word, used by the Apostle) or, *totaliter lapsi*, totally fallen, and wholly ecclipsed, and deprived of all the gifts and graces of Gods Spirit; and (as a stone, tumbling downe the hill, when it comes to the bottome, can go no further; so these men, *cum in profundum venerint peccatorum*, being thus fallen into the *depth* of all sinnes, they can fall no *lower*, till, with *Corah*, *Dathan*, and *Abiram*, they do fall down to *hell*.

Rom.1.28.

Chrysost. hom. 67. in Ioh.

Anselm. in Heb 6. Aquinas in loc. παραπεσόντες.

And thus you see, what sin *is*, how it *groweth*, and how it is *committed*.

CHAP. V.

Of the diversity of sinners, and the inequality of sinnes.

Two things observable.

FRom this that I have spoken concerning *sinne*, there is no meane capacity, but may observe these two especiall points.

1. *The diversity of sinners.*
2. *The inequality of sinnes.*

1 Of the great difference betweene the sins of the godly and of the wicked, seene in three things.
1 Resolution
2 Reluctation.
3 Repentance.

First, the *diversity* of sinners; for though all men do *sinne*, yet all men are *not alike sinners*; for the Saints do sin, and it may be the *same sinnes*, as the wicked do; but they do not sin in the *same manner*, with the wicked; for the godly do either commit sinnes of *ignorance*, that is, such sinnes as they know not to be sinnes, or if they know them to be sins, then are they certainly committed of *infirmitie*, and the doers have ever with them these three properties.

1 Resolution.

First, *before* they sin, they are firmly *resolved*, not to sin.

2 Reluctation.

Secondly, *when* they do sin, there is such a *reluctation*, and such a conflict betwixt the flesh and the spirit, that the soule sigheth even then when the flesh rejoyceth; and so they never sin with a *full* consent: and therefore they may truly say, *It is not we that do these sinfull acts*, but it is *sin that dwelleth in us*, as the Apostle speaketh in his owne person, of all *regenerate* men.

Rom 7.17.

3 Repentance.

3. *After* they have sinned, the spirit will *presently* draw the flesh to joyn with it in *repentance*, which a little before had drawne the spirit to give it *motion* to commit the sin: and then (as *Seneca* saith) *Quum pœnitet peccasse pene est innocens*, when a man is sorry that he hath sinned, he is almost as innocent, as if he had not offended;

Seneca in Agamemnone.

offended; or as S. *Paul* saith, *he is washed, he is sanctified,* and he is restored unto his former integrity.

1 Cor. 6. 11. How the sinnes of the wicked differ in three things from the sinnes of the godly.

But the sins of the wicked are not of *ignorance*, nor of *infirmity*; but of an *obstinate* will, and of a contemptuous spightfull malice; for

1 Greedinesse to do it.

First, *before* they sin, they are as *greedy to do it*, as *Lelius* was ready to obey *Cæsars* commands; who saith and sweares,

Pectore si fratris gladium, jugulóq; parentis
Condere me jubeas, plenæq; in viscera partu
Conjugis, invita peragam tamen omnia dextra:
Si spoliare deos, ignemq; immittere templis,
Numina miscebit castrensis flamma Monetæ.

Lucan. l. 1. p. 36.

If thou command me spill my brothers life,
Kill my old father, or my pregnant wife,
Ile do't, though with a most unwilling hand,
Fire temples, rob the gods at thy command;
Great *Iuno's* temple in our flames shall sink.

The base assentation of Lælius.

So all these wicked and malicious sinners do *swell* with desire, and *burne* with lust to have their sins done;

Et si non aliqua nocuisset mortuus esset;

And, as the Poet saith of *Menalcas*, if they may not do it, they cannot live without it; for they are as *sicke* for sin, as *Ahab* was for *Naboths* vineyard.

1 Reg 21. 4.

Secondly, when they do sin, they have *their jubilee*, they are in their own element, as *Iudas* is said to have gone, *in locum suum*, into his owne proper place; and they have their full content; and therefore they are said *to drinke iniquity like water*, which goeth down *smoothly* without any stop.

2 Delight in the doing.

Acts 1. 25.

Thirdly, *After* they have sinned, they are so far from sorrowing for it, as that they do even *rejoyce* for the committing of it; *& in suis complacent sibi delictis*, and they do delight themselves with their sins, as S. *Hierom* saith; *Olim hæc meminisse juvabit*, they do laugh when they do *relate* them: and therfore the Scripture saith, that, as *their feet are swift to shed bloud*, so their hearts do *rejoyce* in the works of their own hands.

3 Content when it is done. *Hieron. l. 1. in Amos.*

Rom. 3. 13.

And so you see, how *differently* sin may be committed; the godly are *most unwilling* to commit any sin; the wicked are *most greedy* to commit every sin; the godly are *hardly drawne* to sin, the wicked *draw sin as it were with cart-ropes*; and in the godly, sin is like a fire, which they endeavour to *quench*; but in the wicked, it is like a fire which they labour to *kindle*.

2 Of the inequality of sinnes.

Secondly, we may see from what I have spoken, that *stoicall paradoxe*, of the *equality* of all sins, sufficiently confuted; for sins *publikely* committed, are more hainous than those that are done in *private*; for that he doth not only sin, *sed & peccat & docet*, but he doth also *teach* others how to sin, and likewise *scandalize* those that do detest these sins: and therefore *qui publicè peccat publicè corrigendus est*, he that *openly* sinneth, should be openly punished, for his greater shame, by reason of his greater sinne; and he that sinneth *wittingly* through *knowledge*, is worthy of many more stripes, than he that sinneth through *ignorance*, saith our Saviour: And therefore, *Quemadmodum (autore Apostolo,* saith *Iustin Martyr) fidelis, qui rei suæ non perspicit, Deum negavit, &c.* Even as he, which believeth in Christ, (as saith the Apostle) and provideth not for his family, hath denied the faith, and is worse than an infidell; and as he, *which professeth Christian Religion*, and with his knowledge, and Faith, and Baptisme, hath *no good manners*, no holinesse of life and conversation, which may expresse the livelihood of this doctrine, but hath onely a certaine shew of Religion, having denied the power thereof, is farre *worse than an infidell*; so is he, which sinneth *wittingly*, through knowledge, by so much worse, than he is, which sinneth through *ignorance*, as an inexcusable sinne is *worse* than that, which hath a *just* excuse.

How some sinnes are a great deale more hainous than other sinnes.

Luke 12. 47.

Iustin. Mart in resp. ad orthodox. q. 10. 291.

And, as the Poet saith, so it is most certainly true, that

Omne animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.

Isidor. de summo bono l. 2.

And so *Isidore* saith, that *tanto majus peccatum esse cognoscitur, quanto major qui peccat habetur*, according to the *quality* of the offender, so is the *quality* of the offence; as for example, the greater the man is which sinneth, the greater is the sin which he committeth: for as *Plato* saith, that *ignorantia potentum robustorumq; hominum, hostilis atq; teterrima res est*; the ignorance of great and mighty men, is a most vile and *hatefull thing*; because it may be very hurtfull unto many; so may we say, that the sins of *great men*, and of those that are in place and authority, are *exceedingly sinfull*, and do deserve the greater condemnation; not only, because their sins are *exemplary* sins, as the old verse saith,

Criminosior culpa est, ubi honestior status.

Why the sins of great men, of eminent place, are the greatest sins.

Regis ad exemplum totus componitur orbis;

Mat. 5. 15.

And as the proverbe is, like Priest like People; but also because in them is required the more eminent vertue; we that are the Preachers should be *the light of the world*;

Mat. 6. 23.

and the great men should be the *defenders* of the distressed, and the *helpers* of the needy: and therefore, *Si lumen quod in te est tenebræ sunt, ipsæ tenebræ quantæ erunt?* If thou, which shouldest be a patterne of all vertue, committest sin; how great is thy sin? And if they, which should be *Patrons* of the poore Preachers, become *robbers* of the Church; and they, which should be *Relievers* of the needy, become *oppressours* of their neighbours, how intolerable is that cruelty? Surely though these things should be but *small* sins in *others*, yet in *us* they are *horrible* transgressions;

Chrys. hom. 24. in 6. 7. Matth.

Quia impossibile omnino nobis est ad ignorantiæ præsidium aliquando confugere; Because it is impossible for us to find any excuse for our selves.

And therefore, though Gentlemen and Courtiers, Citizens and worldlings should lead their lives in *lewdnes*, and turn *the graces of God into wantonnes*, and think it no great sin, but either the *infirmities* of their youth, or but the *custome* of their times; yet in us that are the *Preachers* of Gods Word, or in those that are the *Governours* of the people, the *least* sinne, or miscariage of our selves, which perhaps, *alijs ignoscitur, nobis imputatur*; is but a *veniall* sin in others, and shall be pardoned, will be found a *hainous* sin in us, for which we shall be surely punished; for so S. *Bernard* saith, *Inter seculares nugæ, nugæ sunt, in ore sacerdotis sunt blasphemiæ*; trifles are but trifles among secular men, but in the mouth of the Priests, trifles prove to be blasphemies: and therefore the wise man saith, that *the meane and the simple man shall obtaine mercy*, when *the wise and the mighty men shall be mightily punished.*

Bern. l. 2. de consid. ad Eugen.

Wis. 6. 6.

CHAP. VI.

How every sin, and the least sin of every one, bringeth death.

YOu have heard the *diversity* of sinners and the *inequality* of sins: and therefore I might now proceed unto the second part, which is *the reward of sinne*, but that I may not forget to *observe* that the Apostle saith, *indefinitely*, without respect to one sin more than another, *the reward of sin is death*, to teach us these three speciall lessons:

Three things to be observed.

1. *That every one sinne brings death.*
2. *That the sinne of every one brings death.*
3. *That the least sin of any one brings death.*

} For

1 That any one sin is sufficient to bring death unto the sinner.
1 Sam 17. 49.
2 Sam 20. 9.
Sueton in vit. Cæsar.

First, he saith, *the reward of sin is death*, not of *sins*, because one sin is enough, if there were no more; for as one leake in a ship, is sufficient to sink it, and one veines bleeding is enough to let out all the vitall spirits, and one wound may kill *Goliah*, and *Amasa*, as well as 23 did kill *Cæsar*: So one proud disdainfull thought may cast *Lucifer* out of heaven, one apple may cast *Adam* out of paradise, and one sin may bring death, upon any one of the sons of *Adam*.

Gen. 3. 24.

And therefore, seeing the *purity* of God can abide *no sin*, and his *justice* will so severely punish *every sin*, we should not give way to *any sin*; for though we keep

the

the royall Law, yet if we faile but in any one point, we are guilty of all; (not that he which committeth any one ſin, committeth all ſins; but that he is as guilty of death, by that one ſin, as if he had committed all ſins;) and God can as eaſily ſpie out *one* ſin in man, though he had no more, as well as he could ſpie out that *one* man amongſt his guests, *which had not on his wedding garment.* Iames 2.10. Mat.22.12.

Beſides, we doe many times ſee *many* vertues reſident in one heart, like many jewels contained in one caſcet; and yet all of them *tainted* and ſpoiled with *one* vice; as ſometimes an excellent *wit*, accompanied with *honeſt* and faire conditions, and attended on both with *comelineſſe* and beauty; and yet being led away with *ill company*, we ſee all his good parts overwhelmed with a deluge of *drunkenneſſe*; and ſometimes the brave *courage* and reſolution of ſome valiant heroicke, that is ready, to ſhed his *blood* and hazard his *life*, and to attempt all other *things* that may tend to the *honour* of his Prince and the *ſervice* of his countrey, is yet inraged and ſet on fire with the fury of his owne *luſt*; and ſo all his *good* qualities are *burnt* up and conſumed with this unbridled fire; and thus, as *one* dead *flie* ſerves to infect a *whole* pot of ſweet ointment, ſo *one vice* is ſufficient to foyle and caſt downe *many* excellent vertues; and therefore we ſhould pray to God for *grace* to abſtaine from *all* ſin, from *every* ſin, and as the Prophet ſaith, *to have reſpect unto all the commandements of God.* Many vertues ſpoyled with one vice. Pſal.119.

Secondly, as *One* ſin, ſo the ſin of *any one* brings death; for *curſed is every one* (whoſoever he be) *that continueth not in all things, that are written in the Booke of the Law, for to doe them*, ſaith the Lord; and *the ſoule which ſinneth, that ſoule ſhall die*, ſaith the Prophet; *and Coniah if he offend*, though he were as the *Signet* on Gods right hand, yet will God *cut him off*, ſaith the Prophet *Ieremie*. 2 That the ſin of any one man bee he great or ſmall brings death. Gal 3.10. Ezech 18 20. Ier.22,24.

But what? have not Kings and Princes, Lords and Ladies, great men, Knights, and rich men; have not they any *priviledge* to have their pleaſures, nor any *prerogative* to commit any ſin? muſt they have no more *liberty*, then the pooreſt peaſant? Yes, that they have; for when the meane men cannot offend, but preſently they ſhall be *reproved*, and it may be *puniſhed*; whereby many times they are brought to repentance, and are themſelves cleanſed, and have their ſins *pardoned*; the great men, becauſe many of us *dare* not reprove them for feare to offend them, and ſo to be offended by them, may goe on in their ſins without *controulement*; they may doe it without feare of reproofe, though with the more danger of Gods vengeance; for though it be true of a poore fearefull Preacher, *dat veniam corvis, vexat cenſura columbas*; that hee dares not reproove theſe mighty men; yet with God there is no *reſpect* of perſons; but as the Poet ſaith, The dangerous eſtate of Great men.

——*Veniam læſo numine nullus habet*; hee ſpareth none that offendeth; If *Moſes* the *Prince* of Gods people doth ſin, *he ſhall not enter into the land of Canaan*; If *Aaron* the *Prieſt* doth offend, the wrath of God will be ſoone incenſed; If the man of God, which was a *Prophet*, doth offend, and tranſgreſſe the commandements of God; he ſhall be ſlaine by the Lyon; and if *David*, that was both *Prince* and *Prophet*, ſin; he ſhall not goe unpuniſhed; and if *Nebuchadnezzar*, which was the great *Monarch*, doth exalt himſelfe in pride againſt God; he ſhall graze with the beaſts of the field, untill he confeſſe, that *the moſt high God ruleth over all the Kingdomes of the Earth.* Num 20.12. Exod.32.21. 2 Reg 13.14. Dan.4.35.

Be wiſe now therefore, *O ye Kings*, be learned all ye *Nobles*, and *all yee Iudges of the Earth*; and as you keepe us in feare to offend you, ſo let us keepe you in feare to offend your God; or elſe you may heare that dreadfull ſentence, *I lictor liga manus*, Goe executioner, bind *thoſe Kings in fetters, and thoſe Nobles with links of yron*, and then caſt them into utter darkeneſſe, where ſhall be *weeping and gnaſhing of teeth*; for your *greatneſſe* ſhall be turned into *nothing.* Pſal.2.10. Pſal.149.8.

Thirdly, wee muſt note, that, as any *one ſinne*, and the ſin of *any one*; ſo the *leaſt* ſin, as well as the greateſt ſin, of any one brings death; for, not onely thoſe *ſeaven* ſins, which the *Romaniſts* call the ſeaven *deadly ſinnes*, 3 That the leaſt ſin brings death.

and which they briefly comprehend in the word *Saligia*; according to that verse;

Vt mortem vites, semper Saligia vites,

The seven deadly sins,

Where, S a l i g i a signifieth
1. *Superbiam*, Pride.
2. *Avaritiam*, Covetousnesse.
3. *Luxuriam*, Luxurie.
4. *Invidiam*, Envie.
5. *Gulam*, Gluttony,
6. *Iram*, Wrath.
7. *Acidiam*, Sloth.

Nor yet those *foure* great sins, which the Scripture calleth *crying sinnes*, expressed in that distiche, which I have formerly set downe in another place.

Gen.4.10. c.19.13 Exod.22.23. Iam 5.4.

Clamitat ad Cœlum vox sanguinis & Sodomorum,
Vox oppressorum, merces retenta laborum;

The foure crying sins.

1. Murder.
2. Sodomie.
3. Oppression of Widdowes and Orphans.
4. Detaining of the Labourers wages.

Idolatry how great a sin.

Nor yet that great Master-sin, *Idolatry*, which doth quite *separate* us from God, and doth for ever *unite* us unto the Divell, without great and unfained *repentance*, doth bring *death* unto us: but *every* sin, and *any* sin whatsoever, brings death unto the sinner; For *the reward of sinne*, be it little, or be it great, *is death*; for as the small egge of a Cockatrice, will prove in time to be a devouring Serpent, and as the the *little theeves*, if they once get in at the windowes, will soone, like *Sinon*, set open the doores, for the greater Theeves to enter in, and to despoile us of all our goods; so these *little sinnes*, that at the first wee deeme *veniall*, will grow by custome to be very *great*, and will in time make way for the greatest of all; and therefore the sonne of *Syrach*, saith, we should flie from sin, *tanquam a facie colubri*, as from the face of a Serpent; because a Serpent*hath a head, a tayle and a body, *& capite immisso totus statim illabitur*, and if she get in her *head* into any place, the *whole body* is so lubrique, that it will soone and easily slide after; therefore we must shun the first *appearings* of sin, and the first lustfull *motions* of our flesh; or if we yeeld to the first *heads* of sin, and feare not the *face* or first sight of this Serpent, the whole *body* of sin will quickly follow after, and these *small* sins, like a short *needle* will make way for the longest *thred* to follow after it.

Et idolatria duplex est
1 *Aperta*,
2 *Occulta*,
& hoc modo, sine idolo fiat idololatria, inquit Tertullianus. Sic mundani sunt idololatræ, adorantes diabolũ, qui est Deus huius mundi. 1 Cor. 4.4

Eccles. 21.2.

* As I said before

No sin little.

But Saint *Hierome* saith, *Nescio an possumus, leve aliquod peccatum dicere, quod in Dei contemptum admittitur*; He knoweth no reason, why any sin should be thought to be *small*, when as they are *all*, and every *one* of them all is commited against the eternall Majesty of the incomprehensible God: And yet Satan at the first will perswade us, that we need not make such great account of such *small sinnes*, such veniall sins, *quibus nunquam debetur pœna eternæ damnationis*, to which eternall damnation can never be due, (as *Richardus* saith;) but when we have *usually* practised them, and throughout our whole course of life continued in them; then will he at last open our eyes, to let us see our selves where we are; even in the midst of *Samaria*, and in the hands of all our greatest enemies; and then (as *Cyrus* promised those that would warre with him against the *Medes*, to make every Footman an Horseman; every Souldier, a Captaine; and every Captaine, a Colonell;) so Satan will make every veniall sin mortall; and each mortall sin irremissible: *O quantum mutatus ab illo Hectore!*

Richardus de differen: mortalis & ven. peccati.

How subtilely Sathan deales with men, to make them sin, and then to bring them to despaire.

Qui color albus erat, nunc est contrarius albo. Ovidius.

O how is he, and how are our sins now changed? he that was an *Angell of light*, to perswade us unto sin, is now become a *Divell of darkenesse*, to bring us to despaire for sin; and those sins, which seemed to be but Mole-hills, do now shew themselves to bee bigger then Mountaines; And no marvell; *Nam sicut ebrius, quando multum vini ingurgitat, &c.* For as he that filleth himselfe with Wine, doth for the *present* feele no hurt; yea, though he sustained many losses; but within a while hee shall *cleerely* perceive how *greatly* hee was thereby indammaged;

indammaged; even ſo, *peccatum donec conſummatur, obtenebrat mentem, &c.* Sin while it is in action, and before it is *conſummate*, doth ſo obtenebrate and darken the mind of man, and as a thick cloud over-ſhadow it, that it cannot perceive the uglineſſe of ſin; but when the ſinne is once *finiſhed*, and thoſe myſtie clouds of ſtupidity, which Satan ſets before our eyes, be vaniſhed, *tum conſcientia inſurgit*, then doth the conſcience awake and ariſe, and worſe than any accuſer, lay to our charge the *fouleneſſe* of our ſinnes, and ſo, vexe our ſoules, with the feare of the *greatneſſe* of the puniſhment, as we may ſee in the lives of *Oedipus*, that inceſtuous King of *Thebes*, and of *Tiberius*, *Nero*, and others; whereof you may find more, in my Treatiſe of *The Delights of the Saints*.

How ſin blindeth us at the firſt, that we cannot perceive its uglineſſe.

Sophocl. Suet. in vit. eorum.

And therefore S. *Auguſtine* doth moſt wiſely adviſe us, *Non deſpicere peccata noſtra, quia parva; ſed timere, quia plura*; Not to be fearleſſe of our ſins, becauſe they are *ſmall*, but rather, to be the more afraid of them, becauſe they are *many*; and ſpecially, ſeeing that the *ſmalleſt* beaſts are as full of deadly poyſon, and the *leaſt* creatures are as able to deſtroy us, as the greateſt; for, *nunquid minutiſſima ſunt grana arenæ?* Are not the ſands of the ſea very ſmall? and yet if you take too many of them into your ſhip, they are able to ſink her; *Et quam minutæ guttæ pluviæ?* And how ſmall are the drops of raine? and yet you ſee, *flumina implent & domos dejiciunt*, what floods they make, and what mighty holds they have overthrowne; *They have deſtroyed the whole world:* Even ſo, the *leaſt* ſinnes do make us as liable unto death, as the *greateſt*; for you ſee, *Adams* eating of an *Apple*, doth as well caſt him out of Paradiſe, as *Lucifers* uſurping the *dignity* of God, and the deniall to ſubmit himſelfe to Chriſt, did caſt him out of Heaven; and *Uzza's touching* of the Arke brings death upon him, as well as *Iudas* his *betraying* of Chriſt cauſeth him to hang himſelfe: And therefore, *timenda eſt ruina multitudinis, etſi non magnitudinis*, we ſhould as well take heed to be deſtroyed by the *ſmalleſt*, as by the *greateſt* things; *Nam quid intereſt, ad naufragium, &c.* For what skils it, whether the ſhip ſuffers ſhipwrack, from *one* huge billow that over-whelmes her, or by *many* ſmall leaks, that in time do ſink her? So, what difference is it, with *Dives* to be ſent to hell, for his *daily* deniall of his crummes of bread unto poore *Lazarus*, or, with *Ahab*, for *once* taking away of *Naboths* vineyard? Or what skilleth it, to be ſent to hell with our continuall *ſwaggerers*, for our daily ſwearing, and looſe-living, or with the blood-like *Cain* and his brood, that do, though but ſeldome, commit immane and fearfull murders? ſurely none but this; that they do walk diverſe wayes, but do meet in the end at the ſame place: And therefore the very Heathen man could ſay, *Quæ parva videntur eſſe delicta*, &c. Thoſe ſins, which ſeem to be ſo ſmall, as that they can ſcarcely be perceived to be ſins, by many men, ought with all care and diligence to be avoided; or otherwiſe we ſhall find our Saviours words to be true, that, for every *moment* of time that we have ſpent in vaine, and *for every idle word that we have ſpoken*, to no purpoſe, *we ſhall render an account at the laſt day*; For, *the reward of ſin* (be it never ſo *little*) *is Death*.

That we ſhould carefully take heed, not to commit the leaſt ſin.

Aug. de decem. chordis.

Flumina magna vides parvis de fontibus orta, Plurima collectis multiplicantur aquis. Ovid.

2 Sam 6.7. Mat.27.5.

Aug. de vera relig. & in Ep. 138.

Luke 16.21.

1 King.21.16.

Cicero l.1.offic.

Mat.12.39.

And this ſhould teach us to do, as the Prophet *Ezekiel* adviſeth us, *to caſt away from us all our tranſgreſſions whereby we have tranſgreſſed*; and not to allow our ſelves to commit the *leaſt*, though our *beſt* beloved ſin; for *if thy hand or thy foot offend thee, cut them off and caſt them from thee; becauſe it is better for thee to enter into life halt or maimed, than having two hands or two feet, to be caſt into everlaſting fire*; and S. *Paul* ſaith, that *having theſe promiſes*, that is, of Gods bleſſings and preſence both here and hereafter, *we ſhould cleanſe our ſelves from all filthineſſe both of fleſh and ſpirit, and perfect holineſſe in the feare of God*; and the Authour of the Epiſtle unto the Hebrewes, ſaith, that *ſeeing we are compaſſed with ſo great a cloud of witneſſes, we ſhould lay aſide every waight, and the ſinne which doth ſo eaſily beſet us*.

Ezek.18.31.

An exhortation to ſhun the leaſt ſins. Mat.18.8,9.

2 Cor 7.1.

Heb.12.1.

And the reaſon hereof is eſpecially twofold.

1. In reſpect of God.
2. In reſpect of us men.

} For

The reaſon of the former exhortation twofold.

1. *God*

1 In respect of God. Hab.1.13.

1. *God is of pure eyes, and cannot indure to looke on any iniquity*, but hateth every one that worketh *vanity*, as the Prophet *David* speaketh; and therefore, seeing God hateth *every* sinne, he that desires to live in Gods *favour*, must of necessitie bridle himselfe from loving *any* sin.

2 In respect of himselfe, for three reasons. 1 Reason. 1 Ioh 3 4. Iam.2.10.

2. A Christian man must forsake all and every sin in regard of himselfe.

1. Because *every sin is a transgression of the Law, and he that shall keepe the whole law, and yet offend but in one point, he is guilty of all*; for seeing the precepts of Gods Law are intwined together, like the indissoluble links of a well made *chaine*, howsoever we break not *every* link of this chaine, by this or that particular sin; yet we may be truly said to breake the *chaine*, when we breake any *one* link of it; and therefore, though a man sinneth not *particularly* against *every one* of Gods commandements; yet if he allowes himselfe the breaking of *any one* precept, he is as guilty of *punishment*, though not of as *great* a punishment, as if he were convinced of the breach of *all* Gods commandements, because he offendeth against the *authority* of the Law-giver, and he spurneth against the *integrity* of the whole law.

2 Reason. 2 Pet. 2. 1 Ioh 3.8. Gal 5 19. 2 Cor.7.1.

2. Because *every* sin, be it *little*, or be it *great*, is but the *vomit* of a dog; the *worke of the devell*, the *fruit of the flesh*, and but very *filthinesse* it selfe, as the Apostle termeth it: and therefore *every* sin ought to be *hated* and abhorred of every Christian man.

3 Reason. Rom.1.18.

3. Because *every* sin bringeth on us the *wrath* of God, as the Apostle sheweth, which is *revealed from heaven against all ungodlinesse and unrighteousnesse of men*: and he that will not forsake his sin, is continually subject to Gods vengeance in this world, because *God will wound the hairie scalpe of such a one as goeth on still in his wickednesse*, and he shall be surely excluded out of all happinesse, because *they that do such things shall not inherit the kingdome of God*; and that which is worst of all, he maketh himselfe liable both to the *corporall* and the *spirituall*, to the *temporall* and to the *eternall* death, because *the reward of sin is death*.

Psal 68.21. Gal.5.21.

And thus you see, how *our fathers have eaten sowre grapes, and the childrens teeth are set on edge*, the canker of *their* sin and iniquity hath fretted into all their *posterity*, and the contagious corruption of the *root* hath derived it selfe into the *branches*, and hath so disabled us both in body and soule, that now the *whole* man lieth sick of sin, and is filled with the fulnesse of sin, and with sins of all kind; as sins *originall* and sins *actuall*, sins against God, and sins against our *neighbour*, sins of *omission* and sins of *commission*, sins of *ignorance* and sins of *knowledge*, sins of *impotency* and sins of *malice*, sins *secret*, and sins *publicke*, and many more sins, that like so many ulcers and impostumes, are alwaies running and reaking upon us, so that from *the sole of the foot to the crowne of the head, there is nothing whole therein*, there is nothing *but sores, and swellings full of corruptions*; and our best actions are but *instar panni menstruati*, as filthy rags in the sight of God; and this is to be said of *every* mothers child, because we are all gone astray, *and there is none that doth good, no not one.*

How we are overspread with all kind of sinnes.

Esa.1.6. Esa.64.6. Rom 3.10,11.

CHAP. VII.

Of the true causes of sinne.

I Should now proceed to the *wages* of sin, but that, for the *justifying* of God, and to *lay* the burthen, where it is of *right* to be imposed, I think it very requisite to say some thing of the true *causes* of sin; for seeing sin is such a *poysonous* weed, such a *pernicious* thing, and such a *deadly* scorpion, how comes it to passe that any one would, for any thing, commit sin?

To this some have answered, though most *wickedly*, that they could not otherwise choose; because they were driven thereunto by their *destinies*; and what *God* would have done, they could not withstand; so *Florinus* and *Manichæus*, and

and many others did most *sinnefully* make God to be the *author* of their sins; and *Adam* himselfe did little lesse, when he was so bold as to say to God, *the woman which thou gavest unto me, did give me thereof; and I did eat*; and it seemes by Saint *Iames*, there were others in his time of the same opinion; neither doth wicked man want *presumption*, to make arguments to confirme the same; for

Gen. 3. 12.

Ob. 1. They say, God is the author of *all* things; therefore of *sin*.

Sol. I answer, sin is no *reall* thing, no *created* substance, but a *corrupted* quality, and an inseparable *accident* adhering to us, and most wickedly flowing from our perverse wil; because that in every *action* or *motion*, we must consider both the *action* or *motion*, and the *pravitie* of the action or motion: that is from God; this from us.

Ob. 2. They say, he is the *cause* of the *cause* of sin, as of the *divell*, of our *wills*, of our *affections*, and all outward *objects* whatsoever; therefore of sin.

Sol. I answer *quod non sequitur*; for if I build a house *well*, and strong; and the inhabitant suffer it to *decay* and fall, and by the fall thereof to *kill* his owner; am I the *cause* of the *death* of the man, because I builded the house? nothing lesse; besides, God made the divels and our wills, and all outward objects good; therefore, as they be our *instigators* to sin, they cannot be said to be caused of the Lord.

Ob. 3. They say, that, *qui non vetat peccare, cum possit, jubet*, he that is able to *prevent* sin, and will not, is the *cause* of sin; but God is well able to hinder all sins, yet he withholdeth his *grace* and suffereth us to sin; therefore he is the *cause* of our sins.

Of this point, that God is not the author of sin, See more in the delights of the Saints, Part 3.

Sol. I answer, he that can prevent sin, and is *bound* to prevent it; if he doth not prevent it, doth sin; but God is bound by no *law* to prevent our sins, he is *indebted* to no man to bestow his grace upon him; therefore the *not doing* of these things, can no waies prove him to be the *cause* of any sin.

But there are arguments inough to prove it *impossible* that he should any waies be the author of any sin; for

That God cannot be the author of sin.

1. He that cannot be *tempted* with evill, that takes no *pleasure* in sin, cannot be the *cause* or the author of any evill; but S. *Iames* tells us, *God cannot be tempted with evill*, and the Prophet *David* saith, *he taketh no pleasure in wickednesse*; therefore he cannot be the *author* of evill.

1 Arg. Iames 1. 14. Psal. 5. 4.

2. He that is the author of *all good*, and the fountaine of *all grace*, cannot be the author of *sinne*: but God is the author of all good; for *every good and perfect gift is from above and commeth downe from the Father of lights*, saith the Apostle; and he is the fountaine of all grace saith the Prophet; therefore he cannot be the author of sin.

2 Arg. Iames 1. 17.

And so you see that God can no waies be the author and cause of sin; but for the sin of our first parents, we find that

A fourefold cause of the sin of our first parents.

1. The *divell* was the *prime* cause thereof, when he tempted *Eve* to eat of the forbidden fruit.

2. The *object* of the womans sight, when she saw the fruit was faire and pleasant.

3. The womans *inticement* to deceive *Adam*, when she offered the same to him, after her selfe had eaten.

1 Tim. 2. 14.

4. The *will* of man, which did *yeeld* to be *corrupted* by his wife, and so to *breake* the commandement of his God; for God gave *Adam* such a will as was neither *immutably* setled to do good, nor yet infected with any *inclination* to do evill, but so *perfectly* free, and so *absolutely* powerfull to doe either good or evill, that it was now in his owne hands, whether he would *stand* or *fall*, *resist* the temptation or *commit* the transgression.

And as then, so ever since, these are the causes of our sins; for

The causes of our sins. 1 The divell. 1 Pet. 5. 8.

1. The *divell* doth still practice our destruction, and *goeth about like a roaring Lyon seeking whom he may devoure*; and therfore it behoves us to be very *watchfull*, and to *pray* to God for helpe continually, seeing *we are to wrastle not against flesh*

Ephes. 6.12.

flesh and blood but against principalities and powers and spirituall wickednesses, in high places.

2 Outward objects. Gen. 34. 2 Sam 11.

2. Outward *objects* are most frequent allurements to *intice* us unto sin; for if *Dina* had never beene seene by *Shechem*, he had never deflowred her; if *David* had not beheld the beautie of *Bathsheba* hee had beene free from those two fearefull sins of *adultery* and *murder*; these *outward* objects doe most forcibly worke upon the most *inward* faculties of our soules; and therefore we should take heed of seeing *stage-playes*, and beholding the *beauties* of harlots, and hearing of *leaud* and lascivious songs; lest by these *windowes* of our sences, sin may have *entrance* to destroy our soules.

3 Bad counsells & evill examples.

3. Bad *counsels*, and evill *examples* are the greatest *hinderances* unto godlinesse, and the strongest *furtherances* unto all wickednesse; *vivitur exemplis*, for we see how prone we are to be led by *examples*, and how our eares are apter to listen unto the charming *Syrenes*, and *flatterers*, that worke our destruction, then to the divine exhortations of those *preachers* and good Christians that doe continually labour for our conversion.

4 Our corrupted wills and affections.

Gen. 6.5.

4. Our corrupted *will*, now *naturally* inclined to evill, doth carrie us headlong unto all evill; *nam si stare non potuit jam integra*; for if it did so *readily* yeeld to sin when it had such a *possibility* to stand, then what shall we thinke of it now when *all the imaginations of our hearts are evill continually?*

And as *Hypocrates* saith, that *ægritudines aliæ in alias egrediuntur*, an old feste red disease doth beget and breed many other diseases; so these causes, common to us with our Father *Adam*, have begot many other causes of sins unto all the sons of *Adam*; as specially

5 Our naturall concupiscence.

James 1.14.

1. The *corruption* of our *nature*, which filleth us with all evill, *lust* and concupiscence whereof the Apostle saith, *every man is tempted when he is drawne away by his owne concupiscence, and is inticed: then lust, when it hath conceived bringeth forth sin.*

6 Ignorance of the truth,

Acts 3.17.

1 Tim. 1.13.

2. *Ignorance* of what is *truth*, of what is *good*; for though the *will* should desire that which is good, yet our *reason* being wounded, and our *understanding* blinded, it makes us many times to preferre *bonum apparens*, the *seeming* good, before that which is *truly* good, so the Iewes through *ignorance* crucified Christ, and so Saint *Paul* persecuted the Church of Christ; and therefore *ignorance* is so farre from being the *mother* of *devotion* that we are sure to find it the *producer* and the nurcer of many *transgressions*.

7 Weakneſſe of faith. Gen. 26.7. Gen. 17.10. Mat. 26.

3. *Imbecillity* of faith and *frailty* of our flesh doe cause many *good* men to fall into many *evills*; for this made *Abraham* to *equivocate* for feare of death; this made *Isaac* to *lie* to preserve his *life*; this made *Iacob* to *dissemble* to get the *blessing*; this made S. *Peter* to denie his Master to save his credit, and this makes many men to use *unlawfull* waies to maintaine themselves, because they beleeve not, that God will *sufficiently* blesse their lawfull courses.

8 Custome of sinning.

4. *Custome* of sinning is like a *cart-rope* to draw on sin; for this makes them so *insensible* therein, that they know not themselves to be sinners.

9 Sin the cause of sin.

5. One *sin* is the cause of many others;

1 Reason.

1. Because that by sin we do loose the *grace* of God which is, the *preserver* of all men.

2 Reason. Rom. 1.23.

2 Thess. 2.11.

2. Because God, for sin doth oftentimes most justly give us *over*, and give us *leave* to fall into other sins, as Saint *Paul* speaketh of the Gentiles, and of them that should have *strong delusions to beleeve lies, because they would not receive the truth.*

3 Reason. Gen. [illegible] 1. Mat. 26.7 ,74.

3. Because one sin doth *facilitate* and drive on a man to another, as *Lot* being *once* made drunke, did easily fall into his drunkennesse *againe*; and S. *Peter*, having *once* denied his Master, never left till he forswore him *thrice*; and he that doth *maligne* his neighbour, will not be afraid to *traduce* him; so readily doth sin teach the way to sin.

4. Because we doe oftentimes commit *one* sin for the love of *another* sin; as *David*

David killed *Uriah* that he might have *Bathſheba*; *Iudas* became a traitor for the love of a little *lucre*; and many doe commit fearefull *murthers* that they may get the murdereds *wealth*. 2 Sam. 11.15. Mat. 26.15.

5. Becauſe *ſin*, like a noble prince, like your antient Gentrie, doth draw a great *traine* of ſins after it; as *covetouſneſſe* hath alwaies *deceit*, *lying*, *ſwearing*, *bribes*, *uſury*, *extortion* and the like, to attend it; and he that is a *drunkard* will for the moſt part, *quarrell*, *ſweare*, and abuſe both God and man. ‹ Reaſon. How ſinne commeth with his traine after him.

So you ſee the *true cauſes* of our ſins, and moſt of them from our *ſelves*; and therefore let us not *unjuſtly* lay the blame upon our *juſt* God, nor ſay we are, *infaustò ſydere nati*, borne under unluckie plannets; as if the heavens did involve us into our ſins; but rather in conſcience of our owne guiltineſſe, let us with holy *Iob abhorre our ſelves in duſt and aſhes*: and if we will ſhunne the *effect* let us hate the *cauſe*, forſake the *divell*, bridle our *luſt*, beware of evill *objects*, deteſt all evill *counſels*, and flie from evill *company*, as from a ſerpent; and then let us pray to God for *grace* that our *wills* may be rectified, our *underſtandings* inlightned, and all the *faculties* of our ſoules ſanctified, and ſo we ſhall the better abſtaine from ſin. Iob 42.6.

And thus much ſhall ſuffice to be ſpoken for the *firſt* part of theſe words, which is the *worke* done, that is, *ſinne*.

The ſecond part.

Part. 2.

The payment for Sinne, that is, *Death*: *For the reward of Sinne is death.*

Of the payment rendered for ſin, that is death.

CHAP. I.

Of the deceit of Sinne.

YOu ſaw the *Worke*, you ſee the *Wages*; and thereby you may ſee the *deceit* of ſin. Of the great deceit of ſin, in promiſing much, and performing the clean contrary.

——Fronte polita
Aſtutum vapido ſervat ſub pectore vultum.

For, it will appeare at firſt with a *Syrens* face, moſt *delightfull*, but it will prove at laſt to have a *Serpents* ſting, and to be *moſt wofull*: and you may eaſily find almoſt infinite inſtances of this truth; for *Eve ſaw the tree was good for meate, and pleaſant to the eye, and a tree to bee deſired to make one wiſe*: therefore ſhee *tooke and did eate, and gave unto her Husband*; But then (ſaith *Moſes*) *their eyes were opened, and they knew that they were naked*; that is, naked in body, naked in ſoule, naked of all grace, and naked of all goodneſſe: and therefore you ſee, the Serpents promiſe to make them *like Gods*, made them *like divells*, and that the deſire of delight and oſtentation did worke their griefe and confuſion; So the *ſonnes of God*, that is, not the Angels as *Clemens Alexandrinus*, *Iuſtin Martyr*, *Sulpitius*, *Lactantius* and others thought; but the godly ſons of *Seth*, as Saint *Auguſtine* and others doe moſt truely collect, *did ſee the daughters of men*, that is, of the poſterity of *Caine*, *that they were faire*; and therefore they tooke them wives *of all that they liked*; and what could they have more then to have their own *deſires*? but what ſaith the Text? when they thought themſelves moſt happy, then did they feele the greateſt miſery; for *ſuddenly the flood came and* Gen. 3.6,7. *Cle. Al. l. 3. Strom. Iuſtin Martyr apo. pro Chriſtiania. Sulp. l. hiſt.* Gen. 6. Mat. 24 9. *tooke*

1 Sam.15.9. *tooke them all away*; So *Saul* thought to make advantage by ſaving *Agag*, and the fatteſt of the Cattle, but therby he loſt his *Kingdome* from his Off-ſpring; So 1 King.12.28. *Ieroboam* thought to eſtabliſh his Throne by his *Idolatry*, but it proved to roote out all his *Poſterity*; and ſo (as the Scripture ſheweth) we find the ſame truth in all Pro.7.27.&c 9.18 other particular ſins; for though the Harlots *words* be ſweet, her *countenance* faire, and her *bed* perfumed; yet *her houſe* (ſaith *Salomon*) *is the way to the grave, her chamber is the doore of death, and her gueſts are in the depth of Hell*; and the very Heathen man could ſay:

Plautus Truc. *Meritrix meum herum miſerum, ſua blanditia intulit in pauperiem, ſpoliavit bonis, luce, honore atque amicis*;

This Harlot with her cogging flattery hath impoveriſhed and undone my poore miſerable Maſter; ſhe hath ſpoyled and deprived him of all his goods, honour, friends, and all; So, though *ſtollen waters be ſweet, and the bread of deceit is* Pro.20.17. *pleaſant unto a man*, yet afterwards *his mouth ſhall be filled with gravell*; and though the Wine ſeeme *Coſ* to the drunkard; that is, to have *colorem, odorem & ſaporem*; an excellent *colour* in the glaſſe, a pleaſant *ſmell* in the noſtrels, and a ſweet *taſte* Pro.23.32. in the mouth; yet in the end, *it will bite like a Serpent, it will hurt like a Cockatrice*, and it will *Circe-like* transforme Men to Swines, and make them, with *Vlyſſes* Virgil. fellowes and followers to become worſe then the very beaſts: When (as the Poet ſaith) *Et pudor & probitas, & metus omnis abeſt*; We ſhall find in them, neither *feare* of God, nor *ſhame* of face, nor ſcarce any quality or propertie of man, beſides humane ſhape; for, (as *Propertius* ſaith:)

Propertius l.2. eleg.xiii. *Vino forma perit, vino corrumpitur ætas,*
Vino ſæpe ſuum neſcit amica virum.
By Wine the beauty failes, by Wine man waxeth old;
By Wine the wedded wife, with ſtrangers will be bold.

Vt Venus enervat vires ſic copia Bacchi & tentat greſſu debilitatq; pedes. Feſtus Anieno de ven: & vino. Eccleſ.11.9. And to be briefe, though young men and Gallants doe *rejoyce in their youth, and walke in the waies of their hearts, and in the ſight of their eyes*, that is, injoy what pleaſure ſoever they will, what their *eye* ſeeth, or what their *heart* deſireth; yet in the end, *God will bring them to judgement* for all thoſe things, and then ſhall *their bread in their bellies be turned into the gall of Serpents.*

2 Sam.20.9,10. And ſo every ſin is like it ſelfe, like Duke *Ioab*, whoſe *words* were ſmoother then oyle, when he ſaid unto *Amaſa*, *Eſt ne pax mi frater*, Is it peace brother? and yet, while the *tongue* called him brother, like a friend, his *ſword* ſtab'd him to death, like an enemie; So ſin, as it were a cunning Apothecary, that writes on the out-ſide of his boxe, *Pharmaca*, medicines, when as within there is nothing but *Venena*, poyſons; *Proponit quod delectabile, ſupponit quod exitiale, ungit, pungit*; Revel.8.13. It promiſeth wealth, but it bringeth woes; *Woe, woe, woe, to the Inhabitants of the Earth*; that is, *Væ propter culpam, væ propter tribulationem mundanam, & væ propter pœnam æternam*; Woe for our *offences*, woe for our *miſeries*, woe for our eternall *puniſhment*; and it annointeth us with oyle; but it ſtingeth us to death: Cyprian l.1.ep 8. And ſo indeed it is like the divell, a lyer, and the father of lies; *Quia peccatum mentitur ut fallat, vitam pollicetur ut perimat*; Becauſe every ſin lies, that it may deceive us, and propoſeth pleaſure, that it may bring us into paine. And therefore

Venerab.Beda l. exhort. 4.& 5. Sin like a witch. Venerable *Bede* compareth ſin unto a Witch, which transformeth every man unto a Monſter; as *Luſt* maketh a man like a *Syren* or an *Horſe*, to yeane after his neighbours wife; *Sloth*, makes him like an *Aſſe* or an *Oſtridge*; *Cruelty* like a *Wolfe* or *Hyena*; *Covetouſneſſe* like the ravening *Harpies*; and ſo every other ſin makes the poore ſinner to become,

Monſtrum, horrendum, ingens, cui lumen ademptum;

The moſt ougly miſ-ſhapen Monſter upon the face of the earth: Why then ſhould we not hate this ſin, which ſpeaketh *friendly* unto us, and promiſeth great *felicity*, but in the end brings us to the extreameſt miſery? *Quia via peccati ingredientes* Bern.in ſentent: *contaminat, progredientes obſtinat, egredientes exterminat*; Becauſe (as S. *Bernard* ſaith) ſin in the firſt entrance *defileth*, in the progreſſe *hardneth*, and in its going out, *deſtroyeth* every ſinner; and (as *Salomon* ſaith of the Harlot,) *her waies leade unto death,*

death, and her footſteps take hold of Hell; ſo the ſame is moſt true of ſin: and therefore if any man ſhould be asked, what he doth in ſin, he might juſtly anſwer, as an *old Courtier did*, and that moſt truly, when he was demanded, what he did in Court, *I do nothing but undoe my ſelfe*; For *the reward of ſin is death.*

Every ſin payeth the ſame wages, though it promiſeth ſeverall pleaſures.

And here likewiſe you may obſerve, that although every ſin doth not promiſe the *ſame thing*; (for ſome ſins promiſe *pleaſure*, ſome *profit*, ſome *honour*, and ſome one thing, and ſome another) yet every ſin brings us to the *ſame end*, and in the end payeth us with the *ſame reward*; for *the reward of ſin*, of any ſin, *is death.*

Thriverus Apoth. 19.

But becauſe, as many doe make *none* account of moſt *deadly* diſeaſes, by reaſon that they are ignorant of the dangerous *effects* of the ſame; *Ita multi evidenter peccant, quia turpitudinem & conſequentiam peccati perſpectam non habent*; So many men feare not to ſin, but doe as *ſmoothly* drinke up the ſame as pleaſant Wine; becauſe they do not underſtand the *filthineſſe* and the wretched effects of ſin; and becauſe, as if a man might with his outward eyes, behold the *beauty* of vertue and goodneſſe *mirabilem amorem excitaret ſui*; It would wonderfully inflame their hearts with the love thereof; So if we did behold the *loathſomeneſſe* of ſin, and conſider well the fearefull events thereof, it would make us, with *Iob, to abhorre our ſelves in Duſt and Aſhes*: Therefore I will ſearch a little further into this *Labyrinth* of ſin, and take a little more paines to unfold the miſerable *effects* of the ſame; for *the reward of ſin is death.*

Vertue how amiable.

Sin how odious.

Iob 42.6.

When ſin is firſt *committed*, it will preſently *gall* and *wound* our conſciences, and it will continually ſhew unto us, how good a *Law* is violated, how great a *Majeſty* is offended, and how grievous a *puniſhment* we have deſerved; and (as the Poet ſaith) *Occultum, quatiante animo tortore, flagellum*; When the great Tormentor will ſhake his hidden whip in the ſoule of the offender; then is he troubled night and day, walking in the hands of his executioner, and ſleeping like the Nightingall, which hath alwaies a pricke before her breaſt: Neither is this all; for *the reward of ſinne is death*: and the more ſins we doe commit, the more ſpeedily and ſuddenly we doe haſten death; *Quia in principio mundi cum homines viverent in majori ſimplicitate, Deus dedit eis longam vitam: poſtquam creſcebat hominis malitia & temporis abuſus, tunc abbreviavit Deus eorum dies*, ſaith the divine truth.

Juven Satyr. 13.

Now by *Death*, we muſt underſtand not onely the *ſeparation*, of the body and ſoule of man, which is nothing elſe but the *privation* of life; but alſo all other things, that are comprehended under the *curſe* of God; for the *curſe* of God and the *Death* of Man, are *Voces æquipollentes*, equivalent termes, and doe ſignifie the *ſame* thing; and therfore as S. *Paul* ſaith here, *The wages of ſin is death*; So he ſaith elſe-where, out of *Moſes*; *Curſed is every one that continueth not in all things, that are written in the Booke of the Law, for to doe them.*

By death are underſtood all the miſeries contained under the curſe of God.

Gal. 3.10.

And we find, that the *curſe* of God for the ſin of man extendeth it ſelfe.

1. *To all thoſe creatures*, that were created and made for the uſe of man.
2. *To all the properties*, and faculties of each part of man.

How farre the curſe of God for ſin extendeth.

First, The creature was made *ſubject unto vanity*, and groaneth, and travelleth in paine untill now, not of it own accord, but by reaſon of the *tranſgreſſion* of man; the earth was *accurſed* for his ſake, and the very Heavens were *ſubjected* unto vanity: and as then he dealt with *Adam*; ſo ever ſince he dealeth in like manner with all the ſons of *Adam*; for *he maketh a fruitfull land barren, for the iniquity of them that dwell therein*; that is, either ſuch as bringeth forth no fruits at all, or elſe ſuch, as where,

1 To all creatures Rom 8.20. & 22.

Pſal. 107.34.

Infœlix lolium & ſteriles dominantur avenæ;

The good ſeed is overgrowen with *darnell*, ſmothered with *thornes*, or ſpoyled with *cockle*; for though the earth was made, *to yeeld us fruits of increaſe*; yet inſtantly upon our ſinning, the ground denied to pay her tribute; unleſſe (as the Poet ſaith) *juncto bove, aratra trahuntur*; we do rip up her *bowels*, to fetch it out of her *bellie*; And yet this is not all; for though we manure the ground and plant the ſeed, never ſo faire: yet, *except the Lord gives the increaſe, all our labour is but in vaine.*

How the earth is accurſed and her fruits, by reaſon of our ſins.

Psal.107.35. Hosea 8.7. And the Lord tells us plainely, that if we cease to sin and serve our God, hee will make *the Wildernesse a standing water, and water springs of a drie ground*; but if we continue in sin, and sow iniquity, then he tells us plainely, that *we shall reape but vanity*; and if we sow *the wind*, we shall reape *but the whirlewind* for our harvest.

1 Reg.17.1. Gen 7.11 And therefore if God stoppeth the windowes of Heaven, and withholdeth the raine from us, as he did in the daies of *Elias*, and so causeth the Heavens to be as *brasse*, and the earth to be as *iron* under our feet; the one yeelding *no dew*, the other bearing *no fruit*; or if God openeth the *Cataracts* and floodgates of Heaven, as he did in the daies of *Noah*, and so cause the Heavens *to weepe*, and the floods to carie away our *fruits*, before wee can carry them into our *barnes*; then must we know, that *all this*, and whatsoever of this kinde happeneth to us, is *inflicted* upon us for our sins; *quia ira divinitatis est pœna peccantis*; because all the grievous effects of Gods *wrath*, are the just deserts of mans sin, as *Salvian* saith; for *cursed is the Earth for thy sake*, that is, by reason of thy sinne.

Salvian Massalin. de gubern. Dei. Gen.3.17.

CHAP. II.

How every sinne slayeth the soule.

2 Vpon all men. How sin brought on man a treble death. SEcondly, As sin brings a *curse* upon all creatures; so it brings *death* upon all men; for *the reward of sinne is death*: and wee finde this death to be threefold.

1. *A spirituall death of the Soule*, within the Body.
2. *A corporall death of the Body*, by continuall *castigation* of the same throughout all our life, and a finall *separation* from the soule, at the end of our life.
3. *An eternall death, both of Body and Soule*, in the lake which burneth with fire and brimstone for evermore.

1 The spirituall death. *Chrysost. hom.11. in c.6. ad Rom.* The first is set downe in the 8. of *Matth.* 22. Where our Saviour saith, *Let the dead bury their dead*; that is, Let those that are *spiritually dead* in trespasses and sinnes, (as the Apostle saith) bury those that are *naturally dead*; to shew, that a sinners *body*, is but the breathing *Sepulcher* of his sinne full soule: and therefore the Prophet *David* saith, that *their throat is an open Sepulcher*, which yeelds a more loathsome sent unto the nostrils of God, from the corrupted putrified soule, then any grave can yeeld unto the nostrils of man, from all its rotten carkases.

Psal.14.3. Rom.3.13. 2 The corporall death. Iohn 11.39. The second is set downe in the 11. of *Iohn* the 39. where *Martha* saith, *her brother Lazarus was dead and stinked*; that is, deprived of the fruition of the soule; and therfore if he should be taken up, he would be loathsome *to be seene*, and more loathsome *to be smelt*; for experience sheweth us, that how *sweet* soever we be in our life, and how *soft* and tender soever our flesh be, most *amiably* complexioned, with that fresh and lively *blood*, which bedeckes the same with the fairest colours, and glides up and downe in *silver veynes*; yet are the best of these *sweetest* Ladies, but most loathsome stinking carcasses within a short space after death; all flesh being subject to corruption.

3 The eternall death. Luk.16.24. The third is set downe in the 16 of *Luke* 24. where *Dives*, being in torments, *prayeth unto Abraham*, to shew that he had a soule, and desireth a drop of water *to coole his tongue*, to proove that he had a body.

But to speake of these three more fully.

1 Of the spirituall death, twofold. First, Wee must understand that *the spirituall* death of the soule is twofold.

1. *Mori peccatis*, to die to sin.
2. *Mori in peccatis*, to die in sin.

For

For the firſt, ὁρθῶς φιλοσοφεῖν ἐστι τὸ θάνατον μελετᾶν; the whole ſtudy and life of the *Philoſophers* was nothing els but a *commentary* or preparation for death, ſaith *Macrobius*; *Nam mori dicimur, cum anima, adhuc in corpore conſtituta, corporeas illecebras contemnit*; for he may be truly ſaid to die, whoſe ſoule ſtill remaining within the body, doth notwithſtanding contemne and abſtaine from all fleſhly delights: And this was *aimed* at by the Philoſophers, but it was onely *attained* unto by the true Chriſtians; for they that are Chriſts, *have crucified the fleſh, and have mortified the luſts of the ſame*, ſaith the Apoſtle; theſe have eares, and *heare not* the Syrenian notes of ſin, nor the flattering ſuggeſtions of Satan; they have eyes, and *ſee not* the alluring vanities of this world, any waies worthy to be deſired; for *I have made a covenant with mine eyes, that they ſhould not looke*, that is, unlawfully, or with any laſcivious deſire, *upon a maid*, ſaith holy *Iob*; and *I ſaid, I would take heed unto my wayes*, (ſaith the Prophet *David*) *that I offend not in my tongue*: and therefore (as the Apoſtle ſaith) they uſe *the world, as though they uſed it not*.

1 To die to ſin. *Macrob. c. 1. in ſom. Scip.* 13. *Hieron. ad Heliod. ex Platone in Phædone.*

What it is to die to ſin. Gal. 5. 24.

Iob 31. 1.

Pſal. 39. 1.

1 Cor. 7. 31.

And although this death be good, the only way to bring us unto a better life; for he that will not die before he dieth, ſhall never live when he dieth; yet is this *the reward of ſinne*; for had it not been for ſin, we had not needed to take this care and paine, to fight againſt our ſelves; yea, to martyr and mortifie our owne fleſh, by chaſtening our own bodies, *to bring them to ſubjection, leaſt we ſhould prove to be caſt-awayes*, as the Apoſtle ſpeaketh: and therefore the *chaſtiſements* of the Saints, are the *puniſhments* of their ſins.

To die to ſin is a puniſhment for ſin

Cyprian de dupl. i Martyrio.

1 Cor. 9. 27.

For the ſecond, to die in ſin, is when God forſaketh a ſinfull ſoule, and ſuffereth the ſame to lie and die in her tranſgreſſions; for as the *ſoule* is the life of the body, ſo is *God* the life of the ſoule, (ſaith S. *Auguſtine:*) And therefore all thoſe that *live by bread onely*, and not *by every word which proceedeth out of the mouth of God*; that is, which live the life of nature, and not the life of grace; they are like thoſe wanton widowes, whereof the *Apoſtle* ſaith, that they *are dead while they live*; for though the ſoule be truly *immortall*, yet it hath *a kind of death* (ſaith S. *Auguſtine*;) and that is, when God *forſaketh* the ſame for ſin; and what a heavy caſe is this? *Plangis corpus quod deſerit anima, & non plangis animam, quam deſerit Deus*; We bewaile the body, when the ſoule is parted, and ſhall we not bewaile the ſoule, which God hath forſaken, ſaith S. *Chryſoſtome*? S. *Auguſtine*, being as then a *Manichee*, and reading the Hiſtorie of *Æneas* and Queene *Dido*, did weepe (as himſelfe confeſſeth) when he came to read of the death of *Dido*: and therefore after that he was converted, he moſt divinely ſaith, *O me miſerum*, &c. O wretched man that I was, that would bewaile the death of *Dido*, forſaken of *Æneas*, and did not bewaile the death of mine own ſoule forſaken of God: ſo we, many times, do weep for the death *of our friends*, and do make bitter lamentations for them, but we do never weep for the death *of our owne ſoules*: and therefore they may ſay unto us as Chriſt ſaid to the daughters of Ieruſalem, *weepe not for us, but weepe for your ſelves*, and for your own ſoules, that are dead in ſins; for every one of us may ſay with the Poet;

2 What it is to die in ſin.

Aug. de civit. Dei l. 13. c. 21. Mat. 5. 4.

1 Tim. 5. 6.

A moſt excellent conſideration of S. *Auguſtine* in his Confeſſions.

Atq; utinam lugenda tibi non vita, ſed eſſet
Mors mea———

Luke 23. 28.

Our life is a great deale more worthy to be bewailed, than our death; in as much as the death of the ſoule, is a great deale more lamentable than the death of the body.

Repentance is the onely meanes to revive our dying ſoules.

But as we have no other remedy for the death of our friends, but onely teares.

Expletur lachrymis egerituŕ dolor.

———*Eſt quadam flere voluptas*;
For teares and ſighs, ſad Orators of ſmart,
Though they releaſe not, yet they eaſe the heart.

And indeed this is a great eaſe unto the afflicted perſon, and a kind of comfort unto the ſorrowfull man; ſo we have none other help for the death of our ſoules, but onely *teares*;

Sæpè per has flecti Principis ira solet.

Mat.26 75. *Ambros. in Luc.*

For though Gods anger did *burne* like fire, yet the *teares* of repentance are able to *quench* his wrath: and therefore S. *Peter*, when he sinned, in denying the innocent bloud, *he went out and wept bitterly*; *ut lachrymæ lavarent delictum*, that his bitter *teares* might wash away his grievous sin, and his true repentance give life unto his dying soule: *Vade & fac tu similiter*; go thou, and do the like; revive thy languishing soule with weeping teares; and I can say no more, *Quia non invenio quid dixerit, sed quod flevit*, for I find no more but that he wept; his *teares* perhaps drowned his *words*; but they restored *life* unto his *dying soule*; they laid hold on God, with *Israel*, and would not suffer him to depart until he had forgiven him; *Nam oratio Deum lenit, sed lachrymæ cogunt*, for when words do but *desire* him, but *incline* him; our teares will *compell* him to be mercifull unto us, saith S. *Hierom*.

Hieron. in Esaiam.

How sin polluteth the soule of man.

Wisd.1.4.

No dirt so foule as sinne.

1 Joh.1.7. *Chrys. hom.12.ad Heb.*

You see then, he that *delighteth* in sinne *slayeth* the soule; yea, sin *defileth* and polluteth the *whole soule*; and it makes it so odious, and so detestable, that God cannot indure it; for *he dwelleth not in a body that is subject unto sinne*: and therefore S. *Chrysostome* saith, that *melius est luto pollui quam peccatis*, it is farre better to tumble our bodies in the *filthiest mire*, than to touch our souls with the *least sin*; for he which falleth into the mire, may in a short time be *washed*, and become as *cleane* as they that never were bemired; but he that once falleth into the puddle of sin, receiveth such pollution, as that all the waters in the Ocean Sea, can *never wash* him cleane; nor any thing else in the world, save only *the bloud of Jesus Christ, which cleanseth us from all sinnes*: and this bloud also must be laid hold upon by a lively faith to effect it; and to this faith we must joyne, *& pœnitentiam diligentem & lachrymas*, even the bitter teares of true repentance, if we would have our soules *cured* from this deadly disease.

CHAP. III.

How sinne slayeth every faculty of the soule.

Bern. in dedicat. Eccles. ser.5.

AND though we may say of the soule in generall, *Quòd non modo necesse est singulas ejus miserias numerare*; there is no great need that we should reckon up *all* the particular miseries and defects thereof, how it is *laden* with sinne, *over-whelmed* with darkenesse, *insnared* with allurements, *itching* with concupiscence, *prone* to evill, *inclining* to wickednesse, *open* to passions, and *full* of all reproachfulnesse and confusion: yet we must understand, that as sin defileth the *whole soule* in generall, so it polluteth *every faculty* of the same in particular: *Plato* saith, (and *Aristotle* from him) that in the soule of man there are *three* especiall faculties.

That there are three speciall faculties in the soule of man.

1 The vegetative.

The first, he calleth ἐπιθυμητικὸν, that is, the *vegetative* faculty, which of others is called *virtus naturalis*, the naturall vertue of increasing; and the *seat* of this in man, he saith to be the liver; the *properties* whereof are, to nourish, and to beget, &c.

2 The sensitive.

The second, he calleth θυμοειδὲς, that is, the *sensitive* faculty, whose *seat* (he saith) is in the heart; and to which he ascribeth the *vitall vertue*, and the motions of the sensitive appetite.

3 The rationall.

The third, he calleth ἡγεμονικὸν, that is, the *reasonable* faculty, whose *seat* (saith *Galenus*) is the head; and whose *operations* are, to imagine, to remember, to understand, to judge, and to guide all voluntary motions.

How sin defileth every faculty of the reasonable soule.

And there is none of these but sin defileth; and especially above all the rest, the *reasonable* soule; for in it, we find three especiall faculties,

1. *The will.*
2. *The understanding.*
3. *The memory.*

} And we find *all these* exceedingly *corrupted*, and defiled by sin; For

First,

First, the *will* should be like the golden bridle that *Minerva* was said to put upon *Pegasus*, to guide him and turne him as she pleased; or rather like those beasts in *Ezechiel*, that whether the *spirit* would goe, they went, and they turned not, when they went; and the Philosopher saith, that there is no doubt of this; *quin in affectu & voluntate perfectio summa consistit*; But that all, or the chiefest perfection of man consisteth in the *will* and affection of man; for the will is not onely the *immediate agent* of all those actions, *quæ vocantur elicitæ*, which are called *free* actions; as to will, to nill, to choose, to refuse, to love, to hate, to desire, and such like; but it is also the *effecter* of the other actions, *quæ vocantur imperatæ*, which are called *compelled* actions; because *the will* commandeth all; as, the mind *to thinke*, and to consider; the understanding *to discusse*, the judgement *to approve*, and all the other faculties of the soule, *to execute* his command; so that there is neither *sinne*, nor *vertue*, but the same is first in this commanding *will*, before it comes to any part either of soule or body.

1 How the will is corrupted. Ezech. 1. 12. *Arist. Eth. c. 10. c. 8.* The chiefest perfection of man consisteth in the will of man.

And therefore all actions, both good and bad, are *adjudged* and deemed, according to the disposition of the will. As

All actions are adjudged according to the disposition of the will.

First, *Good* actions have all their goodnesse from the will; for not onely the Poet saith,

1 Good actions. *Propertius. l. 2. c. 10*

Quod si deficiant vires, audacia certe
Laus erit, in magnis & voluisse sat est;

That the will is sufficient, where the power is wanting; but also Saint *Augustine* saith, that whatsoever good thou wouldest doe, and canst not doe it, God accepteth the same as done; and Saint *Paul* himselfe saith, that in such cases, *God accepteth the will for the deed*; for God looketh not so much, *quantum quilibet valet, sed quantum velit*, into what a man is *able* to doe, as into what a man is *willing* to doe: and therefore our Saviour commendeth the *poore widdow*, and *preferreth her* before all the rest of the rich men; because, though her gift was *lesser*, yet was her will *better* then all the rest; for that they, out of their *abundance* bestowed what they could well spare; but she, out of her *penuria*, had cast in all that she had; and *David* being willing, and thereupon saying that *hee would build God an house*, was as well accepted as if he had built it; for, seeing God looketh not so much into the *outward* worke, as into the inward *intention* of the heart; whatsoever is *intended* by the will, in the very heart of man, the same is *reputed* and deemed as done, in the eyes of God, saith Saint *Gregory*.

Aug. sup. Psal. 37.

2 Cor. 8. 12. Greg. moral. lib. 10.

Mar. 12. 43.

Ver. 44.

2 Sam. 7.

Idem ibid. l. 10.

Secondly, *Evill* actions have the same estimation as the good; for, *si sit voluntas & desit potestas, &c.* If thou hast a will to doe evill, and hast no power to doe it; thou art no lesse guilty of the deed, in the sight of God, then if thou hadst done it: and therefore *he that looketh* on *a Woman*, that is, with *a will* to lust after her, *hath committed adultery with her in his heart already*, saith our *Saviour*; and the very heathen Poet subscribeth unto the same truth, saying;

2 Evill actions.

Mat. 5. 28.

Has patitur pœnas peccandi sola voluntas;
Nam scelus intra se, tacitum qui cogitat ullum,
Facti crimen habet:

Juven. 13. Satyr.

Whosoever thinketh evill *inwardly* within his breast, must needs be guilty of the outward fact and so be liable to the just *punishment* that is due for such a sin. And therefore (in the judgement of the very heathen) the *will* of sinning doth most justly deserve the punishment of the sin. For

The will or desire of sinne deserveth the punishments of sin.

It is observed by Divines, that although Satans power be very great, to corrupt all other faculties of the soule of man, as *to darken* the understanding, *to dazle* the fancie, *to delude* the senses, and *to provoke* the appetite, yet that he hath *no power* to remove, or to turne the *will*; he may *tempt*, and perswade; but he cannot *compell* the same; for seeing this is the *primum mobile*, the highest wheele in the frame of our soule, that moveth and guideth all our actions, and according to which they shall be discerned, and judged; therefore in the middest of mans greatest

Zanch. de operibus Dei p. 1. l. 4. c. 11.

That Satan hath no power to compell the will.

greatest assaults, God would not suffer Satan to prevaile and *to command the will*; but he hath left the same in our owne *liberty*; so that Satan cannot destroy us, unlesse we be *willing* to be destroyed and to destroy our selves; and therefore S. *Ambrose* saith, *Non est quod cuiquam nostram adscribamus ærumnam, nisi nostræ voluntati; quia nemo tenetur ad culpam, nisi voluntate propria deflexerit*; There is no reason, why any man should ascribe the *cause* of his miseries, to any thing in the world, save onely to his owne *will*; for we perish, because we will perish; *perditio tua ex te*, our destruction is from *our selves*, and from no where else; for no man is drawne to sin, neither can it be a sin, unlesse the agent doth some way yeeld some *consent* of will; for if Satan had power to force the will; *aliquis justorum non remaneret*, then not a righteous man should remaine upon the face of the earth: and therefore are all his temptations called *persuasions*, or *suggestions*, and not *compulsions*; because they are all used to make us *voluntary agents*, to make us yeeld consent of will; for that (as I said before) *Non est peccatum nisi sit voluntarium*, No act can bee a *sinne* any way, unlesse it be *voluntarie* some way.

Ambros. de vita beata; & habetur. 15. q. 1. can: Non est

Our owne will is the cause of all our woe.

Plutarch de sera Dei vindicta.

And therefore, as *Apollodorus* the tyrant, dreamed, that he was fleaed by the *Scythians*, and boyled in a seething Caldron; and that his owne *heart* should say unto him, *I am the cause of all this thy fearefull torments*; so it is most certaine that there is no damned soule in hell, but he may justly say, his owne heart and his own *will* sent him thither; for let Satan doe what he will, and let him strive what he can; yet if man were true and not too false to himselfe, *The gates of Hell should never prevaile against him*; because no created power is able to *compell* the will of man.

Mat. 16. 18.

Rom 7. 19.

And yet now, ô wretched slaverie of man, *the good which we would, that we do not, and the evill which we would not, that doe we*; the armes and powers of the soule, wherewith she should resist the temptations of the divell and the concupiscence of the flesh, are so dishevered and maimed, that she is both *unfit* and unable to undergoe any spirituall warfare; and on the other side, the *strength* and power of sin is such and so great, that although *reason* should shew us what is good; yet it maketh us to *will* onely that which is evill; to leave the incommunicable and infallible good, and to follow after base and vile affections: and then God, seeing us *nilling* the good, and *willing* the evill, he gives us over to a reprobate minde, *Vt cum vult homo recte agere non potest*; *quia quando potuit, noluit*; *& ideo per malum velle perdidit bonum posse*; That if we would will well, we cannot; because when we could will well, we would not; and therefore, as our first Father *Adam*, so all we that are the sonnes of *Adam*, by *willing* evill, have and doe loose the *power* of willing good. For

Video meliora, proboque, deteriora sequor.

Aug. de lib. arbit.

Rom. 1. 21, 24. That our sin hath deprived us of all will to do good.

As, because the Gentiles, when they knew God, *glorified him not as God*, neither were thankfull; therefore *God gave them over to vile affections*, to doe those things that were not convenient; So, because, when we had our will *free*, and none could command it, we willed *evill*, and not *good*; therefore God in Iustice gives us over, to such wilfull greedinesse of sinning, that now of our selves we have not *the least will* to doe good; for if any man willeth good it is from *infused* grace, and not from our *inbred* will; for *God worketh in us both the will and the deed*, saith the *Apostle*: but our naturall will is dead from good; for sin hath so defiled the same, that it willeth and affecteth nothing but vile and vaine things; and so it compelleth every part and faculty of the soule, to long and lust after evill; for now *vis iracibilis*, the iracible, distasting, and angry faculty, which should be as a dogge, *to keepe* away *sinne*, doth presently waxe angry *at every vertue*; and that which should detest evill in his *brother*, doth rage and swell at the reproofe of his *Father*; and so *vis concupiscibilis*, the concupiscible faculty, or desiring appetite, which should desire nothing but *goodnesse*, and what were just and honest, doth now affect nothing but *lewdnesse*, and what is most vile and abhominable; and it cannot doe any other wise; *Nam, quemadmodum passerculus pede alligatus, &c.* For as a little *bird* tide by the leg, when he begins to flie; is presently drawn down by the string; so the *mind* tied by base affections, if it seek to mount to heavenly thoughts, is easily drawn down again by sin; so

Philip. 1. 13.

Max. l. 1 de charitate.

Quam non mille fera, quam non Stheneleius hostis,
Nec potuit quicquam vincere, vincit Adam:

Ovid. Epist. Deianira Herculi.

This *will* of man, which neither *mortall* enemies, nor yet *infernall* spirits, nor any other created thing could subdue, is now defiled, polluted, and wholly corrupted by sin: And therefore I can freely yeeld unto our adversaries, that we have *free-will* in regard of any outward *compulsion*; for that *Satan* himselfe cannot *compell* it; for if he could, we could not justly be condemned, for doing that *unwillingly*, which we are wholly and forcibly *compelled* to do; but we have not the least free-will, in regard of our naturall corruption; for as a stone tumbling down the hill, needs no man to drive it; so the will of it self is so *inclined to evill*, that of it selfe, it can no more affect goodnesse, than a stone of it selfe is able to run upwards: and therefore S. *John* saith of the *regenerate*, that *they are not borne of bloud, nor of the will of the flesh, nor of the will of man, but of God.*

That no outward enemy can compell our will.

Our inward naturall corruption is that which draweth our will to sin.

Ioh. 3. 13.

And as our *will* is deprived of all *desire* to do good; so it is strange to consider, at what intestine warre the *motions* of the will are within themselves, making poore man a stranger unto himselfe, when his *contrary* wils do so distract his *resolutions*, that he knoweth not how himselfe doth stand affected; but somtimes *willeth*, and somtimes *nilleth* the same action, and so standeth like a *blind man*, that knoweth not how to make *choice* of his own wayes.

The will contrary to it selfe.

Secondly, as no action can be *good*, unlesse the *will be right*; so the *will* can never be right, unlesse the *understanding* be right, as *Seneca* saith; for though the will be the *Mistresse*, and the *Commander* of all the faculties of the soule, save only the vegetative, as *Nyssenus* saith; yet of it selfe it hath no light, but is *inlightened* by the reason and judgement of the *understanding*: And therefore *actus voluntatis à voluntate producitur, sed à ratione suadetur*; The act of the will is produced by the will, but it is induced and moved here and there by the reason, saith *Ludovicus Vives*: And therefore if the understanding be *darkened*, it is no marvell that the will should be *corrupted*; for if the *lame will* doth carry and command the *blind understanding*, and the *blind reason* doth lead and guide *the lame will*, then are both like *to fall into the ditch.*

2 How the understanding is corrupted.

Our will is guided by our judgement

Vives l. de anima.

Mat. 15. 14.

But the *soule* of man, though *reasonable*, yet in her selfe, as from her selfe, seems to have no understanding at all; because she hath no *infusions*, as the Angels have, nor *ingrafted* knowledge, as other creatures have in their own kind, but only a *power* and capacity to understand; and yet herein, we see how, on the one side, the soule is perplexed and tormented with *ignorance*, and on the other side, possessed with an immoderate *thirst* after knowledge; and this *knowledge* is seldome attained unto without long *experience*, and the triall of many *conclusions*; and all ages are not come to that stayednesse, which is requisite for the attaining of wisdome.

The soule hath all or most of her knowledge by learning.

Experience the mother of knowledge.

For though the *understanding* of our first Father *Adam* in paradise, was so *perfect*, that he knew his God, which made him; his wife to be *bone of his bone*, and *flesh of his flesh*, though he never saw her before; and all the other creatures so well, that at the first sight, he was able to *give them names* agreeable to their natures; yet *now* the understanding of all men is so *blinded*, that it cannot see the light of any divine truth; and the *mind* of man, which is the *eye* of the soule, is no more *Naomi*, but *Mara*, and all dolefull creatures, beasts of the desart, owles and Satyrs dwell and dance therein; that is, *dulnesse* and forgetfulnesse, *obscurity* and confusion, *ignorance* and impotency, and many other mists of darknesse have therein planted themselves, and setled their perpetuall habitations; insomuch, that now the *sharpest* eye, or quickest apprehension of the *naturall* man, cannot receive the *meanest* things of the Spirit of God; and though *the light shineth in the darknesse, yet the darknesse comprehendeth it not*; *Peccatum enim tenebræ*, for sin is the *blackenesse of darknesse*, and as a deep dungeon, wherein there is no light; and all sinnes are called the *workes of darkenesse*; not only because they are done in *darkenesse*, or at least desired to be kept *secret*, but also because they are

Of the perfection of *Adams* understanding.

Gen. 2. 20. 23.

Ruth 1. 20.

1 Cor. 2. 14.

Ioh. 1. 5.

How our understanding is now darkened through sinne.

are the works of them, whose understandings are so *darkened*, that they cannot
Rom.13.12,13. *perceive* the excellency of *the grace of God*, but do think all the mysteries of our faith to be, not only *mirabilia*, strange and wonderfull, but also *incredibilia*,
Eph.5 8. impossible and incredible: and therefore whatsoever we do say of *grace*, and of spirituall things, they are but *foolishnesse unto them*; for, as in the night time, when there is no light, a bush seems a man, and a man a beast, and we judge lead to be silver, brasse gold, and gold no better than copper; so those men, *qui sordidè vivunt*, which do love, and live in iniquity, can no wayes understand the ex-
Chrysost hom.4.in Iohan. cellency of piety, saith S. *Chrysostome*.

Eph 4.8. And therefore sin brought this infirmity upon us, to be τὴν διάνοιαν, darkned in our understandings; and our Fathers *affected-knowledge* of good and evill, brought
The story of a foolish widow. *inflicted ignorance* of all good, upon all his children; for as we read of a *certaine widow*, that desiring to see *better* than she did, had her eyes so cunningly closed,
How *Adam* by affecting knowledge, brought ignorance upon all his posterity. by a subtill and a false *Physitian*, that while she hoped for a greater measure of sight, he *stole* away all the treasure that she had, and then having her eyes opened, and seeing how she was cozened she worthily complained, that she saw *worse* than ever she did before: So *Adam*, desiring to know *much*, and to see better than he did before, became indeed to *know just nothing*, and to see himself
1 Ioh.1.5. in a farre *worser* state, than ever he was before; for *God is light, and in him there is no darkenesse at all*: and therefore falling away from *God*, we are deprived of
Ioh.12.35. all *light*, and are plunged into the place of *utter darkenesse*: and therefore as he that *walketh in darkenesse, knoweth not whither he goeth*; so, wee being separated from God, we know not what is *truth*, we know not what is *good*.

The Philosophers saw and professed the blindnesse of men. And the *Philosophers* themselves, the seekers and searchers after knowledge, *did finde*, to their endlesse *griefe*, that when they had turned their strength into *weakenesse*, their marrow into *drinesse*, and their colour into *palenesse*, by their continuall watchings, and indefessed unwearied studies, and musing to get knowledge, *they attained* at length, to no more, but *hoc unum scire, se nihil scire*, to know this *one* thing, that they knew *just nothing*.

Ioh.3.12. And (as our Saviour said to *Nicodemus*, in the like case) if they could not attaine *to the knowledge of earthly things, how should they understand heavenly things?* For, although the understanding, which *Nazianzen* calleth τὸ ἡγεμονικὸν λαμπάδιον, the eye and lamp of reason, should be exceeding sharpe, to discerne the *alterations* of the skies, to enter into the *secrets* of nature, and to reach unto the
How sharpe our understanding is in naturall things. *height* of heaven, and the *deepenesse* of Hell it selfe; yet in things concerning God, he could reach no further, than τὸ ἐναργὲς, such points as might be manifested by demonstration, as S. *Clement* saith.

How blockish every man is naturally in the mysteries of our faith. For if we talk of *Christs conception*, by the Holy Ghost, without the helpe of man; of his birth of a pure Virgin, without breach or impeachment of her Virginity; of his *Death*, as the Sonne of God personally understood, (for otherwise the divine nature is impassible;) and so of his *resurrection*, as he is the *Sonne of Man*, and of the *resurrection of all flesh* at the last day, and such like *Mysteries* of our Faith; then both the wise *Grecians*, even all the Schoole of *Athens*, and the foolish *Iewes*, even all the whole rank of *Rabbies*, will count each point
Acts 17.18. to be ξένει λῆρον, a fained thing; and cry out with the *Athenians*, *What will these bablers say?* For, as the eye of man (saith S. *Augustine*) being either blind or pur-blind, cannot presently discerne the cleerest object; even so (saith he) *Animus pollutus, aut mens turbata, Deum præsentem videre non potest*; the mind that is *distracted* with worldly cares, or the soule that is *polluted* with filthy sin, can neither understand God nor godlinesse.

Gen.6 5. Tit.1.15. Rom 8.6. And therefore *Moses* saith, that *all the imaginations of the thoughts of mans heart, were onely evill continually*; and S. *Paul* saith, that *our very minds are defiled, and our wisdomes death*; but, if the *light* that is in thee, be darknesse, *how great is that darkenesse?* If our minds and *understandings* be thus *blinded*, and defiled through sin, in what case shall the other *faculties* of the soule be?

Thirdly,

Thirdly, for the *memory*, it is a faculty, *qua repetit animus quæ fuerunt*, whereby the ſoule retaineth, as it were in her ſight and knowledge, all the things that are paſt; *Et hoc nil ſanctius, nil utilius homini dedit Deus*, and it is the beſt and moſt excellent gift that God beſtowed on man, ſaith *Sabellicus*; for this is the Treaſurer of all Learning, and the Keeper of all thoſe Arts and Knowledge, which by great ſtudy and labour we have attained unto: and therefore in vaine were our *underſtanding*, in vaine were all our ſeeking and ſearching after knowledge, if the *memory* did not faithfully *retaine* what we have induſtriouſly found.

3 How the memory is corrupted. What an excellent faculty the memory is. *Sabel. l. 10. c. 9. Exemp. de memor.*

And therefore it is a common ſaying, that *tantum ſcimus quantum memoria tenemus*; we know no more, but what we remember: And for this cauſe, *Plato* ſaith, that *memory* is the mother of the *Muſes*; and *Ariſtotle* compareth it unto a Scribe, *intus manens & omnia ſcribens*, that ſitteth alwaies within, and recordeth all things that are done, either within or without; and the Poets placed *Lethe*, that is, oblivion and forgetfulneſſe, which is alwaies the *enemy* moſt contrary to the memory, *in Hell*, among the infernall ſpirits.

Plat in Crat. & in Tyraeo. That forgetfulnes is an infernall fiend.

And in this, we find the *memory* to be *preferred*, and inriched with more excellent prerogatives than any other *faculty* of the ſoule; that the *underſtanding* hath *much adoe* to diſcuſſe of things, and by reaſon to find out the truth; and the *will* many times is *thwarted*, and contradicted by reaſon; when wiſdome ſheweth, the will ſhould not affect many things ſo indirectly as it doth; but the *memory*, according to Philoſophie, is *never diſtracted* by any forraigne ſoe, but retaineth peaceably at home (like a good huſwife) both what the *will* affecteth, and what the *underſtanding* findeth.

Wherein the memory excelleth the other faculties of the ſoule.

And therefore God in the delivering of the *Law*, doth chiefly work upon this faculty of the *memory*, by preſenting unto the *Iſraelites*, what he had done for them, ſaying, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the houſe of bondage*; And ſo Chriſt in the ſealing of the *Goſpell* by the participation of his bleſſed body and bloud, recommends that excellent benefit unto our memories, ſaying, *Do this in remembrance of me*; for in vaine ſhould God do his *wonderfull workes*, unleſſe they were had in *remembrance*; that is, if ſo ſoone as he had *done* them, we ſhould, with the *Iſraelites*, preſently *forget them*; for as the meat is *received in vaine* into the ſtomack, unleſſe it be *retained* untill it be digeſted; ſo are all the works of God *done in vaine* for us, unleſſe the *Memory*, like a good ſtomack, (as S. *Bernard* cals it) doth *retaine them*, untill they have wrought their appointed ends, upon our ſoules.

How God recommendeth his benefits unto our memories. Exod 20. 2.

Luk. 22. 19. 1 Cor. 11. 24.

And yet now, this excellent *faculty* of the ſoule is ſo *defiled* and *corrupted* by *ſinne*, that like a raw bad ſtomack, it receiveth not, it retaineth not, it digeſteth not that good meat, that is offered unto it; but it is only delighted with thoſe corrupter things that do turne to *bad humours* and crudities, for to *increaſe* the diſeaſes, and to haſten the *death* of the *ſoule*; For

How the memory is defiled by ſinne.

First, touching *vaine things*, *idle toyes*, and *unprofitable matters*, we ſee the fidelity of this faculty therein, that admirable things are recorded of the ſame; for *Cyrus* could remember the name of every *ſouldier* that was in his huge army; and *Mithridates* King of *Pontus*, learned to ſpeak two and twenty ſeverall languages; and *Portius Latronus* could rehearſe any ſpeech *verbatim*, that he had once written, without miſſing of any word thereof; and the like memory had *Themiſtocles*, *Lucullus*, *Hortentius*, *Seneca*, and diverſe others.

Autor Plinio. How faithfull is our memery in vaine or evill things.

So now in all men, *tenaciſſima eſt injuriæ memoria*, we can never forget ill turnes done unto us; we will write theſe things in marble; yea though we *ſay* that we do *forgive* them, yet we do *profeſſe* that we ſhall *never forget* them; (a fine diſtinction to deceive our ſelves, to deſtroy our ſoules, and a witty way to go to *hell*:) and ſo of many other things, that do oftentimes teare our hearts, and vexe our minds with unſpeakable griefs; we cannot (though we would never ſo faine) forget them: and therefore *Themiſtocles*, when it was told him that *Simonides* had found out the *art of memory*, ſaid, that he would like better of him that

Scribit in marmore læſus. Cicero l. 2. de Oratore.

that could teach him *the art of forgetfulneſſe*, that he might *forget* thoſe things, which he *ſhould not* and *would not* remember: But

How ſoone we forget good things.

Secondly, touching *good things*, that ſhould *be had in everlaſting remembrance*, we ſee *quam facilis eſt oblivio boni*, how eaſily they are *forgotten*, as S. *Hierom* ſaith; there be but *ten* commandements, *ten* words, ſaith *Moſes*, but *two*, ſaith our Saviour, but *one*, ſaith the *Apoſtle*; and that is but a ſhort one too, *Love*, and that is all; and yet how hardly do we *learne* it, and how ſoone do we *forget* it? How many thouſands have we in *England*, that can tell you a *thouſand* tales, but cannot ſay their *Prayers*, their *Creed*, and their *ten Commandements*? There is but *one God*; and, as the Poet ſaith,

Mat. 12. 30, 31. Rom 13. 9.

Eſt Deus in nobis, agitante caleſcimus illo.

Pſal. 139. 7. Acts 17. 28.

This *God* is not only preſent with us, *about our beds, and about our paths*, as the *Prophet* ſpeaketh; but he is alſo within us; for *in him we live, we move, and have our being*, as the *Apoſtle* ſaith; and yet we do quite *forget him*; we think not of him: yea, we *forget* our ſelves, and whatſoever is *good* for our own ſoules; for though there be but *unum neceſſarium*, one thing that is *needfull* for us, (as our Saviour teſtifieth) yet alas you ſee, how *few* of us do remember that *one thing*: and therefore forgetting this *one thing*, we forget *all things*; and we can remember nothing that is good for our own ſelves.

Luke 10. 42.

Deut. 24. 18.

Thou ſhalt remember (ſaith *Moſes* unto the *Iſraelites*) *that thou waſt a bondman in Egypt, and the Lord thy God redeemed thee thence*; but *they ſoone forgate* (ſaith *David*) *what God had done, and the wonderfull things that he had ſhewed for them*: So we ſhould remember Gods *bleſſings*, that we might be thankfull to him, and we ſhould remember our *owne ſinnes*, that we might be ſorrowfull for them: we ſhould remember *Gods juſtice*, that we might feare to ſinne, and we ſhould remember *his mercy*, that we might not fall to *deſpaire*.

Pſal 78. 11. What wee ſhould alwaies remember.

Franciſc. Petrarch. dialog. 8. de memoria.

But alas, alas; ſuch is our nature, ſuch grievous *ſores* do poſſeſſe our *ſoules*, and this excellent faculty of *our memory* is ſo *wounded* by ſinne, that as we read of *Meſſala Corvinus*, who became ſo ſottiſh, as to forget his own name; ſo we are become to that paſſe, *Ut dediſcenda diſcimus, & diſcenda dediſcimus*; we alwaies *remember* what we ſhould *forget*; and we ever *forget* what we ſhould ever *remember*.

And ſo, I hope, you ſee, (as to our griefe we feele it) *how filthy ſinne ſlayeth the ſoule*; corrupting and defiling each part and faculty of the ſame; the *will*, with lewd affections; the *underſtanding*, with groſſe ignorance; and the *memory*, with ſottiſh forgetfulneſſe; ſo that now, we will *indirectly*, we judge *darkly*, and we remember *nothing* that is heavenly.

The faculties of the ſoule diſagreeing among themſelves.

And not only ſo, but we find alſo, that theſe and all other *faculties* of the ſoule do moſt miſerably *contend* and diſagree among themſelves; for a good *wit* will ſeldome agree with a good *memory*; (I ſpeake not in reſpect of the multiplicity of *inventions*, which thereby might ſeeme to *over-preſſe* the memory, which otherwiſe might be commendable and good in it ſelfe, but I ſpeak it, as it ariſeth from the very conſtitution.) A *moiſt* braine, full of ſpirits, is the apteſt for *invention*; but the *cold* and drie temper will longeſt *retaine* the impreſſion; and as good *wits* cannot agree among themſelves, but ſometimes fall out into factions; ſo the witty *profeſſions* ſeeme to oppoſe each other; and ſometimes you ſhall diſcerne *wit* without *diſcretion*, and a great deale of *learning* in a fooles keeping.

Biſhop of Gloceſter of the fall of man.

Wits are not the ſame in all ſtudies

Beſides, the *ſame* wits will not ſuffice for all ſtudies; for the ſuperficiall *Rhetorician* with his colours and allegories ſhall never be able to ſadome the *depth* and grounds of *Philoſophie*, and he that is naturally addicted to *Mathematicall* lines and engines, ſhall never be able to comprehend, within the circles of his ſphere, the motions and abſtractions of the *Metaphiſickes*: ſo *practicall* arts can never be attained unto by *ſpeculation*: but we muſt learne them by *experience*, and as the *beſt* naturall wits can endure *leaſt* paines in ſtudies, but doe expect to receive all by *infuſion*; elſe *much reading* dulls their underſtanding, and *night-watchings* diſtemper

Beſt wits take leaſt paines.

distemper their bodies; and dazle the eyes of their mindes: so these *quicke* wits are soonest abused and seduced, and the greatest judgements take the deepest discontentments, and all from the distractions of our minde.

How our soules are fuller of diseases then our bodies.

Hence it comes to passe, that our bodies are not so subject *to diseases*, as our soules be to *sins*; for *pride* is the soules *tympany*; when it doth——*turgescere fastu*, waxe big, and swell through the distaine of others, and then it is but like a bladder puft up with winde; *envie* is the *worme* that gnaweth at the heart; then which, it is most certaine that

Vidi ego vesicam modico turgescere flatu,
Quis puer ut sonuit quamvis impositis,
Hanc puer unus acu tetigit, vesica repente
Vilis & absq; suo flaccida ilatamus.

——*Siculi non invenere tyranni*
tormentum majus.——

The *Sicilian* Tyrants did never feele a more fearefull torment; and *wrath* is a *plurisie*, that will not be appeased without blood; for of the raging man it is most truly said,

Mad that his poyson cannot others kill,
He drinkes it off himselfe, himselfe to spill.

And therefore of all the men in the world, we are advised to keep no company with an angry furious man; but as the Poet saith,

Ovidius l. 2. de rem. amor.

Dum furor in cursu currenti cede furori;
Difficiles aditus impetus omnis habet.
To turne aside from every furious wight,
Cause fury will have passage in despight.

Furor arma ministrat.

Jude aspice late florentes quondam civitates quas everterit urbes.

Quippe nec ira Deum tantum, nec tela, nec hostes, quàm sola nocet animis illapsa voluptas. Sylius 15.

And *Lust* is the soules *feaver*; the flames thereof are the flames of fire; and the waters thereof are *aquæ τῆς ἀνοίας*, the waters of folly and madnesse, that as the Poet saith, have overwhelmed many famous cities.

How the sicknes of the soule is worse then the sicknesse of the body.

And in this, the sicknesse of the soule doth *exceed* all the sicknesse of the body; for the body hath some *respite*, from its sicknesse; but the soule hath none from sin; and every sicknesse of the body *kils it not*; but every sin *slayeth the soule*; for *the reward of sin*, that is, of every sin, *is death*, saith the *Apostle*.

Lactan. divin. instit. c. 5.

And hence likewise, in my judgement, that branch of *Pellagianisme*, taught also by *Lactantius*, & now I feare maintained by too many, *that the light of nature, if it were well used, might make way for Divine instruction*, may be sufficiently *confuted*; for, though they teach, that man by sin hath not quite *killed* his soule; but *wounded* the same, like the man that fell among theeves, and was left *halfe alive*; and therefore might, (saith *Lactantius*) come to the same doctrine, that we doe follow, *Si quæ, natura ducente, senserunt defendisset*; If they had constantly maintained those things, which Nature taught them; yet the *Apostle* saith here, that *sinne brings death unto the sinner*; and if *death*, then sure there was no *life*; that is, no life of *Grace* in him: And so in many other places, the *Apostle* sheweth as much; for he saith, *that we were dead in trespasses and sins*; and that God *hath quickned us by Iesus Christ*.

That Nature though never so well used cannot procure the gifts of grace. Ephes 2, 1, 5. Col 2 13.

And therefore it is apparantly plaine, that at the beginning of our conversion, we are *altogether passive*, and have no power in the world, to releeve our selves, untill *grace hath quickned* our dead soules.

Ob. But against this, it may be objected, that the *Apostle* saith, the Gentiles knew God; τὸ γνωστὸν τοῦ Θεοῦ, so much as might be knowne concerning God; that is, *his eternall power and God-head*, when they considered him in his workes; and therefore *the light of* Nature, was not *quite* extinguished in them.

Rom. 1 21.

That sin extinguished all knowledge of God, but what God revealeth to man.

Sol. I answer, that this *knowledge* of God, was not from the *light* of Nature in them; but it was *revealed* by God unto these naturall men, to make them without excuse, as *Zanchius* well observeth; for so the the *Apostle* sheweth in the 19 verse of the same Chapter; where he saith, *Deus enim illis manifestavit*, for God *revealed* the same unto them: and therefore I say that the sinne of *Adam* did quite kill the soule of every man; for *the reward of sinne is death*: and therefore we may all of us cry out with the Apostle, *O wretched men that we are, who shall deliver us from the body of this death?*

Rom. 7. 24.

Gods sentence executed upon *Adam*. Gen. 2. 17.

And here-hence we may also see, the judgement of God *threatned* in Paradise, *In what day thou eatest of the tree of Knowledge of good and evill, thou shalt die the death*, to be truely and presently *inflicted* upon *Adam*; for, though his *body* seemed to *live*, yet was his *soule* separated from *God*, and therefore it must needs be presently *dead*.

Aug. de ser. dom. in monte, & habetur de pœnitent. distinct. 3.

But as sin is three manner of waies *committed*, (as I shewed before) so is the death of the soule three waies *inflicted*; and they are *prefigured* by those three sorts of dead men, which our Saviour *raised* in the Gospell, as Saint *Augustine* sheweth.

Three sorts of dead raised.

The first was *Iayrus* his daughter: and she was a Virgin, and was as yet within the doores; and therefore our Saviour went into the house, and put out all the people, and vouchsafed to take her by the hand, and to say *Talitha cumi*, Damosell, *I say unto thee arise*: This signifieth that soule, which sinned onely by *consent*, but hath not as yet brought forth the sin into *fact*: and therefore God will be mercifull unto such, and will not require to shame them before the world; but hee will go in himselfe, and accept of their *inward* repentance only for such inward sins.

Mar. 5. 41. Of a threefold death of the soule 1 Death.

The second was the Widdowes sonne of *Naim*; and he was caried out to be buried; and therefore our Saviour, in the presence of them all, *Did touch the Beere*, and said, *Young man, I say unto thee, arise*; and he sate up, and began to speake: And this signifieth the soule that sinneth in *fact*: and therefore as she *publikely sinned*, so she must be *publikely restored*; and as by her sin she offended many; so by her sitting up, that is, by her *standing* and constancy in grace, and by her talking, that is, by her *confession* of her sins, she must give satisfaction unto many; *Nam qui publicè peccat, publicè corrigendus, publicè restauraudus est*; For he that *publikely* offendeth, is publikely to be *reproved*, publikly to be *restored*, saith the Law.

2 Death.

Luk. 7. 14.

They that publikely sin, must publikely testifie their repentance.

3 Death. Iohn 11.

Ver. 33.

Ver. 43. Ver. 44.

The third was *Lazarus*; and he was dead and laid in his grave; and therefore *Iesus* was faine to goe a great *journey* to *raise* him; and when he came to him, *hee groned* in his spirit, and was troubled; he *wept* and he groaned againe; he lifted up his eyes, he *prayed*, and he *cryed* with a loud voice, saying, *Lazarus come forth*: and then he came forth, but how? *bound*, hand and foot (saith the *Evangelist*;) with grave clothes, and his face bound with a Napkin; so that his friends and standers by, were faine *to loose him*, and to let him goe: And this signifieth the soule that is *accustomed* to sin, that is dead and buried in sin: and therefore many groanes and sighes, many teares and prayers, and loud cryes, must be used, before such a soule can be raised from her sins: and because the *accustomed* sinners are bound with sins, as with a chaine, and have their faces bound up with shameless impudency, and are covered with the same, as with a Napkin, so that now they are past all shame to sinne; therefore the Ministers of the Word, their friends, their neighbours, by reproofes, by counsell, and by all other meanes, must doe their best, to loose them, and to let them goe; that is, to withdraw them from their evill waies, and to cause them to walke in the paths of Righteousnesse.

How hard it is to recover a sinner accustomed to sin

Well then, seeing ψυχὴ ἁμαρτήματος, ψυχῆς ἐστι θανατος, the life of sin is the death of the soule; yea, seeing *every sinne slayeth the soule*, and that it is so hard a thing to revive the soule from accustomed sins; Oh why should we *accustome* our selves to sin? for it is more dangerous to sleepe with *one sinne*, then with an hundred Scorpions; For they can but kill the *body*, but sin killeth both, the *body* and *soule*.

That the love of goodnesse should move us to hate sin. *Si scirem Deos ignoscituros & homines ignoraturos: Tamen propter peccati turpitudinem peccare dedignarer. Seneca.*

Oderunt peccare boni virtutis amore.

We know that good men will not sin, for the very *love* they beare to *vertue*, and for the *detestation* they beare to *vice*; for so we reade that *Seneca*, though a Heathen, hated sin; least it should defile the soule; and *Anselmus*, that good Christian saith, that if he should see all punishments, without sin, on the one hand; and find sin with all the pleasures of sin, on the other hand; and were compelled to make choice of one of them as *Origen* was, either to commit Sodomie with a Blackamoore,

Blackamoore, or to caſt *Thuribilum* his cenſer into the fire, for to ſacrifice unto the Idols; he would ſurely imbrace the puniſhments, and forſake the ſin; becauſe all the Saints of God, do ever eſteeme it better, *to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.* Heb. 11. 25.

And yet, as *Arellius* the Romane painter made the pictures of thoſe *Harlots*, which he loved, to be as images of the *goddeſſes*, for the people, to be adored; and *Praxiteles* formed the faire *Venus* after the ſhape of his wanton *Cratina*, as *Clemens Alexandrinus* affirmes it; and ſo all other painters made the pictures of the ſame *goddeſſe*, after the feature of the faire curteſan *Phryne*, while ſhe flouriſhed; ſo every ſinner maketh a god of that ſin, wherein he is moſt delighted, and hee offereth ſacrifice to the ſame ſin, not *ſlaine beaſts*, but his owne ſoule, as S. *Chryſoſtome* ſaith, and the Scripture teacheth moſt plainely, when ſpeaking of worldly men, the Prophet tells us, *they doe ſacrifice unto their nets*, which bring ſo much *wealth* unto their coffers, and Saint *Paul* ſaith, the epicure or glutton, drunkard and riotous perſon *makes a god of his bellie*; and every one maketh a god of that ſin which he loveth beſt. Plin. natur hiſt. l. 35. cap. 10. Alexand. in o. at. ad genus. Chryſoſt hom 6. in ep. ad Rom. Hab. 1. 16. Phil 3. 16.

But if we will not imitate theſe good men, to forſake ſinne, for the *filthineſſe* of ſin; yet, as many wicked men are ſaid to have done it, ſo let us doe it—*formidine pœnæ*; for feare of the *reward* of ſin; for *the wages of ſinne is death*, and that not onely of the *ſoule* in ſin, but alſo of the *body* for ſin: And therefore wee muſt either kill our ſinnes *in the day of grace*, or els our ſinnes will kill us *in the day of the Lord*; becauſe the Apoſtle tells us plainely, that *the reward of ſinne is death*. And ſo I come to the *ſecond* kinde of death. That wicked men ſhould forſake ſin for feare of puniſhment.

Chap. IIII.

How ſinne ſlayeth the body, by inflicting on it, all the miſeries of this life: and of the large extent of death over all men.

2 Of the corporall death.

Secondly, Touching the *death of the Body*; that we may the more fully take a view thereof, and the more orderly proceed in this point; I muſt deſire you to conſider theſe three things.

Three things to be conſidered concerning naturall death.

1. *How this death is defined.*
2. *How farre it extendeth.*
3. *How variably it worketh.*

} And

1 What is meant by death.

For the firſt, ὁ θάνατος ἐστι ψυχῆς καὶ σώματος διάλυσις; death is ſaid to be the *diſſolution* of the body and ſoule; that is, the *ſeparation* of the one from the other, and not the *deſtruction* of either: And we muſt note, that whatſoever worketh or *cauſeth* the divorſe and diſſolution of theſe *two*, muſt needs be a branch of this *tree*: and therefore by *death* is underſtood, not onely the laſt *finall ſtroke*, and fatall ſeparation of the body and ſoule, but alſo all other *fore-runners*, and fore-cauſers of this diſſolution; as ſickneſſe, griefe, ſorrow, and all the other miſeries that doe happen throughout the whole courſe of mans life; for (as I told you before) the *death* of man, *pronounced* here, & the *curſe* of God *denounced* elſewhere, are æquivalent, that is, the like, nay the ſame reward of ſin: and therefore whatſoever is the *curſe* of God, the ſame muſt needs be contained under the name of *death*; but we know, that all the miſeries of man, doe proceed from the *curſe* of God for ſin: and therfore *all* the miſeries, and troubles, and ſorrowes of this life, muſt needs be underſtood under the name of *death*, for as the *laſt ſtroke* of a tree, is not the onely cauſe that doth throw downe the tree; but that, with all the reſt, is properly ſaid to have cut it downe; ſo the *laſt* ſtroke of death, cannot bee ſaid to be the *ſole* killer of any man; but that, with all the reſt of his precedent miſeries. So death daily ſtrikes to beat us downe; and the more ſorrowes are ſuffered, or the more daies are paſſed, the more *chips* are chopped off from this tree of life.

By death is underſtood all that is contained in the curſe of God.

Death from our cradle to our laſt gaſpe is ſtill beating upon the tree of our life.

Now the whole *life* of man, is nothing elſe but a *mappe* of miſeries; and my life would be too ſhort to relate it: yet ſeeing all is the *wages of ſinne*; for man *ſuffereth* all that he ſuffereth *for his ſins*; (as the Prophet ſheweth,) my Text calls upon me to ſpeake a little of all, and the time bids me to ſpeake but a little of the ſame.

Foure parts of the world

The whole *world* is divided by the Coſmographers into foure parts.

1 Europe.

The 1. is *Europe*, the glory of countries, that is like the garden of Paradiſe, whereof the Poet ſaith,

Induperatrici decorata Europa corona
Orbem, quo ſedet ut ſolio regina ſuperbo,
Cum numero populi haud poſſet ſuperare vel auro,
Viribus & valido ſibi ſubdidit inclyta ferro.

2 Aſia.

The 2. is *Aſia*, next in all worth and plenty unto *Europe*, whereof the ſame Poet ſaith,

Nympha potens ſpatijs terrarum & divite cenſu,
Hirti Aſiæ dorſo reſidet ſpectanda camelis:
Quæ virtute velut Europa viriſq́, triumphat,
Fœmineis meritò palmam fert unica formis.

3 Africa.

The 3. is *Africa*, a ſpacious continent, but drier and more barren, whereof the Poet ſaith,

Murus Babilone Coloſſus Mauſoleum, Diana templum Pyramides Iupiter Olymp. Puteus.

Tertia terga premens crocodili decolor æſtu
Perpete, balſameum dextra tenet Africa ramum,
Tertia, ſed rerum præſtans novitate ſtupenda
Primas pyramidum fert molibus æternarum.

4 America.

The 4. and laſt is *America*, laſt found, and ſcarce yet fully knowne to us, whereof the Poet ſaith,

Illa quidem dudum noſtris non cognita terris,
Facta brevi auriferis latè celeberrima venis,
Viſceribus ſcelerata ſuis humana recondens
Viſcera feralem prætendit America clavam.

Foure parts of the yeare.

And the *yeare* is diſtinguiſhed into foure quarters.

1 Spring.

1. The *Spring*, when all budds and pleaſant flowers doe begin to ſhew forth their faces and complexions out of the wombe of their mother earth, and the very birds doe chirpe and ſing for joy; whereof the Poet ſaith,

Vere novo redeunt florentia germina plantis,
Et monſtrant qualis copia meſſis erit.

2 Summer.

2. The *Summer*, when the earth yeeldeth forth ſuch plenty of fruits and all other delights for the uſe and ſervice of men; whereof the Poet ſaith,

Sole nitet tellus formoſaq́, meſſibus æſtas
Ridet, & algentes ore petuntur aquæ.

3 Autumne.

3. The *Autumne*, when men beſtirre themſelves to gather and lay up for the colder times, and the leaves doe fall from off the trees, and all things begin now to faint and decay; whereof the Poet ſaith,

Congregat & ſpargit ſegetes autumnus in agris,
Quæq́, jacent frugum ſemina & illa metit.

4 Winter.

4. The *Winter*, when, for feare of the cold windes and ſtormes, all fruits and flowers, and all other pleaſant things doe hide and cover themſelves within the holes and cavernes of the earth and the whole face of the world ſeemes withered and wrinkled, and the *Iſicles* hanging on every tree, doe, like the decrepit old mans gray and ſqualid beard, threaten all diſaſters and death unto him; whereof the Poet ſaith,

Horrida ſqualet hyems, tolerata ſed igne levatur
Sol ubi flammivolas ſuſtulit orbe faces.

Now

Now, look into any *part* of the world, and to any *time* of the yeare; and you ſhall eaſily find, in every *place*, and at all *times*;

1. *How all ages,*
2. *How all eſtates,*
3. *How all creatures*

do accumulate and heape upon man heapes of miſeries.

1 The manifold miſeries of all ages.

For the firſt, in our *infancy*, we come crawling into the world, without any ſtrength.

Our infancy how miſerable.

Editus in lucem jacuit ſine viribus infans,

Ovid. Met. l. 15.

And as *Lucretius* ſaith, *Nudus humi jacet*——— we come *naked out of our mothers wombs*, & we have not any, the leaſt, covering to hide us, ſave only *the blond of our filthineſſe*; and if we had underſtanding to ſee it, we might perceive our mothers *halfe-dead*, by giving us a *little life*, and that if we were not helped by others, the *houre* of our *birth* would be the *end* of our life: and therefore as the Poet ſaith:

Lucret. l. 5. Iob. 3.

Vagituq́, locum lugubri complet, ut æquum eſt,
Cui tantum in vita reſtet tranſire laborum.

Lucret. ibid.

The poore infant now begins with dolefull *cries*, (and teares within a while) as his beſt *orators*, to expreſſe his own miſeries: and you never ſaw, neither have we ever read of any one, ſave only of *Zoroaſtes*, King of the *Bactrians*, that either laughed or ſmiled at his birth; nor yet within forty dayes after, (ſaith *Ariſtotle*) except it be ſomtime, as they ſleep and are at reſt.

Iuſtin Hiſt. l. 1. The infant laughs not in 40 dayes. Ariſt. Hiſt. Animal. l. 7. c. 10.

And after we are thus caſt into the world, weak, wailing and miſerable; our whole life is divided by *Galenus* into foure parts, whereof he maketh the

1. πᾶν νέων, *juvenum*, of children, till 15.
2. πᾶν ἀκμαζόντων, *vigentium*, of youths, till 30.
3. πᾶν μέσων, *mediorum*, of men, till 50.
4. πᾶν γήρων, *ſenum*, of old age, till death, as *Varro* diſtributeth the ſame.

} Yeares of their age.

Galenus de diff. medic.

The age of man is divided into foure parts.

Firſt, in our *childhood* we are all alike, *the heire differing nothing from a ſervant, though he be Lord of all*, all Lords, or what you will; but they muſt be under *Tutours and Governours*, ſaith the Apoſtle; and becauſe

1 Our childhood. Gal. 4. 1, 2.

Exultat levitate puer———

Children are *childiſh*, and apiſh, rather delighting in *toyes*, than imbracing *inſtructions*; therefore they are kept under *correction*, and brought unto vertue by good diſcipline, while they may be taught; for as it is proverbially ſaid,

Flexilis eſt juncus, ſalices flectuntur amaræ,
Robora dura minus.———

Pro. 29. 18. & c. 23. 24.

The tender branch may be eaſily *bowed*, but the well-growne Oke will be ſooner *broken* than ſtraitned; ſo we may teach a child *a trade in his youth*; but we ſhall hardly teach *an old horſe to amble*: and therefore, the *wiſeſt* among the ſonnes of men, adviſeth all men *to correct their children*; though they be never ſo deare in their ſight; becauſe this is as *neceſſary* unto the children as their *food*, and it is as *comfortable* unto the parents, as is the child himſelfe; in as much, as to have a *good child*, is better than to have a *child*.

Correction, how neceſſary.

And yet this *inſtruction*, and eſpecially the correction, is ſuch an *intolerable burden*, ſo *heavy* for them *to beare*, and ſo *unpleaſant* unto their *taſte*, as that they think no *creatures* more *miſerable* than themſelves, when they ſee all others *free*, and themſelves only (as they think) *bound* under the *rod*; and therfore they would give all that they have, to be once rid out of this *ſervile bondage*.

What a burden correction is unto children.

Secondly, in our youth, we are like *untamed colts*, wild and wanton, unable to *rule* our ſelves, and unwilling to be *ruled* by others: and therfore we do *looſen* our bridles to all licentiouſneſſe; and every young man is for the moſt part, as the Poet deſcribeth him briefly.

2 Our youth.

Invidus, iracundus, iners, vinoſus, amator:

We burn with luſt while we be youths, and are ſtill inflamed with that untameable fire of wanton love:

How dissolute we are in our youth. *Ovid.l.13. Metam.*
Dum mihi læta genas convestit flore juventus,
Militiæ ingredior castra cupido meæ:
Prodigus, & curæ vacuus, temerarius, audax,
Omne genus vitæ luberioris amo.

——neq; enim robustior ætas
Ulla, nec uberior, nec quæ magis ardeat ulla est.

Pleasure and youth do smile on us, to woe us
To taste vaine lusts; tasted, they do undoe us.

Therefore S. *Hierom* saith, that it is almost impossible to find a young man, that is not somtimes tempted with fleshly lusts; and S. *Ambrose* saith, *Inter omnia certamina Christianorum, durissima sunt prælia castitatis*; Among all the combats of Christians, it is the hardest thing for us to overcome, and to subdue our owne lusts, and to keepe our own flesh a chast and a modest virgin: And as we are *inflamed* with lust, so we are *drowned* in drunkennesse; we *swell* with pride, and we *fill* our selves with all filthinesse; and thereby we do many times, (as we daily see in many desperate youths) by drinking, whoring, swearing, quarelling, and such like effects of deboysnesse, suddenly *cut off our selves* in our owne wickednesse: and what greater miseries can there be than these? And yet behold I will shew thee *greater abominations*. For

3 Our manhood. The miseries incident to us in our manhood.
Nunc me ludus habet, nunc me formosa puella,
Nunc fera propacta prælia nocte gero;
Sed velut herba perit, sic flos cadit iste juventæ,
Felix qui potuit dicere talu eram.

Thirdly, In our *manhood* we are come to the *middest* of miseries; so that

Quocunq; aspiciam, quocunq; lumina vertam;

Wheresoever we look and turne our eyes, we shall see nothing, but our selves swimming in a sea of sorrowes, and there tumbled and tossed with many waves of woes; *micat ignibus æther*; clouds of darknesse are instead of comforts; and about our heads we shall find *haile-stones and coales of fire*; for now we find the *affaires* of the *world*, the *feares* of *enemies*, the *cares* for *families*, the *discontents* at home, many times of thy *wife*, that lieth in thy *bosome*; many times of thy *children*, the fruits of thine owne *bowels*; the wrongs of *Neighbours* abroad, the suits of *Law* neare home, and a thousand such like bitter fruits of sinne, do so *vexe* and affright the heart of man, that they make him often sleepe like the *Nightingale*, that is said to have alwaies a *pricke* before her breast; and then *to rise up early, and late to go to bed, and to eat the bread of carefulnesse*, and all to no purpose; for after we have *wearied*, and worne out our selves in the pursuit of this world, all our works and labours are but as the *Spiders web*, that will make no garment for us: and when we have brought our yeares to an end, *as it were a tale that is told*; then, notwithstanding all our former pomp and power, we shall be as poore, as when we were born, even as poore as *Iob*; for, as we came *naked into the world*, so *naked we shall returne againe*: and so this is not only the *misery*, but also the *folly* and madnesse of men: And yet behold a little more; For

Pfal.129.3.

Pfal.90.9.

4 Our old age. The miseries incident to us in old age.
Iob 1.21.
Nunc mihi cum medicis res est, & studeo summo,
Et miserè vitam semisepultus ago:
Rixosæ invectant vetulæ, execrabile vulgus,
Invidus in terræ parta recondo stum.

Fourthly, in old age,

Usq; adeo gravis uxori, gnatisq;, sibiq;,
Ut captatori moveat fastidia Cosso:

We are troublesome to our selves and others, to our own wives and our children; and all, that ought to love us, begin now to loath us; for

ἐκληρὸς ἀνὴρ ὄζει ἐν νεοῖς γέρων.

An old man is troublesome unto youths, saith *Menander*; yea, as I said, our own *wives*, though they cannot leave us, yet do they not love us; and indeed our owne *selves* do now begin to hate our selves, and are even wearie of our owne lives;

Laudat præteritos, præsentes despicit annos;

For these be the daies wherein there is no pleasure, wherein we can take no joy.

χαλεπὸν τὸ γῆρας ὄζει ἀνθρώποις βάρος.

Because *old age* is like an heavy *burden* unto men, that makes them stoupe down to the earth,

Eccles.12.1.

Nec cœlum spectare licet, sed prona senectus
Terram, à qua genita est, & reditura videt:

And it never suffers them to *rise*, or scarce to *looke* up towards Heaven, untill they return to the earth, *from whence they were taken*: Alas then, what a *misery* is this, to consider the miseries of old age? our *bodies* are weakned, our *beauty* vanished, our

Gen.3.19.

senses

ſenſes blunted; the *eyes* cannot ſee, the *eares* cannot heare, the *hands* cannot work, and the *feete* cannot walke: and then beſides,

——*Circumſilit agmine facto*
morborum omne genus——

We are ſeized upon by all kinde of *diſeaſes*; our *heads* ake, our *hearts* faint, and all our *bodies* tremble; Coughes, Rheumes and Feavers, do now ſeeme to bee our vitall ſpirits: and ſo the Heathens *ſaw*, and ſo they *ſaid*, that *no age* was free from miſeries, yet not one ſo bad as this; for notwithſtanding all this, and that they ſee they cannot *live*, and Nature tels them they muſt needs *die*; yea, all theſe fore-runners of death, doe daily tell them, that they are even drawing their laſt breath; yet the neerer they be unto their death, the *more covetous they are*, the more worldly minded, the more deſirous to live, and the more loath to leave this wretched life.

Auri ſacra fames, & amor ſceleratus habendi, aſſolet inprimis excruciare ſenes.

Secondly, as all the *Ages* of mans life, ſo all the *eſtates* of life, are full of the puniſhments of ſin; For

2 The miſeries of all eſtates.

First, if thou beeſt *poore*; ----*Nihil habet infælix paupertas.* Thou ſhalt be ſure of nothing, but contempt, which is poverties neceſſary attendant; for *the poore man ſhall be deſpiſed and deſpighted of his owne brethren*; and it is ſtrange to ſee, what paines and drudgery, thoſe poore ſnakes (as we call them) doe take, and indure both at home and abroad, to get a little maintenance; *in the ſweat of their face*, and it may be in the coldeſt Winter, *they doe eate their bread*, and perhaps ſcarce ſufficient to ſatisfie meere neceſſity; as if they onely were allotted to *ſuſtaine* that heavie ſentence, that was firſt *denounced* againſt man for ſin: and therefore *Menander* ſaith, ---οὐδὲν πενίας βαρύτερόν ἐστι φορτίον; No burthen is more burthenſome then poverty; and *Plautus* ſaith, *Omnibus modis, qui pauperes ſunt, miſerè vivunt*; The poore are miſerable every way; and it was the common received opinion of the Gentiles, *miſeros eſſe deis inviſos*; that they were hated of the gods, which were thus plagued by the gods; and the Iewes thought little leſſe; becauſe *this* is numbred among the *curſes* of the Law.

1 The miſeries of of the poore.

Gen. 3. 19.

Plaut rud.

Deut. 28. 27, 33.

And the *reaſon* why *poverty* ſeemes to be ſo miſerable, is fourefold.

The reaſon why poverty is ſo miſerable, is fourefold.

1. *Propter injuriam*, for the *injuries* and wrongs that they ſuffer at the hands of their oppreſſors, who as the Pſalmiſt ſaith, *doe raviſh the poore when they get them into their nets*; and theſe *nets* ſaith Saint *Chryſoſtome* are their writings, bills, bonds and morgages, that are ſtronger then any iron *chaines*; and raviſhing is a *diſhoneſtie* joyned with *cruelty*; ſo the oppreſſor ſheweth no *mercy* unto the poore; but as the ſame Prophet ſaith, *they eate up the people as they eate bread*; that is, they make no more account to *undoe* a poore man, then they doe to *eate* their meate when they are hungrie; and this undoing of the poore is termed *the grinding of his face*, and the murdering of the poore; becauſe the *meanes* whereby we live, is uſually termed our *life*, as where it is ſaid, that the woman, which had the iſſue of blood twelve yeares, ſpent ὅλον τὸν βίον, her whole life, that is, all her ſubſtance upon the Phyſitians, and therfore they that deprive a man of his *livelihood*, and rob him of his living, do in the account of God take away his *life*.

1 *Propter iniuriam* Pſal. 10. 9. γράμματα προσάγετε σιδήρια ἰσχυρότερα. *Chryſ.* Pſal 14. 4.

Luk 8. 43. So Mar. 12. *ult.* the like phraſe is uſed.

2. *Propter imbecillitatem*, for the *frailty* and weakeneſſe of our corrupted nature, which is ever ready to faint when our *meanes* doe faile us; for as *Hagar* was not much offended ſo long as her bread and her bottle *laſted*, but as ſoone as ever theſe were *ſpent*, ſhe cried out that ſhe was undone, and both ſhe and her child muſt needs periſh; ſo when our *wealth* is exhauſted, we thinke our ſelves utterly *loſt*; and they that know no want, do little know, into what plunges and extremities the *poore* man is often driven in the time of need.

2 *Propter imbecillitatem.*

Gen 21. 15.

3. *Propter infamiam*, for the *ſcorne* and contempt that are the inſeparable companions of a poore eſtate; for, as when the poore Prodigalls wings were clipt, and his *wealth* was all waſted, his elder brother would not owne him, but diſdainefully ſaid, not *this my brother*, but οὗτος ὁ υἱός, this thy ſonne; it ſeemes he *ſcorned* now to call him brother, becauſe he was ſo *poorely attired* and ſo meanely at-

3 *Propter infamiã.*

Luk. 15. 30.

attended; so it is with us, *hæc nimis inimica amicitia*, this friendship is friendlesse, when the want of *lucre* shall cause the want of *love*, and every man is valued, not according to what he *is*, but according to what he *hath*, not for his vertues, but for his riches.

Iames 2.2,&c.

4 *Propter inediam*,

4. *Propter inediam*, for the *hunger*, and famine, and want, that the poore do suffer in the time of their *scarcity*; for as it was a most lamentable thing in *Ierusalem, cum parvuli panem petebant*; when, as *Ieremie* saith, the little children cried for bread, and there was no man that could give it them; so it is a pitifull thing, when a poore man shall *toyle* and *moyle*, and labour from morning to night; and yet for all that he can do, he can hardly get *bread* for his poore wife and children; O what a wretched thing is this! when a mans meanes is like the prisoners pittance, ὅτε τρέφει, ὅτε ἐᾷ πεινῆσαι, that is, such as will neither keepe him *alive*, nor yet suffer him to *die*; but even so much as will hold life and soule together.

Lam.4.4.

Hecuba's miseries.

And therefore *Hecuba*, being brought to such extreame poverty, as that she had neither *clothes* to cover her nakednesse, nor yet *food* to satisfie nature, cals her mis-fortunes and miseries, ξυμφορὰς καὶ χλαῖνας καὶ φέρλας, such as surpassed the sufferance of any creature; and *Plutarch* reports, that many men, to avoid the same, did prevent this *misery* of life, by a *sudden* and unnaturall death; choosing to die manfully, rather than to live in extreame poverty: and so with the unpatient fishes, they did but leape out of the frying-pan into the fire, and run away from that misery, which, for a while, they would not indure, into those intolerable torments, which now they must eternally suffer.

2 The misery of the rich,

Secondly, if thou beest *rich*, then art thou *envied* of others, and shalt be very like to be *couzened* of thy goods; for theeves will seek to *rob thee*, thy friends to *betray thee*, and thy neighbours to *deceive* thee; which makes the rich men to take more *care* to *keepe* their wealth, than they took *paines* to *get* it; and thereby they are vexed and crucified of themselves;

Juvenal.Satyr.10.

Nam plures nimia congesta pecunia cura
Strangulat.

Eccles.8.

For gold and silver *have destroyed many a man*, saith the Sonne of *Syrach*; for riches are like thornes, saith our Saviour Christ; because they have the same *power* to teare our *hearts*, as the others have to rend our *garments*: Neither is this all the evill that riches bring unto us; but they puffe us up with *pride*, they make us to *disdaine* our inferiours, *wrong* our neighbours, *forget* our God, and to think our selves poore wormes, to be no lesse than gods on earth: and therefore the Lord saith, that *he is greatly angry against rich Nations*; because, they that will be rich *do fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in perdition and destruction*; and our Saviour saith, it is *a very hard thing for a rich man to enter into the kingdome of heaven*: Not that *rich* men cannot be saved; for *Abraham*, *Iob*, *David*, and many others were *very* rich and very good, but *they that will be rich*, saith the Apostle, that is, not they that *are* inriched by God, and inriched with *grace*, nor they that *would be rich*, if God would blesse them with just goods, but *they that will have it so*, whether God will or no; their *resolution* is to be rich, *per fas & nefas*, they will have it, though they hazard their soules for it; these do fall into temptations and snares, and, as our Saviour saith, *shall hardly enter into the kingdome of heaven*.

Mat.4.18.

Zeph.1.

1 Tim.6.9.

Mat.19.23.

Five reasons why riches make us miserable.

And there be five speciall reasons why *riches* and abundance of wealth do make men *miserable*; as

1 They grieve us. Mar.4.18.

1. *Quia cruciant animum*, because they *grieve* and vexe the hearts of their possessours; for they are like *thornes*, saith our Sauiour, which are very painfull in the *piercing*, but a great deale more painfull in the *pulling* out; so riches make us *miserable* while we *gather* them, but a great deal more miserable when we must *part* with them; and therefore *Iob* compares them unto *poyson*, that goeth *sweetly* down, but afterwards will *gnaw* and gripe the heart strings asunder.

Riches like poyson.

2. *Quia*

2. *Quia corrumpunt mores*, because they corrupt our *manners*, and make men worse than beasts; for *they that will be rich, do fall into many temptations, and snares, and lusts*; and *Tertullian* thinks that *Iudas* caried himselfe *honestly, usq; ad loculorum officium*, untill he was made his masters *purse-bearer*; for when he began to be a master of *money*, he grew to such a *divelliſh* humour of covetousnesse, that rather than he would omit his *gaine*, he would commit the *greatest* sinne, he would *sell* his Saviour, that he might fill his bag; a faire match, as S. *Augustine* well obserueth, *Iudas sold his salvation, and the Pharisees bought their damnation*; and all for a little money.

2 They corrupt us 1 Tim 6 9.

No merchant more foolish than a covetous wretch

3. *Quia onerant conscientiam*; because they *load* and burthen both our minds with *cares*, and our *consciences* with *sins*; for as a ship may be over-laden with *gold*, and so pressed with *silver*, untill it sinks into the bottome, so may a man be over-whelmed with *wealth*; and not uneasily neither; because *wealth* and riches, gold and silver, are of a mighty waight; and therefore the Prophet saith, *Woe to him that ladeth himselfe with thicke clay*.

3 The, load us.

Riches and wealth very waighty.

Hab. 2. 6.

4. *Quia citò pereunt*, because they will *soone* vanish and come to a naughty end; they will scarce prosper to the *third generation*; nay many times, he that gathereth them, scattereth them; for as *fire shall consume the tabernacles of bribery*; that is, the Lord shall burne or pull downe to the ground all those pallaces that are built by *unlawfull* means; so all *unjustly* gotten goods are put *into broken bags*, that will not hold them, saith the Prophet.

4 They leave us.

Iob 15. 34.

De malè quæsitis vix gaudet tertius hæres.

5. *Quia semper damnant*, because they do *ever* destroy us, unlesse God doth guide us; not that riches are evill in themselves, being the *good creatures* of a good God; but because our corrupted natures are so *bewitched* by them, that as *Ixion* imbraced a cloud for *Iuno*, so do we many times preferre our *gold* before our *God*.

5 They destroy us.

And therefore, though *poverty* be an extreame *misery*, yet do not I know well, whether to be *wealthy*, or to be in *want*, is the worser or the greater misery; for though to be *poore*, is a miserable thing in this life, yet to be *rich*, is a great hinderance for us to eternall life: and therefore I find that the sonne of *Iakeh* prayed to God, that *he would giue him neither poverty nor riches, but feed him with food convenient*; because the meane state is the best state, in the judgement of the wisest men. And yet

Whether to be poore, or to be rich, is the more miserable.

Pro. 30. 8.

Thirdly, if thou beest *meane*, then art thou accounted *base*, and deemed unfit for the *society*, nay, for the *service* of many men; for now *gentlemen*, and not *good men*, are the men, that are most generally required, for the service of *great* men.

3 The miseries of the meane estate.

And if we mark it well, all the honest *vocations* and callings of men are in verity and truth, nothing els but *services* and slaveries; for every *sea-faring* man seems to be a *galley-slave*, every *occupation* seems a meere *drudgerie*, which the very *beasts* themselves do not suffer the like; for what a dangerous and painfull labour is it to work in a coale-pit and in repairing of *sea-banks*, where some are over-whelmed with *waters*, and others die surfeitted with *cold*, when the very *night* must give no rest unto their labours? And how many *trades* are *noysome*, unfitting for mans *health*? And as many *base* and ignoble, not well befitting the *dignity* of mans condition, as *coblers, tinkers, chimney-sweepers*, and the like, which do, like the criers in *London* streets, cry out to proclaime the *miseries* of these *meane* men.

The slaveries of poore tradesmen, and day-labourers.

Fourthly, If thou beest *noble*, then art thou ever in *feare* of *disgrace*, and must, perhaps in forraigne *warres*, with the imbruing of thy hands in *others blood*, maintaine the reputation of thine *owne blood* at home: this is the *honour* that they stand upon.

4 The miseries of the Nobility.

Fiftly, if thou beest one of the *vulgar people*, then art thou at others command, and ever in *feare* of thy Iudges anger.

5 The miseries of the common people.

Sixtly, If thou beest a *Magistrate*, then must thou labour and toyle for the good of others, and many times, *disturbe* thine own *rest* and peace; yea, disburse thine

6 The miseries of the Magistrates.

thine own state, and suffer many other hazards, to *undergo* and to procure rest and peace unto thy *neighbours*: and when in any difference betwixt men, thou hast done thy best, and dealt as justly as justice it selfe could do; yet, for his saying, that is righted, and perhaps but coldly too, that *thou hast done well*, thou art like to be sure, of him, that would have done the wrong, to be more *wronged* thy self, by his railing and proclaiming thee to be a corrupt and unrighteous Iudge.

7 The miseries of the Ministers.

Mat.10.16.

Ezek.18.

Seventhly, if thou beest a *Minister*, and a Teacher of Gods people, then shalt thou see, that this *highest calling* in Gods Church, is subject to the *greatest miseries* in the world; for *they are sent as sheep into the midst of wolves*, and they are incident to be *punished* by God, many times, for the sinnes of others, when they make them their own, because they reprove them not in their people; and to be *scorned* and contemned of men, when they do their best: and we see many of them, even of the best, to be left both unregarded and unrewarded. And what should I speak of more? Fathers, Children, Husbands, Wives, Masters, Servants, and what soever else; no *estate* is free from sin: how can they then be free from miseries? I may justly say,

It would be too tedious to inlarge the miseries of these in particular

The world's a bubble, and the life of man
So various, and so little, lesse than a span.
In his conception wretched, from the wombe
He's full of feares and troubles, so to th' tombe.
Nurst from his cradle, and brought up to yeares,
With many hazards, so with cares and feares.
Who then to fraile mortality will trust,
Limmes in the waters, or but writes in dust;
Yet whilst on earth we here do live oppresst,
It is uncertaine still, what life is best.
Courts are but superficiall schooles,
To deceive the ambitious, and to dandle fooles.
The rurall parts are turn'd into a den
Of subtill beasts, and of savage men.
And where's a city from fowle vice so free,
But may be term'd the worst of all the three?
Domesticke cares afflict the husbands bed,
And sorrow breakes his heart, or paines his head.
They that live single take it for a curse,
And they do thus and thus, or do things worse.
Some would have children: those that have them, mone,
And wish them better, or would wish them gone.
What is it then to have, or have no wife,
But single thraldome, or a double strife?
Our owne affection still at home to please,
Or to suppresse them, is a sore disease.
To crosse the seas to any forraigne soyle,
Is fruitlesse, full of perils, and of toyle.
Warres with the noise affright us: when they cease,
We fleece our neighbours, so wee're worse in peace.
What then remaines, but that we still should crie,
Not to be borne, or, being borne, to die?

3 How all creatures do heape up miseries upon man.

Thirdly, we know, that when God made man, he made him Lord of all his *creatures*, & so the trembling trees bowing, yeelded their fruits; the silver streams running, offered their service; the lions *roaring after their prey*, and all other creatures *standing in their order*, subjected themselves willingly unto man; but he, not *contented* to be a man above these, but *desiring* to be a god above all, was made a *worme and no man*, inferiour unto all; & then all, like *Acteons* dogs, seeing us *metamorphosed* from men to worse than beasts, began to rebell against us, & most furiously

ously to pursue us; for the *fire* now began to consume us, as it did *Sodom* and *Gomorrah*; the *ayre* to infect us, as it did the *Israelites*, in the time of *David*; the *water* to drowne us, as it did the whole world in the daies of *Noah*; the *earth* to swallow us, as it did *Corah*, *Dathan*, and *Abiram*; and all other creatures to devoure us, as the beares did those children that mocked *Elizeus*; the *Starres in their order, did fight against Sisera*; and since we have *sinned* and *rebelled* against the Lord, there is no *creature* but hath quite *cast away* the created yoke of *obedience*, and hath *rebelled* against us: so that now *hic labor hoc opus est*; It is a taske too great for *Hercules* to bring them againe to the obedience of man.

Gen. 19. 24.
2 Sam. 24.
Gen. 7 23.
Num. 16. 32.
Iudg 5. 20.

For doe not the *fowles* of the aire take the first-fruits of our crops? doe not the *vermine* spoyle our substances? doe not the *moaths* abate the pride of our garments? and the *flies* taste of our best dishes? and doe not those house-creatures, the *bee*, the *flie*, the *waspe* and the *spider*, threaten to *vexe* and to destroy our persons? and if we come abroad, doe not the *Beare*, the *Wolfe*, and the *Lion*, the *Snake*, the *Serpent* and the *Dragon*, stand readie prest with open violence, to set upon us? and therfore we cannot use *any* creature with *sufficient* safetie & security of our lives: for though the *horse* wanteth *hornes*, yet he hath *hooves*, and though we find ease by him in our *travells*, yet we must take heed of his *trippings*; and, as man abuseth *himselfe* and *all* the creatures, so *all* of them doe *conspire* against him, and worke their owne malice upon him.

How the creatures rob us.

ô Deus, ô quantis vita est humana periclis
Subdita! quis tali vitet ab hoste necem?
Quoquò oculos vertam, ipse mea discrimina mille
Tensa animæ cerno, retia mille meæ.
Sive cibos capiam, seu dem mea membra sopori,
Seu quid agam, laqueos subdolus hostis habet;
ô Deus, ô quisquam fugiet tot retia? vano
Mens ea quæ fastu libera semper erit.

Furthermore, if we compare *man* with the bruit *beasts*, we shall see the beasts to *excell* man in every sence, in every thing; in *length* of yeares, in *strength* of body, in *soundnesse* of constitution, activitie, quickenesse, cleannesse, and the like; for as the distich saith,

How the bruit beasles do excell man in most things.

Nos aper auditu, linx visu, simea gustu,
Vultur odoratu, vincit aranea tactu.

In *strength*, the Lyon doth exceed him; in *swiftnesse*, the Hare will out-run him, and the Dolphin out-swimme him; in *sweetnesse*, the Nightingale will out-sing him; and in *labour*, the Oxe wil out-toyle him; and as they are *superiour* to man in these feates of *activity*; So for *ingenuity*, man cannot seeme to be more *subtle* to insnare them then they are *cunning* to prevent us; and you may assoone *surprise* and *conquer* a state, as *prevaile* against them in this kinde. And to descend a little into more particulars.

1. Though no creature seemes so much to loath *uncleannesse* as man, yet doe we scarce find any creature whose flesh is so apt to be tainted as his is; for whereas the *shepheard* onely with his tarre-boxe is able to preserve a whole flocke of *sheepe*, and the *farrier* with a drench to cure all the diseases of his *beasts*; yet, for all the sweet *perfumes* that we doe get, there cannot be a more noysome *sent* then that which doth proceed from the body of man.

1 Man sooner tainted then the beasts. *Goodman* of the fall of man.

2. Though man delights much in *pleasures*, and no pleasure without musicke; yet if we examine the Masters of this art, they will tell you, how the *little birds* doe sing the meane, the *Goldfinch* and *Nightingale* do joyne in the treble, the *Blacke* bird and *Thrush* doe beare the tenor, and the *foure footed beasts* doe bleate and blow out the base; and all of them do sing in their *order*, and keepe their due *times* and continued notes: onely man, as if he were a kinde of *wilde* and a fierce creature, hath no other tune but such harshnesse of voice and language as is most loathsome to the eares of God, untill his *painefullnes* in learning, and *grace* infused shall recompence his delight in hearing, and make the same acceptable both to God and man.

2 The creatures naturally better musitians then man.

3. Though

3 The irrationall creatures not so much addicted to lust as man.

3. Though other creatures be hotter in *constitution*, yet is not their *inclination* so much addicted to lust as mans is; and, as they are *lesse* inclined to lust, so doe most of them seeme *more* temperate in their diet, then most men, who doe often eate till they *surfet*, and drinke while they be *drunken*; when as the bruit beasts will be contented with that, which *sufficeth* nature. And to what end should I use many words, the beasts seeme to have *lesse* dangers, *more* pleasures, and a *better* condition then man, *poore* man, *wretched* man, whose sin hath made him, that was *above* all, to become *inferiour* unto all, *worse* then all, full of all sorrowes, full of miseries, whereof the Poet experimentally could say,

Ovid. de trist. l. 4. Mea, tot adversis cumulata, quot littus arenas, quotq; fretum pisces, ovaq; piscu habet, vere prius flores, sim numerabu aristas, poma per autumnum frigoribusq; nives.

As many shells on shore, as roses sweet,
As many sleepes as men by poppy seeds doe get,
As many beasts in wood, fish in the sea doe lie,
As many birds as in the ayrie heavens do flie;
So many griefes me passe, their number should I tell,
Icarian waters I must surely number well.

And thus you see, that from our first *entrance* into this *wretched* life, *sinne* laboureth still to *kill* us; and doth at all times, and by all meanes, vexe us, grieve us, weaken us; by passions, sorrowes, sicknesses, and such like, and will never *leave* us untill it *layeth us downe* in the dust: and therefore, that all these are the *prodromi*, the fore-runners and beginnings of death, or rather like so many *little deaths*, that doe bring us, unto our last and *fatall* death: For all these are *the reward of sinne*, and therefore *branches* of this *death*. And so you see what is meant by *Death*.

2 Of the large extent of death.

For the second point, having seene what is *meant* by *death*, that is, all the miseries that doe consume and waste our lives; we are now to consider how farre this death *extendeth*: And this the *Apostle* sheweth briefly, when he saith, *Statutum est omnibus semel mori*; It is appointed for *all men* once to die; and the very Heathens say as much; *Lex universa jubet nasci & mori*; It is an universall Law, and a debt that we owe, and must pay to Nature, that every one which is borne to life, should passe away by death. *Plutarch* in the life of *Solon*, tells a story, that on a time, the young men of *Ionia*, standing by the river side, where the *Milesian* fishermen had newly cast in their net, bought of them that present draught; and it happened, that when they drew their net unto the shore, they found therein, besides their fishes, a *golden table*, or *trevet*, as *Suidas* saith, which *Helena* had let fall in that place, as she sailed towards *Troy*; whereupon the *buyers* required the same as a part of their bargaine, but the *sellers* would part with nothing but their fishes; and the contention grew so hot, that it would have growne to I know not what, if both sides had not concluded to rest satisfied with the arbitration of *Apollo*; who determined it should be given to the *wisest* of all men; so they sent it to *Thales Milesius*, who was then counted the *wisest* man in all Greece, but he refusing the same caused it to be sent to *Bias Prienaus*, and he returned it to a third, the third unto the fourth, and so from one unto another untill at last it came to *Solon*; and he judging *Apollo* to be the *wisest*, caused it to be presented for an altar in the house of his Oracle. And truely as these men did in *modestie* with the golden trevet, so all men out of timiditie deale with pale-fac'd death; for when it knocks at the *poore* mans gate, he sends it to the *rich*, which can make it the best entertainement; the *rich* payeth deere to transport it to the *Scholler*, he with his learning perswades it to the *Cittie*; the *Citizen* will carrie it himselfe to the *Court*; the *Courtier* hath no desire to bid it welcome, and therfore he posteth it over unto his *Page*; he like a wild bucke runnes away, and leaves it to take hold of his *Lord*, the Lord had rather it should carry away his *Lady*, and the *Lady* would more willingly preferre her *maide*; and so of all the rest, all refuse it; none thinketh himselfe *worthy* of death; yet the *passing* bell is alwaies toling in our eares, and our friends from *all corners* are brought unto their graves; because man is as water spilt upon the ground, he must needs *die*, and cannot be *gathered* up againe; and as one *wave* of the sea drives on the other unto the shore, or

Heb. 9 27.

Seneca.

Plut. in vita Solonis.
Laertius in vita Thaletis.
τρίποδα.

τὸν σοφὸν πάντων πρῶτος; τοῦτο τρίποδ' ἀνέδω.
Laertius in vita Thaletis.

Festinat enim decurrere velox, — Flosculus angustæ miseræq; brevissima vitæ
Portio. Juvenal. Satyr. 9.

or one *graine* of ſand runs after the other, untill the whole glaſſe be empty, even ſo one man poſteth after another unto the grave, and none can ſtay them: And therfore when it was told *Anaxagoras*, that all his ſons were *dead*, he anſwered, *Sciebam me genuiſſe mortales*; I knew that I had begotten mortall creatures; for as, *nullis amor eſt medicabilis herbis*, love cannot be procured by any art, ſo, *nihil eſt moderabile morte*, there is nothing in the world that can moderate the rage, or preſerve us from the fatall ſtroke of death: *Non Torquate genus, non te facundia, non te reſtituet pietas*, ſaith *Horace* unto his friend *Torquatus*: * And we ſee the faith of *Abraham*, the ſtrength of *Sampſon*, the wiſedome of *Salomon*, the riches of *Cræſus*, and the kingdomes of *Alexander* could not preſerve them from death.

Polydor Virgil writeth, that King *Canutus*, ſeeing the ſea beginning to flow, ſaid, *I command thee not to touch my feet*; but his command was bootleſſe, for he had ſcarce ended his Edict, but the ſurging waves *daſhed at his teeth*; So we may outbrave *death* in words, but we may be ſure, that as the ſea, ſo death *antiquum obtinebit*, will keep his old wont; Yea, though we could hinder the courſe of the *ſea*, for meanes have been found to tame the fierceſt *beaſts*, to break the hardeſt *marble*, to mollifie the impenetrable *Adamant*, and to deale with the ſeas as *Xerxes* did with the waters of *Helleſpont*, or *Cæſar* with all the Rivers of *Germany*; yet is there no meanes in the world to eſcape the hands of death: and therfore S. *Auguſtine* ſaith, *Reſiſtitur ignibus, undis, ferro, reſiſtitur regibus, imperijs, venit una mors, & quis ei reſiſtit?* Fire, Waters, Swords, Kings, & kingdoms were reſiſted, but who hath ever withſtood the ſtroake of death; *Quia nec miſeretur inopum, nec reveretur divites*; Becauſe (as S. *Bernard* ſaith) it neither *pittieth* the poore, nor *regardeth* the rich; but *Nereus* the faire, *Thirſites* the foule, *Cræſus* the rich, *Irus* the poore, *Solym* the cruell, *Solyman* the magnificent, *Diomedes* the Prince, and *Dametas* the Peaſant, muſt all fall downe at *deaths* feet; becauſe that no *teares*, no *prayers*, no *threatnings*, no *intreatings*, will ſerve the turne, to turne away the face of death: So ſtiffe, ſo deafe, ſo inexorable is death.

Quicquid luminibus vides,
Pertingis manibus, naribus olfacis,
Mors eſt; nil laqueo vacat;
Sic viſum eſt ſuperis, jura negantibus
Fato ſolvere; non licet
Aram profugio ſupplicibus dari.

For every man is but a *congealed* ice, ſoon diſſolved, *compacted* duſt, by death eaſily diſperſed; & as we *begin* ſo ſhall we *end* in the earth, yea though ſome ſpin out their daies to a greater *length* then others, yet at length their *threed* muſt be cut, & they muſt follow that track, ſo much troden and beaten by others before them.

And therefore the *Egyptians* in their *Hierogliphickes* painted *death* like a goddeſſe, holding a ſickle in her hand, with this motto or inſcription, *Nemini parco*, I ſpare no man: And becauſe they found her ſo *hard-hearted*, ſo *implacable*, and ſo *inexorable*, that nothing could *appeaſe* her wrath, when ſhe did meane to cut us downe, but that ſhe took the *Husband* from the boſome of his loving wife, & the *Parents* from the poore helpeleſſe Infants; and ſo fulfilling her owne will, and carefull for none elſe: therfore they built her no *temples*, they offered no *ſacrifice*, they celebrated no *rites* unto her; but ſeeing ſhe uſed all alike, *Conſtantinus imperator, & famulus meus*; making no difference betwixt *Agamemnõ* & *Thirſites*; therfore all uſed her alike, & ſtood all upon their guards to defend themſelves, ſo well, & ſo long as they might, againſt all her darts; though they knew that in the end, ſhe would overcome them all; becauſe they had all ſinned; & *the reward of ſin is death*. O conſider this, *al ye that forget God*; al ye that neglect God, al whoſoever, Kings, Lords, & great men; old & yong, rich & poore, one with another; for though you live *like gods*; & none dare ſay, *why do you ſo?* yet you ſhall *die like men*, and if you *fearleſly* commit the ſin; I dare *boldly* ſay, that you ſhal be ſure moſt *fearefully*, to indure the puniſhments of ſin; for, as you ſee *death* ſpareth none, but cutteth down, as well the Cedars of *Lebanon* and the Oakes of *Baſhan*, as the Shrubs of *Cades*; So, much leſſe will *God* ſpare any man that ſinneth.

Lantius l. 2. c. 3.

Horatius lib. 4.

* *Æqua lege neceſſitas, urbes, Sceptra, caſas imperio premit. Meus charus amicus M. Iob. Poyndext.*

How unreſiſtible is death.

Aug. Pſal. 121.

Bernda conn. cler.

Meus ſimiliaris amicus M. Johan. Poyndexter.

How the Egyptians expreſſed death to be the ſole enemy of all men.

Eadem ſint σκελετον, *hoc eſt cadaver hominis exiccatum vixq; oſſibus hærens circum ſerebant in convivijs & ſingulis ex ordine intuendum oſtendabãt. Plut. in convivio 7. ſap.*

Pſal. 50. 22.

Æquo pede pulſat pauperum tabernas, regumque turres. Horatius.

CHAP. V.

How Death worketh variably in divers respects, and the divers causes thereof.

3 Of the variable working of death

Aëra nil vacuum polo quæ subsunt, varia Styx patet orbita; cunctum faucibus imminet umbris atra palus, parcere nescia; non una facies ruunt morbi, sæva cohors, neq; sibi simplici contenta iaculo, neq; dantes uni iugis membra doloribus. Meus amicus. Iob. Poyndext.

FOr the third point, we must consider, that although *Death* passeth over *all*, yet that it worketh not upon *all alike*: but it worketh *variably*, and that, (as we find it) in foure speciall respects.

1. *Of the manner.* 3. *Of the place.*
2. *Of the time.* 4. *Of the effects, or, consequents of Death.*

For the first, we find that there be more *waies* of death, then there be *meanes* to preserve our life; for as the Poet saith,

Mille modis lethi miseros mors una fatigat.

Though there is but *one* way for all men *to come* into the world, yet there are 1000. waies, for every man to *goe out* of the world: And so we find, some have perished with sudden death, as *Ananias* and *Saphira*; some with Gluttony, as *Domitius Afer*; others with drunkennesse, as *Attila* King of the *Hunnes*; some by fire from Heaven, as the *Sodomites*, the two fifties that were sent to fetch *Elias*, and *Anastatius* the Emperour, an Eutychian Hereticke; others by waters, as *Marcus Marcellus*, King *Pharaoh*, and all his hoast, and all the old wicked world, excepting those eight persons that were saved in *Noahs* Arke; Some with hunger, as *Cleanthes*; others with thirst, as *Thales Milesius*; some were swallowed up quicke to Hell, as *Corah*, *Dathan*, and *Abiram*; others were overwhelmed with their owne *houses*, like *Iobs* children, *Samson*, and the *Philistines*, with those 18. persons whose bodies were destroyed by the sudden fall of that ruinous tower in *Siloam*; others were *stoned* to death, as *Achan*; others hanged with *Haman*; others were *slaine* by their friends, as *Abner*; others were *smitten* by Angels as *Herod*; and others by earthquakes were stricken dead, as *Ephrasius* Bishop of *Antioch*: Some were stifled with smoake, as *Catulus*; others died with a fall, as *Nestorius*; some were taken in their lascivious dalliances, as *Cornelius Gallus*; others with overwatchings, as *M. Attilius*; some with poyson, as *Phocion*; others choked with flies, as Pope *Adrian*; some at the disburdening of nature, as that wicked *Arrius*; others torne in pieces by wild beasts, as *Heraclius*, *Lucan*, and *Acteon* by doggs; *Hypolitus* by wilde Horses; *Licus* the Emperour, and the disobedient *Prophet*, by *Lyons*; *Ancæus* King of *Samos* by Bores; the scoffing boyes of *Bethell*, that abused the good Propher, by Beares; and *Hatto* Bishop of *Mentz* by Rats; and so som die with joy, as *Chylo* the *Lacedemonian*, and *Diagoras* the *Rhodian*; who seeing his three sons crowned Champions in one day, he rejoyced so much, that he died for joy in the very place; More die with griefe; *Quia spiritus tristis exiccat ossa*; Because a broken spirit *drieth* the bones; and a heavie heart doth *hasten* to death: and therefore the Prophet *David*, when he found himselfe so melancholicke and discontented, did rouze up his heart and spirits, saying, *Why art thou so heavy, O my soule? and why art thou so disquieted within me? yet put thy trust in the Lord*, for *he is thy helper and defender*; and so should we doe, when either cares, or crosses, doe dismay us: But most men die with *sicknesses* and *diseases*, Feavers, Fluxes, Gouts, Plagues, and 1000. more, they being so many, that neither *Galenus* nor *Hypocrates*, nor all the best Physitians in the world can number them, saith *Bosquierus*; the generations of men here on earth, being as *Homer* saith,

ὁιπερ φύλλων, γενεὴ τοίηδε καὶ ἀνδρῶν.

Tale, quale est foliorum; Like unto the leaves of a tree, whereof some do *perish*, and others *spring* in their places: They spring, they flourish, they waxe old, and soone wither away; *Et tum quoque cum crescimus, vita decrescit*, and our life then decreaseth, as our yeare increaseth.

1 In respect of the manner
How death hath divers waies to shorten life.
Pro. 17. 22.
Acts 5. 10.
Gen. 19. 24.
Exod. 24. 28.
Gen. 7. 21.
2 Pet. 2. 5.
Num. 16. 32.
Iob 1. 19.
Iudg. 16. 30.
Luk. 13. 4.
Numb. 15. 35.
Hest. 7. 10.
2 Sam. 2. 27.
Acts 12. 23.

2 King. 2 24.

Turpe pecus mutilum, turpis sine gramine campus, & sine fronde frutex, & sine crine caput. Ovid. l. 2.
Yet is it a great offence to God to mock our brethren for the defects of nature.

Bosquier. de finibus bonorum & mal. pag. 31. & 32.

Seneca l. 3. ep. 24.

Ut rosa manè viget, & serò mox vespere languet,
Sic modo qui fuimus, cras levis umbra sumus:

That is, in the Prophets Phrase, *We bring our yeares to an end as a tale that is told.*

For the second, that is, the *time* when death doth attach us; S. *Augustine* saith, *Nullus putat se citò moriturum, sed puer putat se adjuventutem perventurum, juvenis ad virilem, vir ad senectam, senex ad ætatem decrepitam, & cum in eo est, non putat eo anno se moriturum;* None thinks he shall *shortly* die; but the *child*, that is a bud, presumes he shall live to blossome; the *youth* questions not the lease of his life, till he comes to the flower of his age; the *old* man hopes he shall renew his yeares, as *doth the eagle*, and when he is bedrid, and past *sight*, he thinks he may see one *new yeare* more; yet we see all men encompassed with *mortality*, and at some times or other all die; we see some are taken *young*, and some are left untill they be very *old*; some tast of death before they do see the light; when their mothers *wombs* are the *tombs* for their buriall; some die in their *cradles*, as the babes of *Bethlehem*; and some live so long, that they are weary of life: and somtimes the good are soonest taken, as *Enoch*; somtimes the bad, as *Onan*; *Et vocantur ante tempus boni, ne diutius vexarentur à noxijs*; and the good are often taken away, that they should be neither *vexed* nor *corrupted*, by the wicked; & the wicked are somtimes take away, that they should not *persecute* the godly any longer, and that they might be an *example* of Gods *vengeance*, upon all such as feare not God. And somtimes death *fore-warneth* us, as it did *Ezechias*, by sending his messengers to bid us, to *set our houses in order*, that we may be prepared for death, as age, sicknesses, and such like; and somtimes it *preventeth* us, and takes us afore we are aware of it, as it did young *Onan*, and old *Ely*, who were both suddenly met by death, when death was looked for by neither of them.

a In respect of the time. Death taketh men of all ages. *Forma, genus, mores, sapientia, vis & honores, Non retinent hominem, quin redat in cinerem.*

Mixta senum ac iuvenum densantur funera. Ideò τελ& ὀεργν Vulgò. Gen. 1. 24. Gen. 33.

For the third, that is, the *place* where death will meet us; we know death is not very *scrupulous*, be it faire or fowle, wide or narrow, private or publike, in the field or in the Church; or whereseever; where he meets us, there he will arrest us; Poet *Eupulus* and his wife, both a bed, *Urias* in the field, and *Ioab* at the hornes of the altar:

Quocunq; ingrederis, sequitur mors corporis umbra:

And all this taking of us, in any *Manner*, at any *Time*, and in any *Place*, is to *teach us*, to be alwaies ready, and to looke for death, at all *times*, and in all *places*.

Omnem crede diem tibi diluxisse supremum, Saith the Poet.

Or, as another saith,

Discè mori, sursum, quisquis sapis, erige vultus
In patriam, terras despice, discè mori.

3 In respect of the place. Death smiteth in every place. *Romanæ cupiens dapis boleto tacitum condit aculeum calatiù bibitur scyphu, & largo nimium blanda subest mero.* That we should be alwaies ready for death.

Henric. Decimator

For seeing thou knowest neither the *time* nor the *place*, where death meanes to arrest thee; it is thy chiefest wisdome to be ready for death at all *times*, and to wait for the same *in every place*.

For the fourth, that is, the *effects* of death, we must note, that they are very *different*, both about the time of the dissolution, and after the time of the separation of the body and soule; for first, at the time of their dissolution, *bona mors justi, right deare in the sight of the Lord is the death of his Saints*; and this is the thing they longed for, *to be loosed* from the *bonds* of sin, and to be with their Saviour *Christ* in happinesse; to be with him, *which was dead, and is alive, and liveth for evermore:* And therfore to these men

——Mors ultima pœna est,
Nec metuenda viris.——

4 In respect of the effects. Death is a comfortable thing to the godly. Psal. 116. 15. Rev. 2. 8.

Lucan. l. 8. *Nec mihi mors gravis est posituro morte labores; Mors mihi merces erit.*

Death is the ending of their paine, and the beginning of their pleasure; nay more, as *Prudentius* saith,

Tormenta, carcer, ungulæ,
Stridensq; flammis lamina,
Atq; ipsa pœnarum ultima
Mors, Christianis ludus est,

All the bitternesse of the bittrest death, is joy and sweetnes unto them; for that in death they see their life, they behold *the Angels pitching their tents roūd about them*, & ready to receive their souls to glory,

Prudent. in hymno de Vincent.

before their bodies can be laid in their graves: and therfore well might *Salomon* say, that *the godly man hath hope in his death*; for he knoweth not, *what* to feare, because he knoweth, in *whom* he believed.

Prov. 14. 32.

The death of the wicked is most terrible unto them.

But, *mors peccatorum pessima*, the death of the wicked is most feareſull; and therefore *the very remembrance of it is most bitter unto them*; for now, before it shuts the eyes of their bodies, it will open the eyes of their consciences; and they shall see that they must part *from all the things that they have gathered*; but that not one of those sins will part from them, which they have committed; and lest they should *forget* them, Satan will now *open* his booke, and *set* all their sins before their eyes; and then he will bestirre himselfe, because he knoweth his *harvest* is great, and *his time is but short*: and therefore he will tell them, that *if they would have entred into life, they should have kept the commandements*, as our Saviour *Christ* himselfe doth testifie; he will alledge against them, that *not the hearers, but the doers of the Law, shall be justified*; and he will inferre, that *if the just shall scarce be saved*, it is intolerable for them being *wicked* men to appeare; and what the Preachers of God now cannot *beat* into the *thoughts* of these careleſſe men, this wicked and damned spirit will then irremoveably *settle* in their deepest *considerations*; *viz.* that neither *adulterers, nor fornicators, nor drunkards, nor swearers, nor usurers, nor extortioners, nor lyers, nor envious men, nor haters of men, nor any such like, shall inherit the kingdome of God, and of Christ.*

Mat. 19. 17.

Rom 2. 13.

1 Pet. 4. 18.

How Satan discourageth the wicked at their death.

1 Cor. 6. 9, 10.

O then, what agonies and perplexities will invade, and teare the *wofull hearts* of wicked men? *In that day*, saith the Lord, *I will cause the Sunne to go downe at noone, and I will darken the earth in the cleare day*; *I will turne their feasts into mournings, and their songs into lamentations*; that is, they shall be sure then to have the greatest griefe and bitterest vexation, when they have the greatest need of comfort and consolation; for I will make all those things, that were wont, most sweetly to delight them, now most of all to *torment* them; the *pleasure* of sin shall now turne to be as bitter as *Gall*; and now they shall see that they must die, and live they can no longer; and that Satan, whom they would not forsake all their life time, will not forsake them now at their death time; but he will be still sounding in their ears, *Me have you served, & from me you must expect your wages.*

Amos 8. 9, 10.

We read the divell assailed the best Saints, S. *Martin*, S. *Bernard*, *Eusebius*, *Ignatius* and many others, good and godly men; and *if these things be done in a greene tree, what shall be done in a withered*, saith our Saviour? If he be so busie about the *Saints*, which have the *Angels* of God round about them *to preserve them*; what shall he do to sinners, who have nothing but *divels* round about them *to confound them?* This is the state of wicked men at their dying day: and therefore, *mors peccatorum pessima*, of all terrible things, the death of sinfull men is the most terrible.

Luke 23. 31.

1 Pet. 4. 17.
Psal. 91. 11.

How death equalizeth the bodies of all men.

2. After the separation of the body and soul, then death *indeed* makes *different effects*; for though it makes the bodies of all alike; their *dust* is so mingled, and their *bones* are so like one another, that we know not *Irus* from *Crœsus*; as *Diogenes*, being demaunded by *Alexander*, what he sought for among the tombes, said, he sought for his father *Philips* bones, but among so many dead mens sculs, he knew not which they were; yet in respect of the soules, it worketh very *different* consequents; for it sends the good souls into *Abrahams bosome*, & the wicked souls *to hell*, to be tormented in fire, for evermore. Now, that the efficient *cause* of death which is sin, should be *the same* in al men; & that the *fruits* & effects, or consequents of death, should be *so different* in the godly from all other men, we find a triple

How death sendeth the soules of the good to heaven, and of the wicked to hell.

A threefold reason of the subsequent different effects of death.

Reason. The { 1. Is, *the practise of a godly life.* 2. Is, *the meditation of our own death.* 3. Is, *the application of the death of Christ.* } And

These things (as *Samson* said in his riddle) out of the eater bring meat, and out of the strong suck sweetnes; for these things do translate the sting and curse of death into a sweet and a blessed life.

Iudg. 14. 14.
1 Reason.

Of the 1. S. *Augustine* saith, *mala mors putanda non est, quam bona vita præcessit*;

Aug de civit. Dei. l. 1 c. 21.

In

It is impossible that his death should be ill, whose whole life hath been alwaies good; *Quia nunquam Deus deserit hominem, quousq; homo deserat Deum*; because God will never forsake that man at his death, which hath truly served God throughout all his life: and therefore *Seneca* saith, *Ante senectutem curavi ut benè viverem, ut in senectute bene morerer*; while I was *young*, all my care was, *to live well*, that when I were *old*, I might *die well*: and so let us do; if we would *die well*, let us *live well*; let us learne *artem vivendi*, the art to live *the life of the righteous*; and we shall be sure to die *the death of the righteous*; for seeing *the wages of sinne is death*, it must needs be, that the lesser and the fewer our sins be, the better our death will be; but if we live like *Balaam*, which loved the gaine and *wages of unrighteousnesse*, it is impossible that we should die the death of *Israel*; for God beheld and saw that *there was no iniquity in Iacob, nor any perverseness in Israel*: and therefore *the Lord his God was with him*.

That to live well is a speciall means to make us die well.

Senec. in quad. Epist.

Num. 23. 21.

And therefore we should not be solicitous for the *shortnesse* of our lives, but rather make that an inducement to live well, to *walke with God*, and to *make our election sure*, while it is called *to day*; because the benefit of life is not in the *length* of our dayes, but in the *right* use of that time, which we have to live; as *Seneca* saith: and therefore (saith he) *dic dormituro, potes non expergisci, dic experrecto, potes non dormire amplius*; when thou *goest* to bed, say to thy selfe, perhaps I shall never *awake* againe; when thou *risest* from thy bed, say, perhaps I shall never *sleepe* more; when thou *goest out*, say, perhaps I shall never *returne home* alive, and when thou art at *home*, say, I know not whether I shall ever *go out* againe; and let this add *wings* to thy desires, to bestow thy time well, and *to remember thy Creatour in the dayes of thy youth*; for as that was an abomination to the Lord, to bring any offering with a *blemish*, so is that man hatefull to God, who devotes his *youth* unto the divell, and the dregs of his *dotage* unto the Lord, as S. *Augustine* saith.

Disce non esse positum bonum vitæ in spatio ejus, sed in usu & posse fieri ut qui diu vixit, parum vixerit. Sin. Ep. 50. l. 6.

Maledictus omnis qui fragrantissimum vernantis ætatis florem diabolo, fœtidas vero decrepitæ senectutis fœces Deo consecrat. August.

Of the second, *Bosquierus* saith, that, *à culpa natæ sunt duæ filiæ, Tristitia & Mors; & hæ duæ filiæ hanc pessimam matrem destruunt*; Sin brought forth two goodly damosels, *Sorrow* and *Death*; and these two daughters, like the brood of vipers, do eat through the bowels, and destroy that wicked mother; For

2 Reason. Godly sorrow for sin, and the meditation of our death, is the death of sin.

1 Daughter of sin. Mat. 3. 7, 8.

First, *Pœnitudine commissa delentur*, by repentance we wash away the sinnes that are past: and therefore *John Baptist* saith, *O generation of vipers*, if you would kill your cruell wicked mother, that is, sinne, *bring forth fruits meet for repentance*; for that is the *only* way for you to escape death, and to *flee from the wrath to come*. And

2 Daughter of sin. *Aug. l. 1. cont. Man.*

Secondly, *Meditatione mortis futura caventur*, by the frequent meditation of death, we come more and more to detest and to beware of sin; for so S. *Augustine* saith, that, *nihil sic revocat hominem à peccato, quam frequens meditatio mortis*; Nothing is so powerfull to make a man hate sin, as continually to consider of this bitter fruit and *reward of sin*, which is death: and *Seneca*, before him, saith the same thing: and therefore he adviseth every man, *efficere mortem sibi familiarem*, to make death his companion, and as his wife, that should ever lie in his bosome; that by the continuall sight of death, he might be ever kept to abstaine from sin; for the covetous man, might be the easier drawne to contemne the trash and trumperies of this vaine and transitory world, if he did believe that he should presently die; for so prophane *Esau* saith, *Loe, I die, and what good will my birth-right do unto me?* So the proud man would let fall his Peacocks feathers, if he could think that he is but dust and ashes, and that when he dieth, *he shall inherit wormes*, as the wise man saith:

Meditation of our death, what good it doth. *Sen. Ep. 25.*

Facile contemnit omnia, qui credit se citò moriturum. Hieron in Ep. ad Paulin.

Eccles. 10.

Omnia Cæsar habet, sed gloria Cæsaris esse
Desinit, & tumulus vix erit octo pedum.

Incert. autor.

And that if he triumphed in his life, like *Cæsar*, to be the sole Monarch of the world; yet would his glory soone faile when death should lock him up in his coffin: and so of all other sins, the frequent meditation of death, is the only preservative against them; for, as one truly saith of himselfe,

Bern in Carm.

Quum recordor quod sum cinis, / *Et quam citò venit finis;* / *Sine fine pertimesco,* / *Et ut cinis refrigesco.*

When I think I am but dust, / And how soon to earth I must, / Then incessantly I shake, / And as dust it doth me make.

So questionlesse, if we did *continually* think of death, and fix that fearfull day of Gods just judgement before our eyes; it would be a marvellous great *meanes*, to deterre us from all sins.

Bosq p.12 de finibus bonorum.

The frequent meditation of death is a great meanes to preserve us from the feare of death.

And as the *meditation* of death doth *prevent* sin; so it *sweeteneth* death, and makes it farre the lesse *terrible* unto us: for if our *eyes* be dead, and weaned from beholding vanities; our *eares*, from hearing the *Syrens* songs of sinfull pleasure; and our *hearts* especially, from the love of vaine and worldly things; then certainly they will not, (being thus mortified, and accustomed with this death to sin) be any whit afraid of the death of the body; which is *the reward of sinne*; but as a horse that is to run a race, having often walked his way before, is the more fearlesse to go on, when he comes at the day of triall; so the man that is acquainted with the wayes of death, through the daily *meditation* of death, is not afraid to die when he seeth the day of his dissolution: *Palladius* reports it, that an *Eremite*, being at the point to die, his schollers and friends asked him, if *death* did not seem *terrible unto him*; he smilingly *answered*, that death was *no stranger*, but a most familiar acquaintance to him; it was his *manuall*, and his *vade mecum*, his table-book, which he alwaies caried about him: and therefore dying, he did but now repeat that *his old lesson*, which he had been long in learning: O that it were so with every one of us, that throughout all our life, we would learne to die; that having made death *present* with us before it comes, it may never prove *terrible* unto us when it comes!

The Eremites godly practice.

3 Reason. The application of Christs death is the only cause that maketh us happy after death Hos.13.14. Death of Christ the only antidote against death.

Of the third, the *divine verity* saith, that the chiefest *cause*, the *onely cause* indeed of this different effect of death, is the *application of the death of Christ*; for it is he that saith, *O death I will be thy death, O grave I will be thy destruction:* and therefore, as when *Alexander* overthrew the wals of *Thebes*, and *Phryne*, a harlot, promised to build them up againe, if she might ingrave upon them this inscription, Ἀλέξανδρος μὲν κατέσκαψεν ἀνέστησε δὲ Φρύνη; *Alexander battered down this wall, but Phryne built it up againe*; so we may truly say, that *Eve* threw downe those muddy wals of ours, but *Christ* doth raise them up; for though *the wages of sin is death*, yet the *grace of God brings eternall life, through Iesus Christ our Lord.*

Rom.6.23.

The manner how Christ delivereth us. Ioh 8.28. & c.12.32.

And the *manner* how he doth deliver us, and *metamorphose death*, to become *life* unto us; he himselfe doth shew, when he saith, *If I be lift up, I will draw up all unto my selfe:* that is, if I die, I will destroy the power of death; for so the Apostle saith, *That forasmuch as the children were partakers of flesh and bloud, he himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is the divell, and deliver them that through the feare of death, were all their life time subject unto bondage:* and therefore, as *Eleazar*, by his owne death, did put the great *Elephant* to death, and *Sampson*, by pulling down the house, upon his own head, did put to death all the *Philistims*; so Christ, by his *own* death, did put the divels, and all the powers of darknesse, unto death: and therefore *Origen* saith, that upon the crosse of *Christ, two* were *crucified*; that is, *Christ* and the *divell*, but after a diverse manner: for *Christ* was crucified *visibly*, and most *willingly*; for *he layed downe his life himselfe*; but the divell was crucified *invisibly*, and most *unwillingly*; for *this strong man armed*, was faine to be *bound*, before *Christ* could *spoile* his house.

Heb.2.14,15.

1 Machab.6.46. Iudg.16.30.

Origen.Hom.8.in Iohan.

Ioh.10.18.

Mat.12.29.

And the Lord, speaking of his enemies, and saying, that he would be unto them *as a Lion, and would observe them as a Libbard in the way of Ashur*; doth foreshew unto us, both the *destruction*, and the *maner* of the destruction of these our spirituall enemies; for in being like a *Lion*, he sheweth their *destruction*; and in being like a *Libbard*, he sheweth the *manner*, how he would destroy them; for it is observed of the *Libbard*, that he useth this policy to kill those *Apes* that do molest him; first, he lieth down as *dead*, and suffereth the Apes to *mock* him, and trample upon him, and

Hos.13.7.

The particular manner how Christ by death overcame death, shewed in the Libbard.

and to insult over him, as much as they will; but when he perceiveth them to bee *wearied*, with leaping and skipping upon him; he *revives* himselfe on a sudden, and with his clawes and teeth hee *teareth* them all to pieces; even so, our Saviour *Christ* suffered the *divell*, and *death*, and all the wicked *Iewes*, like apes to *mocke* him, to *tread* him, and *trample* him under feete; to *crucifie* him, to *bury* him, to *seale* up his grave, and to have armed Souldiers to *watch* him, that hee should not rise any more; and it may be to *knocke* him on the head againe, if he sought to *revive*; and so to doe what they list unto him; but when he saw they had done their worst, and that they could do no more, then *He waked as a giant out of sleepe, and smote all his enemies upon the cheeke bone, and brought them unto perpetuall shame*; and as the *Apostle* saith, he *spoyled principalities and powers, and led away captivity captive, and received gifts for men.* Pſal. 78. 66, 67. Col. 2. 15. Ephes. 4. 8.

And therefore, as many as lay hold upon this *death of Christ*, they need not feare their *owne death*; for they may say with the *Phenix*;

Moritur, me moriente, senectus:

Sin and misery *dieth* in us, but we doe still *live* with Christ: And therefore Saint *Cyprian* saith, that, *ejus est timere mortem, qui ad Christum nolit ire*; it is enough for them to feare death, which will not beleeve in Christ his death; for *hee that beleeveth in him shall never die*; but they that will not beleeve in him, may well *feare* and tremble at the remembrance of this death; because *after death comes judgment*; and then shall they feele another death, which is *eternal death*; for *the reward of sinne is death*, that is indeed, eternall death in hell, *where their worme dieth not, and their fire is not quenched.* *Cyprian de mortalitate.* Iohn 11. 26. Mark 9. 44.

Chap. VI.

How sinne brings eternall death both of Body and Soule.

THirdly, Touching *eternall death*, we must understand, that this is 1 *a separation* of man from God, which is *pœna damni*, the losse of eternall happinesse; a losse farre exceeding the losse of all the world, and the most deplorable thing that is in hell; for this irrevocable losse of the beatificall presence of God, the eternall privation of Gods sight, shall be so uncomfortable to them, that it shall more grieve their hearts and wound their afflicted soules then all the torments of their burned bodies; and 2 an *alligation* or chaining of a damned soule in a tormented body; *non vivendi sed dolendi causa*; not to give any the least *comfort* of life or joy, but to give the true *sence* and feeling of eternall death and sorrowes unto it, which is *pœna sensus*, the paine of feeling, and suffering the greatest paines that can be conceived; for when the wicked are *called* by God, to be *adjudged* for sin, they shall be *condemned* by Christ, and then *caried* by the divels, into everlasting torments, *into the lake that burneth with fire and brimstone for evermore*; and there their *musicke* shall be horrors and howlings; their *meate* shall be balls of fire, and their *drinke* shall be fountaines of teares; alwaies distilling downe from their eyes; and yet never procuring them any ease: there, their torments shall be *intollerable*, their time *endlesse*, and their companions *divels*; for so Saint *Augustine* saith, that, *in inferno nec tortores deficiant, nec miseri torti moriantur. sed per milia milia annorum cruciandi, nec tamen in secula liberandi*; in hell neither the cruell tormenters shall be wanting, nor the miserably tormented shall be eased; but for thousand thousands of yeares they are to be plagued, and never thence to be delivered; and as *Isidorus* saith, *Ibi erit semper velle, quod nunquam erit, & semper nolle, quod nunquam non erit*, there shall be a will never satisfied, and a nille never gratified; never injoying the ease they would; and ever suffering the paines they would not: And if we dive into the depth of that dolefull tragedie of miserable *Dives*, we shall see this truth fully confirmed;

3 Of the eternall death.

What eternall death is.

Of the intollerable paines of hell.

Aug. ser. 55 de tempore.

Isidorus de summo bono.

How the least comfort shall be denied unto the damned.

for that here in hell, as the Scripture sheweth, *judgement shall be without mercy*, and that every one shall receive his punishment, *in weight and measure*, according to the measure of their sinnes; so we finde it true in him, who, as he denied *the crumbes of bread* to poore *Lazarus*, to abate his hunger; so is he now denied *the least drop of water*, to coole his burning tongue, and the *least dramme* of mercy, to refresh his poore distressed soule; *quis talia fando sustineat a lachrymis?* Who can indure to dwell in devouring flames? and yet behold, this is *the reward of sin*; for the *wages of sin is death*.

Three things considered.

And that you may the better see, the *greatnesse* of this payment, and the *severity* of this punishment of sinne; I beseech you to consider these threefold circumstances.

1. The *persons* tormented.
2. The *place* where they are punished.
3. The *time* of their continuance.

1 The persons punished.

1. The *persons* are *all* the wicked; not a *good* man amongst them, for whose sake they might hope for some comfort; and as the *more* faggots will make the *greater* fire, so the *more* they be in number the *greater* will be their labour, the *lesser* will be their comfort, the *heavier* will be their punishment, and the more *hideous* will be their howling one to another; And as they can have no consolation from *without*, when not onely men and Angels shall denie them the *least* drop of comfort, but shall praise God for his *judgements*, and the Lord himselfe *shall laugh at their destruction*; so they can have not the least graine of ease from *within*; when neither any *member* of their body, nor any *faculty* of their soule can be free from paine and griefe; and therefore, if the pangs and fits of the stone or cholick be most *terrible* and pitifull; ô then how *insupportable* are the miseries of those poore soules, whose gnawing *wormes* never die, and whose wretched *bodies* ever burne, and are tortured upon the racke of Gods *displeasure*, that is never to be *appeased*?

Revel 19.1, 2. Proverb.1.26.

Body and soule punished.

2 The place where the wicked shall be punished, the *center* of the earth.

2. The *place* where they are to be punished, is said to be a *bottomelesse pit*, and a place of *utter darknesse* where there is neither *light* nor *comfort*; and most men thinke this place to be the *heart* or *center* of the earth.

1 Reason.

1. Because this *place* is most *darke*, the furthest off, and most deprived of the light of all celestiall bodies. And

Ob. If you say, there is *fire* in hell, therefore *light*.

Sol. I answer, that *mirabilis Deus in operibus suis*, God is wonderfull in all his workes; and therefore as the *bush* burned and consumed not, and the fire of *Nebuchadnezzars* furnace had not so much heat as would singe the childrens garments, so the *fire* of hell shall be deprived of his *light*, that it may *increase* the punishment, and *decrease* the comfort of the damned.

Exod.3.2. Dan.3.94.

2 Reason.

2. Because it is a place *diametrically* opposed to heaven, and the Scripture speaketh in that phrase, as cannot *literally* be understood of any other place; as where the divell, in the likenes of *Samuel*, is said to have come up from the earth: and the Prophet *David* saith, *if I climbe up to heaven thou art there, and if I go downe to hell, thou art there also*: and our Saviour saith, *thou Capernaum, that art lifted up to heaven, shalt be throwne downe to hell*; and Saint *Paul* saith that *at the name of Iesus al knees should bow both of things in heaven, and things in earth, and things under the earth*; by which things, *under the earth*, we can understand none other, but the damned soules and spirits, which have already seene the *majesty* and felt the *power* of Iesus Christ.

1 Sam.28.13. Psal.139.8. Mat.11.23.

What is understood by things under the earth.

And this adds unto the afflictions of the wicked, that they shall be tormented in such a *dungeon*; a place so *strait*, where they shall have no elbow-roome; and a place so *darke*, where there is no light, but the blacknesse of darknesse and the shadow of death.

3 The time of continuance that the wicked shall remaine in hell. *Vide* Esay 66.24. Mat.25.41.& Chap.3.12.

3. The *time* of their *continuance* in these flames, in this darkenesse, adds the *greatest* weight unto their torments; for though their punishments were never so *great* and the place never so *bad*, the one so *great* and the other so *bad*, as the *greatnesse*

greatneſſe of Gods power could any waies make it, yet if they might hope for any *end*, they might conceive ſome hope of comfort: but when they ſhall conſider, that if there were ſo many *worlds* as there be *ſtarres* in the heavens, and in every world ſo many *trees* as there be *drops* of raine, and on every tree ſo many *boughs* as there be pile *graſſe* upon the earth, and upon every bough ſo many *leaves*, as there be *ſands* by the ſea-ſhore, and every graine of ſand ſhould paſſe for a *million* of yeeres, and that after all theſe *multitude* of yeeres and *unlimited* times, beyond all the rules of Arithmetique, they are anew to *begin* their endleſſe paines, and as farre from their *end*, as when they firſt began; ô this is able, if it were poſſible, to turne their hearts with *Niob's*, into ſtones, and to reduce their ſoules to nothing; but it cannot be; becauſe *the wrath of God abideth upon them*, yea abideth upon them for ever and ever; and as S. *Bernard* ſaith, *nec qui torquet aliquando fatigatur, nec qui torquetur aliquando moritur*; they ſhall *burne* but not *diminiſh*, they ſhall be *buried* in theſe flames but not *conſumed*, they ſhall *ſeeke* death but ſhall not *finde* it, they ſhall *deſire* it, but it ſhall *flie* from them; ſo they ſhall injoy *eternity*, like the Saints, but not the *Saints* eternity; for their *eternity* ſhall *begin* in horror, *proceed* in confuſion, and *continue* moſt lamentable and wofull for ever and ever; turning all things to them into its owne *nature*; and making all things where the damned ſoules be to be *eternall*; for the *fire* is eternall, when the breath of the Lord, like a river of brimſtone ſhall ſtill kindle it, that it can never goe out day nor night, but the ſmoake thereof like the ſtench of Sodome ſhall aſcend for ever; the *worme* is eternall, when the conſciences of the damned ſhall be everlaſtingly tormented with the ſight and ſence of all their ſins; the *priſon* wherein they are incloſed is eternall, when no *pikes* can pierce theſe walls, no *power* can overthrow them, no *time* can ruine them, no *ranſome* can deliver them; becauſe this laſt ſentence of the Iudge ſhall for ever ſtand unreverſed; and ſo you ſee the unhappy *ſtate* and condition of the damned in the other world, and how the *higheſt* linke in all this chaine of their *intollerable* ſorrowes, wherewith they are invironed, is the miſerable *perpetuity* of their torments, when their *reſtleſſe* thoughts ſhall *continually* conſider, they are but to *begin* where they thought to *end*.

Ovidius Metamor. l. 6. p. 113. intra quod viſcera Saxum eſt. Bernardus meditat cap. 3.

All things ſhall be eternall to the damned.

1 Fire.

2 Worme.

3 Priſon.

And all things els

Adeſſe intelerabile, abeſſe impoſſibile.

O then, (beloved brethren) ô conſider this, all ye that forget God: and ſeeing every ſin *ſlayeth* the ſoule within the body, *corrupteth* the body in the grave, and eternally *tormenteth* both the body and ſoule in hell; let us hate and deteſt all ſins: for though we read of many tyrants, *Nero, Phalaris, Caligula, Heliogabalus*, and ſuch like, that were carnivorants, and blood-thirſty men, ſavage beaſts in the ſhapes of men, delighting themſelves only in blood, and cruelties; yet we never reade of ſuch a tyrant as Sin; for the *blood* of death would quench theſe mens rage; but no paine, no death, but eternall death, a death that never dieth, and a paine that never endeth will ſatisfie this tyrant Sin: This is the deceit of ſin; as the Poet ſaid of *Venus*;

A moſt earneſt perſwaſion to forſake ſin.

Læta venire Venus, triſtis abire ſolet.

To preſent pleaſure, or profit, unto our eyes, but aſſoone as ever the ſin is done, to deale with us, as *Ammon* did by *Thamar*, thruſt her out and hate her; wound our conſcience, and deſtroy our ſoules.

2 Sam. 13. 18.

And therefore (once againe I beſeech you) let us *forſake* our ſinnes, let us leave our drinking, our ſwaggering, and our ſwearing; and inſtead of, *by God, by God*, and more fearefull oathes (which I am afraid to name) at every word, which is the moſt odious, yet moſt careleſſe cuſtome, both of Court and Countrey, let us ſay, *in truth, in truth*: the words are as eaſie, and they will bring more eaſe unto our ſoules; for ſwearing *graceth not* your ſpeech; but *diſgraceth* you, and *diſhonoureth* God: and therefore one day you muſt *greatly* repent you of it, or you ſhall *fearefully* die for it: and I beſeech you pardon me for ſpeaking it; for it is my *duty* that I owe you, and it would be my *deſtruction* if I did conceale it from you, as Saint *Clemens* ſaith in the like caſe; and truly I deſire not ſo much, with *Ariſtotle*, my God of Heaven is my witneſſe, that I lie

Clement. l. 1. recog.

lie not, to be deemed a great Scholler, as with *Gregory Nazianzen*, to be indeed an honest man, to *live* as I *teach*, and to discharge my duty in reproving sinne, rather then to shew my *knowledge* in any Science; and therefore, I humbly intreate you all, to give me leave, to beseech you, to leave your sins; and because we cannot quite forsake them, to confesse them, and to be ashamed of them; for *if we confesse our sins, God is mercifull and just to forgive us all our sins, and to cleanse us from all unrighteousnesse.*

1oh 1.19.

That the divell cannot indure we should confesse our sins.

But the divell cannot indure that we should *confesse* them, least God should thereby *forgive* them; and therefore as he perswadeth us *ever* to *commit* them; so he perswadeth us *ever* to *conceale* them, and *never* to *confesse* them; For I read, that on a time, a sinner being at *confession*, the divell intruded himselfe and came to him; and being demanded by the Priest, wherefore he came in, he answered, to make *restitution*; and being asked what he would restore, he said *shame*; for this shame, saith he, I have stollen from this sinner, to make him *shameless* in sinning, and now I am come to restore it to him, to make him *ashamed* to confesse his sinnes: And surely thus he deales with us all; he makes us *shameless* to commit all sinnes, even with *Absolon, in the sight of all Israel, and in the sight of the Sunne*; but he makes us *ashamed* to confesse any sin.

2 Sam.16.22.

But if we *feare* this punishment of sin; *all miseries* in this life, *death* shortning life, and *eternall torments* after death, and would be *delivered* from it; then let us not make the Ministers *afraid* to reprove our sinnes, nor be our selves *ashamed* to confesse our sinnes; for as the *first* degree of righteousnesse is, *not to sinne*; so the *second* is, to acknowledge and *forsake our sinnes*: If we had not *sinned*, we had not died; and if we doe *acknowledge*, and forsake them, we shall receive no *dammage* by death; but if we *continue* in sin, we shall *die*; and we shall *justly* die; for *the reward of sin is death.*

And so I come to the *third* part, which is the *equity* of this reward; because, death is the *wages* of sin.

The third part.

Part. 3.

The equity of this payment, Death is the stipend of Sin.

CHAP. I.

How just a thing it is to punish Sinne.

The reward of Sin is Death

YOu have heard of *a world of miseries*, that are inflicted on man for sin, here, in this life; you have heard of *eternall death*, and intollerable *torments* for ever and ever, that shall be inflicted on sinfull soules in the future life; and now it *resteth*, that I should shew the *equity* of this punishment; how *just* it is with God, to render all this on man for sin: and therefore, that I may the more fully cleere this point, I must desire you to consider these three especiall things.

Three points to be considered, to shew the equity of the punishment of sin.

1. *That it is just to punish sinne.*
2. *That God is the justest Iudge that can be found, to punish it.*
3. *That this punishment, which God imposeth and inflicteth for sinne, is most right and just.*

1 That it is just to punish sin. *Cicero de nat. deorũ l. 1.*

First, there is nothing in the world, (saith *Cicero*) more *agreeable to reason*, then that *true* and honest *labour* should be commended and rewarded, and the *vices* of men should be severely *punished* according to their just desert; *& nihil in rebus humanis inæqualius esse duco, quam & fortem & ignauum æqualibus præmijs ornari, Xenoph. de Cyri. institut. l. 2.* for, it is unpossible (saith *Cicero*) that either house or Common-wealth should stand, *Si in ea nec rectè factis præmia extant ulla, nec supplicia peccatis*, if there be not in the same both *rewards* for good deeds, and *punishments* for sins: and therefore *Solon* being demanded, what was most profitable for the well-fare of a Common-wealth, said; *Si boni præmijs invitantur, & mali pœnis coercentur*, to defend and reward the good, and to restraine and *punish* the bad: and *M. Cato* saith, that there is nothing more pernicious unto any state, *Quam si improborum mores pœna non coerceantur*, then to suffer wicked men to go away unpunished: and therefore he would have those Magistrates, that did not punish the impieties of the wicked and dissolute fellowes, *Non tantum non ferendos, sed lapidibus obruendos*, not only not to be suffered, but to be stoned with stones to death: and so the Lawes of all Nations do provide, that good and vertuous deeds should be *rewarded*, and evill deeds should be *punished*; for we find it true by experience, that *impunitas delicti invitat homines ad malignandum*; because punishment is *deferred*, the hearts of the children of men, *are even set to doe evill*: and therefore God himselfe doth say, that whosoever *justifieth the wicked*, is a like culpable before him, as if he had *condemned the innocent*; and S. *Ambrose* tels us plainely, that it is sometimes *misericordia punire, & crudelitas parcere*, a pious work to punish, and a cruelty for to spare; for this doth not only *incourage* sinners, to go on from one wickednesse to another; but it is an ill *patterne*, and a great *provokement* to draw others to do the like: and therfore we may well conclude this first point, that it is a *most just thing* to punish *sins and offences*.

Idem l. 3. de nat. deor.

Stobæus Ser. 41.

Plutarch in Apoth. Præmia bonorum malorumq; bonos ac malos faciunt. Plin. S. in paneg. The Law of Nature teacheth, that sin should be punished.

To forbeare the punishment of sin doth increase the number of sinners. Pro. 17. 15.

Quo quisq; est maior cæteris, eo maiors sit exemplo, si pecces, pœna magnitudine. Thucyd. l. 5.

CHAP.

CHAP. II.

How God is the justest Iudge to punish sinne.

SEcondly, the Poet, speaking of *Iustice*, saith in this Dialogue-wise.

Philosophus. *Iustitia.*

P. *Quæ Dea?* I. *Iustitia.* P. *At cur torvo lumine spectes?*
I. *Nesciu sum flecti, nec moveor precio.*
P. *Unde genus?* I. *Cœlo.* P. *Qui te genuere parentes?*
I. *Mi modus est genitor, clara fides genetrix.*
P. *Aurium aperta tibi cur altera, & altera clausa est?*
I. *Una patet justis, altera surda malis.*
P. *Cur gladium tua dextra gerit? Cur læva bilancem?*
I. *Ponderat hæc causas, percutit illa reos.*
P. *Cur sola incedis?* I. *Quia copia rara bonorum;*
Hæc referunt paucos sæcula Fabricios.
P. *Paupere cur cultu?* I. *Semper justissimus esse*
Qui cupit, immensas nemo parabit opes.

The description of Iustice.

And these are fine descriptions of *equity*; sweet expressions of *Iustice*, and her uncorrupted properties; but if we looke to *God*, we shall find him farre beyond all this, to be the *justest* of all Iudges, and to be *Iustice* it selfe.

God the justest Iudge in the world for three reasons.

First, because he *loveth righteousnesse*; For it is the property of a *just* Iudge, not onely to judge *righteously*, to justifie the innocent, and to punish the offenders, but also to *love righteousnesse*, and to *hate iniquity*; but of God the Prophet saith, *Thy throne O God, is for ever and ever; thou hast loved righteousnesse, and hated iniquity; wherefore God, even thy God, hath annointed thee with the oyle of gladnesse above thy fellowes.* And againe, *Thou hatest all those that worke vanitie.*

1 God loveth righteousnesse. Psal.45 7,8.

Heb.1.9. Psal.5.5.

Secondly, because *he judgeth without any respect of persons*; for this is one of the chiefest properties of a righteous Iudge, *to judge* according to the *equity* of the cause, and not according to the *quality* of the person: and therefore *Iethro*, *Iehosaphat*, and others, do make this *not respecting of persons*, to be one of the *essentiall properties* of a righteous Iudge: but with God there *is no respect of persons*; for he will not be *corrupted* with the *reward* of the rich; for *all the beasts of the forrest are his*, and so are *all the cattell upon a thousand hils*; he will not be *terrified* for *feare* of the mighty; for he will *bind Kings in fetters, and Nobles in links of iron*; neither is he *angred* or *molested* with the incessant complainings of the poore, but he *will heare their cry, and will help them*, *Psal.* 145.19.

2 God is no respecter of persons

Exod.18.21. 2 Chron.19.7. Pro.24.23. 1 Sam.16.7. Acts 10.33. Gal 2.6. Psal.50 10. Psal.149.8. Deut.26.7. Psal.145.19.

Indeed with men, it is a common practice, to have our lawes to be *tela aranea*, like a *spiders web*; wherein the little *flies* are catcht, and the great buzzing *bumble bees* doe easily passe through: and therefore it is truly said of mans Law, That

Dat veniam corvis, vexat censura columbas.

It spares the rich, but spoiles the poore.

With men we find Iustice often perverted.

But Gods law is *rete Vulcanium*, like *Vulcans* iron net, which takes the gods, and apprehends and condemns all alike; for if the *greatest* men hurt the poorest, and those *poore men cry unto me*, saith the Lord, *I will heare them*; that is, to *helpe* the oppressed, and to *punish* the wrong doer: and therefore *Moses* saith of him, that *he is a great God, mighty and terrible, which accepteth no person, nor taketh reward*; but doth *justice* and *right* unto the Orphans, and the Widow: and *David* saith, *Deus Iudex justus est*, God is a *righteous* Iudge, and that the heavens shall *declare* his righteousnesse, that is approve and justifie him in his judgements:

That God is most just.

Deut.10.17.

Psal.7.12.

And

And S. *Paul* saith, that *he shall have the crowne of righteousnesse*, which the Lord, *the righteous Iudge*, shall give him in that day: and the very Heathens say as much; for not only *Euripides* saith, 2 Tim. 4. 8.

Δίκη δ' ἃ κ ἔνες ἐν ὀφθαλμοῖς βροτῶν,

That justice is not in the eyes of mortall men; but *Hesiod* goeth further, saying, Iustice the daughter of God.

ἥ τε παρθένος ἐστὶ Διὸς κυδρὴ ἐκγεγαυῖα.

Ipsa autem Iustitia est virgo, ex Iove nata; castaq, venerandaq, dijs qui olympum habitant: That *Iustice* is a pure Virgin, and an immaculate *daughter* of the chiefest God; that is indeed, a true and *essentiall property* of the true and ever-living God: and therefore it must needs follow, that of all Iudges, *God is the justest Iudge* that can be found, to punish sin.

Thirdly, because *he rendreth to every man according to his works*, and punisheth great sins, with the greater punishment; and the *longer* he stayes to expect our amendment, the *sorer* will be our punishment, if we do not repent. 3 That God judgeth every man according to his desert. *Valer. l. 1. Lucius Apuleius de asino aureo.*

I have read of an Asse, that having an huge burden upon her back, by *chance* stumbled at a stone, and fell; her master presently began to *chide*, and to beat her; whereat the poore Asse repined and bemoaned her self, saying, *In what a miserable state do I live, and what a cruell master do I serve? for I have done him many good and faithfull services, and yet see, how for one fault by chance committed, I am thus grievously handled:* The fable shewes us, that men many times do neither *reward*, nor *punish* according unto *just deserts*; but do often times suffer *good* deeds to go unrewarded, and punish *small* offences, with severer punishments, than in the *rigour* of justice they have deserved; and it may be, often suffer the greater sinners, to escape all punishment. Men reward not men according to just deserts.

But it is not so with God; for *if we do well*, and have our hearts upright, to do him service, *he will not alwaies be chiding*, though we should commit many faults: but *if we do ill, sinne lieth at the doore*, ready to accuse us, and God the righteous Iudge will deale with us *according to our sinnes*, whether they be great or small: *Nam injustus quisquis eò atrocius in tormentis obruitur, quo altiùs in peccatis elevatur*; for every sinfull wretch, the more *hainous* hath been his sins, the more *grievous* shall be his punishments, saith S. *Gregory*; so S *Hierom* saith, *Cui dubium, quin inter tres peccatores, Gentilem, Hæreticum, & Ecclesiasticum, multò majoribus pœnis dignus sit, qui majoris fuerit dignitatis?* Who maketh any doubt of this, but of three sinners, that is, the *Gentile*, which is without the Church, and the *Hereticke*, which is against the Church, and the *Hypocrite*, that is within the bosome of the Church, he (that is, the *Hypocrite*) shall be the most severely punished, which had the chiefest place, and was most dignified with that honourable title of a Christian? And so S *Augustine* saith, *Mitissima omnium pœnarum erit eorum, qui præter peccatum, quod originale contraxerunt, nullum insuper addiderunt*; of all punishments theirs shall be the least, which, besides their originall sin, have committed none other sin: and the divine Scripture is as plain in this point as need to be; for the Lord, speaking of *Iezabel*, saith, *Quantum in delicijs fuit, tantum date illi tormenti*; that as much as she hath been in pleasure, that is, of sin and iniquity, so much torments shall be laid upon her; and our Saviour saith, *It shall be easier for Sodom and Gomorra*, and more tolerable for *Tyre and Sydon* in the day of judgement, than for *Corazin* and *Bethsaida*, and other like sinfull Cities, which *heard* our Saviour preach, and did *see* his mighty works, and yet would not repent them of their sinnes. Pſal. 103. 9. Gen. 4. 7. *Greg. in Mor.* *Hieron. sup. Ezech.* That God punisheth the greater sins with the greater punishment. *Aug. l. 3. de lib. Arb.* Rev. 18. 7. Mat. 11. 12, 24.

But against this it may be objected; how can it be, that they should be all *in the same place*, tied in the same *lake*, and burning in the same *fire*, and yet that they should not feele *the same punishment*. *Object.*

To this we answer, that they shall feele *the same punishment*, but not in the *same measure*; the same for *length* of time, but not the same for *quantity* of pain; *Nam sicut uno sole omnes tanguntur, &c.* For as men (saith S. *Gregory*) sitting in the heat of the *same Sun*, are not heated and warmed in the *same manner*; because the *weight* of the heat is felt according to the *quality* and disposition of the body; *Sol.*

That the torments of hell are not equall unto all. *Greg. in Moral.*

Sic damnatis una est gehenna, quæ afflixit, & tamen omnes non uno calore combuxit; quia quod hic agit dispar valetudo corporum, hoc illic exhibet dispar causa meritorum; Even so, though there be but *one* hell, which tormenteth all; yet doth it not torment all alike; for as here the different *disposition* of their bodies, doth cause men differently to perceive the heat; so there, the *inequality* of their *merits*, will be the cause of *disparity* in their *torments*: And therefore, seeing God *loveth* righteousnesse, judgeth all without *respect* of persons, and in his judgements, rendreth unto every man according to his *deeds*; it is most apparent, that *God is the justest Iudge that can be found to punish sin.*

CHAP. III.

That God doth not inflict eternall punishment upon the fore-sight of any act of the will, that we would eternally sinne.

How a temporall sin can deserve an eternall punishment.

THirdly, that *this punishment*, which God inflicteth on man for sinne, *is most right and just*; it is concluded by all Divines; but how this can be, or how it comes to passe, that our *mercifull* and most gracious God, who is so *infinite* in his goodnesse, and so *abundant* in his love, that his *praises* are amplified twenty seven times together, with this conclusion, *for his mercy endureth for ever*, should be thus infinitely *severe*, as to inflict upon a *finite* sin an *infinite* punishment, and that he should continue *millions* of yeares, yea to *everlastingnesse* in the avengement of those sins, which were committed as it were in a moment of time; a strange thing, that he, who hath offended but *temporally*, should be bound to suffer intolerable paines *eternally*, and a sin *suddenly* committed should be *everlastingly* punished; it seems a doubt not easie to be decided; for some say, it is because the sinners *will* is *eternally* to live, that he might *eternally* sin; so S. *Gregory* saith, *Iniqui ideo cum fine deliquerunt, quia cum fine vixerunt; nam voluissent utiq; sine fine vivere, ut potuissent sine fine peccare*; The wicked do therefore make an end of *sinning*, because there is an end of their *being*; for they would desire to live without end, that they might sin without end; for this sheweth, that they do alwaies *desire* to live in sin, because while they live, they never cease to sin: *Ad magnam igitur judicantis justitiam pertinet, ut nunquam careat supplicio, cujus mens in hac vita nunquam voluit carere peccato*; And therefore (saith he) it sheweth the great *sincerity* of the Iudge, and it behoveth his *justice* to deale so with them, that they should never want punishment, whose *wils* and minds in this life, would never want sin; and that there should be no end set to the torments of the wicked, because, whilst they are able, they set no end to their wickednesse. And S. *Bernard* is of the same mind; for he saith, that for this cause is the sin of an inflexible and obstinate mind *eternally* punished, though it be temporally committed; *Quia quod breve fuit tempore vel opere, longum esse constat in pertinaci voluntate, ita ut si nunquam moreretur, nunquam velle peccare desineret; imo semper vivere vellet, ut semper peccare posset*; because that, which was but short in *time* or action, doth appeare to be long in an *obstinate will* and affection; so that if he never died, he would never leave to sin; nay, he would desire ever to live, that he might ever sin: And I find most of our own modern Divines to joyne with these Fathers in the same judgement.

Ex nullus detur iniquo terminus ultionis, quia, quamdiu vixit, habere voluit terminum criminis.

Bern. Ep. 252.

Whether God punisheth a sinner eternally, because he willeth to live eternally, that he might sin eternally.

But for mine owne part, I cannot fully yeeld unto this opinion; for if this be true, then God damneth them for sinnes that they *would* have done, and not for the sinnes that they have *already* done: Indeed it was the opinion of *Pelagius*, that God received many into glory for those good works they *would* have done, if they might have lived; and damned others *propter præviſa mala*, for the evill works that they would have done, if they could have lived to do them; for he that *would* do any thing, whether good or evill, it is as done in the sight of God; because he seeth as well the *inward intention* of the heart, as the *outward*

Propter præviſa bona, quæ facturi essent, si vixissent.

outward execution of the work, as our Saviour sheweth in the example of him, that *looketh upon a woman to lust after her*, and is said thereby, to be *an adulterer in his heart already*; but Matth. 5. 28.

To this S. *Augustine* answereth, that it cannot be, that any man should *receive* either *glory* or *punishment*, for the works that he *never did*, but would have done, if he might have lived to do them; for That God punisheth no man for the sins he never did.

First, the Apostle saith; *We must all appeare before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done*, that is, while he lived, *whether it be good or bad*: Where we must observe, that he doth not say, according to that *he would have done*; but according to that which he *hath done*: So our Saviour saith, that *they which have done good, shall come forth to the resurrection of life, and they that have done evill, to the resurrection of damnation*: Where againe, we must note, that he doth not say, they *that would have done* evill, but they *that have done* it; so, when he saith, *Come ye blessed into everlasting life*, and sheweth the reason of it, saying, for *I was hungry, and ye gave me to eat*; and to the wicked, *Go ye cursed*; for *I was hungry, and ye gave me no meat*; it is to be observed, that he saith not, you *would have given me*, or you *would not have given me*; but you *have given* me, and you *have not given* me: and therefore God *saveth* none, for any good works *fore-seene*, that they would have done; nor *condemneth* any, for any sinnes *fore-seene*, that they would have committed. *Aug. de praedest. c. 12. & l. de perseveran. c. 9.* 1 Reason. 2 Cor. 5. 10. Ioh. 5. 29. Mat. 25 35. &c.

Secondly, if this were true, that God judgeth according to what men *would* have beene, if they could have continued; then the *Tyrians*, and the *Sydonians*, and many other wicked men should be saved, or could not well be *justly* condemned; for, *If the great works and wonders, which our Saviour did among the Iewes*, had been done amongst them, *they would have repented them of their sinnes in dust and ashes*: And so many of the godly, must of necessity have been condemned; for *they are speedily taken away, least that wickednesse should alter their understanding*, or *deceit beguile their soule*; for *the bewitching of naughtinesse doth obscure things that are honest*. 2 Reason. Mat. 11. 21. Sap 4. 10.

Thirdly, if this were true, it must needs follow, that God should *fore-see* those things, as *future things*, which were *never to be*; which doth imply a *contradiction*; for though God knoweth, *what may be done*, though it be never done; yet can he not be said *to fore-see* any thing to be, which indeed *shall not be*; for things that are *existent*, and have a being, are *seen*; things that are *possible* to be, are *knowne*; and all future things, that *shall be*, and are to be, are as *present* with God, as if they *were*; but those things, *that were never to be*, nor shall ever be, cannot be said to be *present* with him: and therfore, to say that God will punish them *eternally*, because they *would have sinned eternally*, if they had *eternally* lived, is neither agreeable *to the justice of God*, to punish them for the things that they have never done; nor *to the truth of God*, which saith, they shal receive their reward, *according to what they have done*, and not according to what *they would have* done; nor yet *to the reason of mã*, that sins never cõmitted should be so severely punished. 3 Reason. *Zanch de nat Dei. l. 5. c. 2. p. 530.* 2 Cor. 5. 10.

To the reason alledged, that the *will* of sinning is the same with God, as if they had *actually* sinned; I answer

First, that sin is two wayes to be considered; First, as it is in the *heart* and intention; And secondly, as it is in the *act* and execution; Now our Saviour doth not say, that he which *looketh* on a woman, to lust after her, hath committed the *fact* in the sight of God, but is guilty of the sin, in respect of the *desire* and intention, which is an *act* already done, and not in respect of the *outward* act, which is not done at all: and therefore he saith, that such a one *hath committed adultery with her in his heart*, that is, inwardly, but not outwardly: and therefore is he only so far guilty, that is, so far forth as the act is done, but no further. That the desire of the heart is an act done.

Secondly, I say that if their *will* were, to desire to *live* ever, that they might *sin* ever; yet this is but *a temporary act* of the will, and doth not include an *everlasting willing* of the same; because we see there is no necessity to *continuate* the same That to will to sin ever is a temporary act.

act of the will, but that it *nilleth* now, what it *willed* a little before: and because *no act* can exceed the bounds and limits of the *agent*; but the *agent* falling, the *act* is ended: therefore *man* being temporary, being but a while to live here, his *will* is also temporary, being no longer properly the will of man than it resteth in man: therefore *all acts* of the will, which it produceth, while it is in this life, must needs be *temporary*; and so all sinnes done, or of the will *to do them*, must be likewise temporary.

God punisheth only sins done.

And therefore I say, that God doth *not punish* them, for any *fore-seene facts* that they would have done, nor for any fore-seene continuance of the *will*, in the same *desire to live ever* in sin; nor for *any other* fore-seene future thing whatsoever; but only for *those things that are done* in this life; either those works that are *outwardly* acted, or those desires of the heart, and acts of the will, which it produceth, while it is in this life, and no otherwise: so that God punisheth only *sins done*, and not sins that *would be done*.

Two things make a temporary sin to deserve eternall punishment.

And if we search a little further into the *nature* of the sin done, we shall see the *hainousnesse* of the offence, and the *equity* of this inflicted punishment in two respects.

1. *A levitate præcepti injuncti*, from the easinesse of the things commanded.
2. *A gravitate peccati perpetrati*, from the hainousnesse of the sinne committed.

CHAP. IV.

How easie and light are all the commandements that God doth give, and how hard are the wayes of sinne.

1 The easinesse of the things commanded. Iohn 5.3. Mat.11.30. Psal.119.

FOr the first, Saint *John* saith, *His commandements are not grievous*; and our Saviour saith, *His yoke is easie, and his burden light*; so easie, that the kingly Prophet *David* saith, he *did run the way of Gods commandements*, when God had *set his heart at liberty*; that is, when God had untied him from those bonds of sin, wherewith he was so tied by his naturall corruption, that he could not stirre, nor walk one jot in this easie path: and therefore, if the way be *cragged*, and the gate *narrow and straight, that leadeth unto life*; it is in respect of our *unableness*, now, to performe any thing that is good, and not in respect of any *difficulty* or hardnesse in themselves simply considered.

How the way to heaven is said to be hard.

What a small matter it was that God commanded *Adam*. Gen 2.17.

Looke into the commandement, that God gave unto *Adam*, and you shall easily find this truth; for, at that time, there was no man to be *envied*, no man to be *oppressed*, no woman to be *defiled*, no Churches to be *robbed*: and therefore he cumbred them not with *many precepts*; all was but *one*; to forbeare the *fruits* but of *one Tree*; they might eat of all besides that one: and as his precepts were not *many*, but one; so this *one* was not *great*; not to *create* Worlds, not to *remove* Mountaines, but to *forbeare* the fruits of that one Tree: Alas, was this so *great*, was this so *grievous*? What if he had forbidden all, but *one*? Had it not beene right that we should obey? And if we had asked him, what he would have done with all the *rest*; might not he have justly said, *May I not do what I will with mine owne? And what is that to thee?* Do thou as I command thee; but he was contented to make himselfe, as it were, *poore*, to give them *store*; for he gave them leave to eat of *all* the rest, and reserved but *one* for himselfe; yet would they needs eat of that *one*; and as if they *longed* to breake this one Commandement of God, they would *presently* eat of that Tree, and it may be, before they tasted of any other Tree, sure, before they *saw* any other day; *Quia non pernoctavit in honore*, for he remained not one *night* in his dignity, saith the Vulgar Latine.

Mat.20 15.

Iohn 21.22.

What a small matter it is that God requireth at our hands.

So looke into the commandements he giveth unto us, and we shall soone see the same truth; for they are *pauca, brevia, levia, & utilia*: Few, short, easie, and

and profitable; for he gives not many, but ten, but two, but one; and that one is not *large*, not *long*, but one word, one syllable, *love*; and therefore it is impossible to forget it; and it is *easie* enough, it is *naturall* enough to performe it, *to love*; the poorest, the youngest, the eldest, the richest, at home and abroad may do this: and who can say *he cannot do it?* For there needs no wealth, there needs no wisdome to love: and therefore *all may do it*, if *they would* do it, and it is for our own profit to do it; for to that end doth the Lord require it; that *it may go well with us and our children.*

Deut. 5.33. & c.29.9.

But on the other side, the wayes of *wickednesse* are intricate, very *hard*, and full of labour; for all the world may see, that the *envious* man doth more *vexe* his wretched soule, at the *prosperity* of the righteous, than the *godly* man doth any waies trouble his *righteous* soule, either at the *sinnes* or the *prosperity* of the wicked; that the *wrathfull* man takes more *paines*, and frets and chafes more, to *execute* his fury, than the *patient* man doth, in *suffering* all his injuries; that the *tyrants* were, and are more *tormented*, in tormenting the poore *Christians*, than the *Christians* are, in *suffering* all their exquisite and most strangely invented torments; that the *worldlings* do *weare* and wearie themselves, a great deale more, in *pursuing* after the vanities of this life, and *purchasing* unto themselves eternall miseries, than the *righteous* do, in *seeking* for the grace of God, to attaine unto everlasting happinesse; and that the *divell* requires more *time*, and greater *paines*, to serve him, than God doth to keep his Commandements; for God gives us *six dayes* to provide for our selves, and requires but *one day* to be served of us, himselfe; but the divell *will have* the six, the seventh, and *all*, to serve him; and all is too little too; for we must serve him day and night; and God requires but *one houre* or two, of that one day, that he reserveth for himselfe, to heare his Word, and to call upon his Name, and that for our own good, (as I shewed unto you before;) but the divell requires not only *many houres*, and them, not only to be spent in vaine pleasures and vanities, but also in horrible sins and iniquities; but he would have us also, to *forget* that one day of Gods service, and to *spend* the greatest part of those few houres, wherein we should chiefly serve our God, *Aut male agendo, aut nihil agendo*; either in doing nothing, or in doing worse than if we had done nothing at all.

What a slavery and bondage it is to serve sin.

The divell requires more service of us than God doth.

That sinners take more pains to go to hell, than the godly do to attain unto eternall happinesse.

And so in all other things, the *workes of darknesse* are a great deale more *hard* and difficult than the works of light; so *painefull* are the wayes of wickednesse, as that it is most true of the sinner, which God pronounced of the woman, that *in sorrow she should bring forth*; and so themselves, when it is too late, do most lamentably confesse it, saying, *we have wearied our selves in the wayes of wickednesse*; yea, we have *gone through desarts, where there was no way*, but rocks, and crags, and dangerous paths; and no marvell; for as it is a great deale *harder* to do any work, or to walk in the *darke*, than in the *light*, so it is a great deale more *difficult* to do the works of *darknesse*, than to do the works of *righteousnesse*: And so we see, a *proud* man takes more paines to make himselfe ready in the morning, than the *humble* man doth; and the *malicious* man laboureth more to revenge, than the *peaceable* man doth to forgive; and so of all other sinners; though we be *naturally* inclined to all sinnes, yet we take a great deale of *paines* to go to hell; as a stone tumbling down a *rockie* hill, shall have many a knock before it comes to the bottome: and therefore, as one said unto his friend, that would faine see the games of *Olympus*, but was *discouraged* with the *tediousnesse* of the journey; that if he would go every day, but so much as he used to walk for his recreation, he should at last arrive unto his journeyes end; so may I say unto every man; that if he would take as much paines, to attaine unto the *joyes* of heaven, as we do to gaine the *vanities* of this world, we should both *soone* and *easily* arrive to happinesse.

Gen 3.16.

Wis.5.7.

No paines should discourage us to go towards heaven.

And yet for all this, (though the way of *Vertue* be never so *easie*, and the way of sinne never so *hard*) such is our wilfull *frowardnesse*, that we had rather, take the paines *to rise up early, to go late to bed, to eat the bread of carefulnesse*, to

Psal.127.3.

spend all our time, and to weare out our whole life, in these *inextricable* works of darknesse, than to follow this *pleasant* path of vertue, and to do these *sweet* and easie works of *grace*, which do lead us unto eternall salvation.

The smalnesse of the duty required, deserves the greatnesse of the punishment inflicted.

And therefore, seeing the labour is so *small*, the commandement so *easie*, and the burden so *light*, what marvell is it that the punishment should be so *great*, if we neglect to do so *small* a service? If a King should say unto his Subjects, he that will not say, *Good morrow King*, shall have his *goods* confiscate, his *house* subverted, and *himselfe* condemned to perpetuall imprisonment; would ye not think that be *justly* deserved it, which would refuse to obey so *light* a precept, and neglect to performe so *small* a duty? And yet God, in a manner, requires as little at our hands; to *ask* of him what we want, and to give him *thanks* for what we have; for *who so offereth him thanks and praise, he honoureth him*: And therefore *justly* do we deserve so *great* a punishment, because we refuse so *small* a service; for *lesser* at our hands he could not *require*; and therefore *lesser* at his hands we cannot *deserve*; but we must confesse, that as *nec injusta est ejus gratia*, his grace is not unjust, when he forgiveth sin, so *nec crudelis potest esse justitia*, his justice is not cruell when he punisheth sin.

Aug. de Civit. Dei. l. 21. c. 12.

CHAP. V.

Of the hainousnesse of every sin, in three respects.

2 The hainousnes of the sin committed.

FOr the second, we must consider, that as the *levity* and *smalnesse* of the service *required*, so the *gravity* and *greatnesse* of the sin *committed*, doth most justly require the *height* of all punishment: Now touching the *greatnesse* of the sin, it is seene in a threefold respect.

The hainousnesse of sin is seen in a threefold respect.

1. *Of him that is offended.*
2. *Of him that doth offend.*
3. *Of the offence that is done.*

} And

First, touching the *Person* that is *offended*, we must consider his

1. *Greatnesse.*
2. *Goodnesse.*

} For

1 The person offended is 1 A great God, mighty, and terrible.

First, if thou strikest thy *fellow*, the offence is not so *hainous*; but if thou strikest a *King*, a *Prince*, or a *Priest*, thine offence deserves the *greater* punishment; for the *quality* of the person that is offended, doth aggravate and add unto the *quantity* of the offence; but we, by our sinnes, do offend not any one of all the earthly Kings and Potentates of this world, whereof the *best* and the greatest it but *man*, as we are, and *his breath is in his nostrils*, as ours is; but we offend the *great God* of heaven and earth, *the King of Kings, and Lord of Lords*; *Cujus magnitudinis non est finis*, of whose *greatnesse* there is no *end*: and therefore offending an *infinite* God, his anger is *infinite*, and our punishment must needs be *infinite*. And because a *finite* vessell is not able to hold or comprehend an *infinite* wrath; therefore seeing we cannot beare the *height* of Gods indignation, *propter immensitatem doloris*, we must of necessity satisfie his justice *duratione temporis*; and so the *long* continuance of our suffering must supply what is wanting in the *waight* of our punishments.

Scelus non temporis longitudine, sed iniquitatis magnitudine metiendum. Aug. de Civit. Dei. l. 21 c. 11.

Ideo non longitudo temporis peccandi, sed peccati gravitas, non gravitate supplicij, quam sustinere non possumus, sed longitudine temporis compensatur.

2 A most good and a most gracious God.

Secondly, if thou shouldest kill a *Tyrant*, whose *delight* is in the *ruine* of his subjects, and whose *intention*, every way, is to work thy *destruction*, thy fault were the more *tolerable*, though not *justifiable*; but if thou shouldest offer violence unto such a *Prince*, as not only is the *life* and happinesse of his subjects, by doing *good* to all, *ill* to none, like *Titus Vespasian*, that was *Deliciæ generis humani*, the very joy and delight of all mankind, but also hath *raised* thee from the dust, inriched, innobled and indowed thee with all the indowments that possibly could be heaped upon thee; Oh what a *miserable caitife*, and how worthy of all punishment, would *all men* judge thee most *justly* to deserve? surely they would think no punishment to be *sufficient enough* for such a wretch.

But

But our God, whom we offend, is good and *gratious* unto all, *ill* to none, and *he hateth nothing that he hath made*; for when *Adam* was created, he raiſed him out of the duſt,

Of the incomprehenſible goodneſſe of God to man, and what a good God wee doe offend.

——*Divino ſemine fecit*; He made him in his *owne image and likeneſſe*, and he made him ſole *Monarch* of this whole world; and as if every ſoile were not *fit* for ſuch a creature, he placed him in *Paradiſe*, the choiſeſt place of all pleaſure; *hee put all things in ſubjection under his feet*, and looking if there was any thing wanting for his happineſſe, he ſaw that *it was not good for him to be alone*; and therefore *he made him an helpe meete for him*; ſuch a helpe, as that *Adam* himſelfe, as ſoone as ever he ſaw her, ſaid; *This is now bone of my bone and fleſh of my fleſh*; as if he had ſaid, among all the *other* creatures, which thou Lord haſt brought unto mee, I could not ſatisfie my minde with any mate; but now I am *fully* pleaſed, and cannot diſlike this woman while I like my ſelfe, becauſe ſhe is of my ſelfe: Thus did God looke, that man might *want* nothing, that might *make* him happy: therefore

Pſal. 8. 6, 7.

Gen. 2. 23.

Say thou wert none of *Adams* race, but wert an indifferent Iudge to cenſure *ſuch a creature*, that ſhould offend *ſo good* a God, *Et reddere malum pro bono*, And render unto him evill for good, and *hatred for his good will*; what puniſhment I pray thee, wouldeſt thou thinke too *great*, for ſuch *great* ingratitude? for as the Prophet *David*, at the conſideration of Gods goodneſſe unto man, ſaith; *O God, what is man, that thou art ſo mindfull of him, or the Sonne of man that thou ſo regardeſt him?* So, at the conſideration of mans ſinne againſt God, we may all cry, and cry againe; *Oh man, what is God, that thou art ſo unmindfull of him*, or *the Sonne of God that thou ſo little regardeſt him?*

Pſal. 8. 4.

And as God was then good and gracious unto man, ſo now, and ever ſince the fall of man, we may ſay with the Prophet; *Oh how good a God is the God of Iſrael?* How many are raiſed from the duſt, like *Saul*, that *ſeeking his fathers Aſſes, found a Kingdome*; or *David*, that from the *Sheepefold*, was raiſed unto the *Scepter*; and how doth God continually beſtow his bleſſings upon men, and make *his Sunne to ſhine upon the good, and upon the bad*, and ſend his *raine*, yea, and that a gracious raine *upon the juſt, and upon the unjuſt*, and cauſe our wives to be *like the Vine, that is by the houſe-ſide*, and our children to be like *the Olive branches round about our Tables*, our Oxen ſtrong to labour, and our ſheepe *to bring forth thouſands and ten thouſands in our ſtreets?* And therefore as he ſaith unto the *Iſraelites*, *What could I doe more for my Vineyard?* So may he ſay to every man, what ſhould I doe more for thee, then I have done? If thou thinkeſt others in *better* ſtate then thy ſelfe, thou muſt know that thou doeſt not know thine *owne* eſtate, nor underſtandeſt what is *beſt* for thy ſelfe; *Sed quid proſit vel obſit, novit medicus non agrotus*; But God knoweth what is beſt for every man, and he ever *worketh all things together for the beſt for them that love him.*

1 Sam. 9. Pſal 78. 71.

Mat. 5. 45.

Eſay 5. 4.

Rom 8. 28.

And, though our *ſins* have moved him to abhorre the *workes* of his own hands and to diſtaine the *beauty* of his own creation, yet if we do adviſedly looke into his moſt gratious *proceedings*, his loving *indulgence* in reſtraining his incenſed diſpleaſure, and his abundant *kindneſſe* in ſhewing us a way to eſcape his furie, I know not whether we ſhall find greater cauſe to vindicate his *juſtice*, or to admire his *mercy*; for if we looke *upward, his mercy reacheth unto the heavens*, ſaith the Prophet; if we caſt our eyes *downeward*, they *that goe downe into the deepe doe ſee the wonders of God, and his mercies in the great waters*; and if wee looke *round about* us, then the ſame Prophet tells us, that *they which put their truſt in the Lord, mercy imbraceth them on every ſide*: and Saint *Paul*, to ſhew the ſuperabundant *goodneſſe* of God towards man, ſaith, that *God is faithfull which promiſed, he cannot denie himſelfe*; and if he were any thing but *mercy*, then he might denie his *mercy*, though he did not denie *himſelfe*; but now by not denying *himſelfe* he giveth mercy, who by not giving *mercy* ſhould denie *himſelfe*; which ſaith the Apoſtle, he cannot doe; and yet ſaith a Father, *ſuperare ſeipſum*

Pſal. 108. 4.

Pſal. 107. 23.

2 Tim. 2. 13.

ſeipſum poteſt, deſertos miſerendo, ſed negare ſeipſum non poteſt, miſericordiam deſerendo; he may *overcome* himſelfe by pittying the forſaken ones, but he cannot *denie* himſelfe by forſaking his pittie towards us; for how ſhould he *denie* himſelfe to us that hath *given* himſelfe for us, and loſt his owne life to procure us eternall life?

And therefore, for *ſilly man* to offend ſuch a *good God*, that doth ſo much good for man, I know not how this ſin ſhould be ſufficiently puniſhed; *to eate his bread, to enjoy his Sunne, to receive his bleſſings*, and *to ſpurne him with our heeles, to teare him with our teeth, and to abuſe him in all our actions*; It is ſuch a *tranſcendent* ſin, as it paſſeth all underſtanding, to imagine puniſhment enough for the ſame.

a The offender is a moſt vile and baſe creature, and the baſeneſſe of the offender doth ever aggravate the offence.

Secondly, we muſt conſider the *quality* of the *Offender*; for if a King ſhould injure his *ſubject*, or a Maſter his *ſervant*, the offence is not ſo *great*, as if a *Subject* ſhould rebell againſt his *Soveraigne*, or a ſervant lay violent hands upon his maſter: and therefore humane lawes decreed, that the baſeneſſe of the offender ſhould be cenſured with the *ſeverer* puniſhment; as if a *Maſter* ſhould kill his *Servant*, or a husband his wife, they ſhould but *hang* for their labour; but if a *Servant* ſhould kill his *Maſter*, or a wife her husband, they muſt be *burnt all to aſhes*, as for a ſin againſt Heaven and againſt Nature.

What a poore miſerable thing is Man that doth offend ſo great & ſo good a God.

But what are we that doe offend ſo *great* and ſo *good* a God, which the very Heathens tearmed *Optimus Maximus*; beſt and greateſt? We are but *men* and no Angels, but *wormes* and no men, *duſt* and aſhes, things of nothing, and worth nothing, baſe and beggerly, not able in deed to releeve our ſelves with one drop of cold water to coole our tongues.

Omnia ſunt hominum tenui pendentia filo,
Et ſubito caſu quæ valuere ruent.

Pſal. 1. 5. All our *ſtrength* is but like a *ruſh*, that may be ſoone knapt a ſunder, and all we have is but like the *duſt, which the winde can eaſily ſcatter away from off the face of the earth*: The very Heathens tell us, that *omnis homo bulla eſt*, Every man is but like a bubble of water, ſoone blowne up, and ſooner off.

Pſal. 144. 4. *Sic in nos hominem vertitur omnis homo*; So meane, ſo poore and ſo baſe a thing is man; *Hee is like a thing of naught, and his time paſſeth away like a ſhaddow.*

And yet theſe ſilly *wormes*, like as the poore *Pigmi* would warre againſt the *winde*, untill they were all overwhelmed with the *ſands*; ſo will they *ſequaxin*, with the Gyants, rebell and warre againſt their God, (*Impar congreſſus Achilli*) untill (as the *Pigmies* were by *Hercules*) they ſhall ſee themſelves to be farre over-matched with this God of Gods, that holdeth *the Winds in his fiſt*, and *rideth upon the Heavens as upon a Horſe*: And therefore what marvell is it, that their puniſhment ſhould bee *interminable*, whoſe rebellion is ſo *intollerable*?

3 The quality of the offence. How we offend God, and as it were ſell God for trifles, for nothing

Thirdly, we muſt conſider the *quality* of the *Offence*; For if *once* for ſome *great* matter we did offend, it might be thought the more *tollerable*; *Nam ſi violanda fides, regnandi cauſa violanda eſt*; For *ſmall* matters ſhould never make us to breake our word, ſaith the Heathen man: And therefore the *Romanes* were ſo upright, and ſo faithfull unto their confederates, that they would never offer to breake *faith* and promiſe, but in caſe of *dominion*, of very great advantage; for they deemed him a very foole, that would *undoe* himſelfe for *nothing*; So *Cæſar* would not be diſhoneſt but for a *kingdome*, and *Sylveſter* the ſecond would not give his ſoule to the divell for no leſſe then the *Popedome*; ſo the craftie thiefe will not hazard his necke for a trifle; and ſo our owne Citizens here have learnt this rule of the *Romanes*; for, when they *breake*, they will never doe it for nothing, but for hundreds, and for thouſands, that they may, with the *unjuſt Steward*, gaine ſomething to themſelves, for the loſſe of their honeſtie.

Platina in vita Silveſt. 2.

Luke 16. 6, 7, 8.

But

But how doe we offend our God? even for *nothing*; for as Saint *Paul* ſaith, *An idoll is nothing in the world*, ſo may I ſay of *ſinne*; it is *nothing* in the world; it is no *ſubſtance*, it is no *being* in the world; but it is the *corruption of being*, a deviation from the truth, and it brings us *nothing* in the world, but the leaſt and vaineſt momentary pleaſure that ever can be imagined; and ſo themſelves in Hell doe confeſſe it, ſaying, *What hath pride profited us, or what good hath our riches, with our vaunting, brought us?* What are they the better for their daily ſwearing, ſwaggering, drinking, and ſuch like *vile* and *horrible ſinnes*, which I doe abhorre to name, but that I muſt, in ſuch groſſe tearmes, becauſe I love not to *guild* ſinnes, and to give them better names then they deſerve; they are all paſt away like a *ſhadow*; *Tranſit quod extollitur, permanet quod punitur*; for the pleaſure is paſt, as ſoone as ever the fact is done; but the puniſhment remaineth never to be aboliſhed.

1 Cor. 8. 4.

Wiſd. 5. 8.

Greg. in Moral.

And yet, as unfortunate *Lyſimacus*, for a cup of cold water, delivered up the keyes of his citty unto his mortall enemie, ſo we unhappy men for ſuch a trifle, for ſuch a momentary pleaſure, ſuch a nothing, will adventure to offend our God, and yeeld our ſelves into the hands of the divell; *Adam* for an *Apple* will forſake his Creator; *Iudas* for thirty pence, will ſell his Redeemer; and we, for a cup of drinke to make us drunken, for a little traſh, it may be one penny, to make us richer, for an oath of our mouth, to ſhew our ſelves Gallants, and for ſuch like other things of nothing, will not bee afraid to offend our God, to loſe his favour, and to caſt him off for ever: ſo we ſhew our ſelves worſe then *Iudas*; becauſe he ſold Chriſt but *once*, and then he had for him 30. pieces of ſilver; but we ſell him, when we ſin againſt him, 30. times and more too, for *one* piece, for *leſſe* then a pennie, for a point of honour, the *breath* of another mans mouth, the *wantonneſſe* of the fleſh, or any other *trifling* vanity; and then, as *Pilate* crucified Chriſt to give life unto *Barabbas* a murderer, ſo doe we crucifie againe the Son of God, to give being unto our ſins, that doe ſlay our ſoules.

Plutar de ſera numinis vindicta.

Gen. 3.

Speculum peccatorum & iuſt. pag. 26.

I remember, that when God ſheweth how little he reſpecteth wicked ſinners, the Prophet ſaith; *Thou ſelleſt thy people for naught and takeſt no money for them*; as if they were worth nothing in the world: even ſo doe theſe men deale with God, they *ſell* him for *naught*, and eſteeme him worth *nothing* in the world; for putting God on the one hand, and the leaſt pleaſure or profit of ſinne on the other hand; they will *imbrace* that ſin, and *forſake* their God: and this they will not onely doe once or twice, and then leave; but they will doe it daily, and hourely, and every moment; never *leaving* to ſin untill we be compelled *to leave* the world; for every one of us may ſay with *Manaſſes*, *Peccavi ſuper numerum arenæ maris*, My ſinnes are more in number then the ſands of the Sea: And therefore, as often wounding the ſame ſcarres doth increaſe the danger, (ſaith *Boſquierus*;) So the *continuall* committing of the ſame ſins, doth every way much increaſe and aggravate the offences; for if we did it but *once*, it might be thought we did it precipitately of *inconſideration*; but when we doe it *continually*, it is apparant that we doe it *wilfully*, with *delight* and *deliberation*: and therefore it muſt be left every way without excuſe.

Pſal. 44. 13.

Vt febrium recidivarum maiora pericula, & ut vulnerum poſt cicatrices, &c. Boſquierus de paſſione Dom. conc. 3. p. 692.

Anſelmus comparing the ſinne of Satan with his owne ſinne, ſaith, *Diabolus nulla præcedentis vindicta ſuperbiens, peccavit; ego viſa ejus pœna non continens, ad peccatum properavi: ille in innocentia conſtitutus, ego vero reſtitutus: ille perſtitit in malitia, Deo reprobante; ego vero Deo revocante: ille obduratur ad punientem; ego verò ad blandientem; & ſic uterq; contra Deum; ille contra non requirentem ſe; ego verò contra morientem pro me; ecce cujus imaginem horrebam, in multis aſpicio me horribiliorem*: The Divell *not ſeeing* any vengeance upon any former ſinner, by waxing proud did ſin, but I, though I *ſaw* puniſhment for ſinne, did notwithſtanding *haſten* unto ſin; He ſinned in his *innocency*, wherein he was firſt *created*, I, after I was againe *reſtored*; he perſiſted in his malice, *God forſaking him*, I perſiſt in my ſinne, God ſtill *ſeeking* to reclaime me from ſinne; he was hardned againſt God *puniſhing* him, I againſt my God

Anſel in l. de caſu diaboli.

God, that *gently* and *mildly* intreated me: and so both of us did sinne against God; he against *him*, that after he sinned, *sought him not*; but I against *him*, that after I had sinned, *sought me*, and dyed for me: and therefore behold I find my selfe in many things, more *vile* and *horrible* then him, whom for his obstinacy against God, I do so much hate and detest: So *infinitely* great, and so *transcendently* horrible is the *sinne* of man; insomuch that Divines conclude, that as God is infinite, *Propter summam formositatem*, In regard of his excellent beauty; so is sinne infinite in respect of us, *Propter summam deformitatem*, By reason of its unspeakeable deformity: and therefore that it can deserve no lesse then infinite punishment.

Man is not able to comprehend the infinite deformity of sin.

The nature of sin.

And if we did but truly apprehend the *nature* and quality of our sinnes, wee would not repine at the *judgements* of God; for, whereas God made man a *noble* creature, both beautifull and glorious, by stamping on him his owne *image*, that is, *righteousnesse and true holinesse*, I beseech you to consider how strangely sin hath *disrobed* him of all his excellencies, what *rebellions* it hath setled in all his members, and what *staines* and pollutions it hath wrought in all his faculties? for it is our sin, which hath *disjoyned* the confederacies and societies of the dumbe creatures, and hath *armed* them not onely with an *antypathie* one against another, but also with an untamable *rebellion* against man; it is sin, which hath so strangely altered the *manners* and conditions of our times, that hath turned mens *browes* into brasse, their *hearts* into stones, their *hands* into blood, and their *tongues* into Scorpions; it is sin, which hath wrought such a *confusion* and chaos in all things that are under the Sunne, which hath changed *truth* into flattery, *matters* into formes, *substances* into shaddowes, *nature* into art, *decencie* and comelinesse into all kind of fantasticall newfangledne and the *renting* of our hearts, into the slashing of our garments; it is sin, which at all times and especially in this our time, hath *dissolved* those sweet bonds and obligations of *correspondencie* and peace, that were wont to knit together the hearts and affections of all neighbour nations, and in steed of that unanimous concord hath sent in *fire* and *sword* amongst them, which, in very few yeeres have spilt such a deale of *innocent* blood, and sent such a *number* of noble spirits unto death and destruction; and to let passe a *thousand* such other like bitter fruits and effects of this tree; it is sin, which at last shall turne the very *elements* into fire, and the *whole* frame of all things into their primitive *chaos* and originall confusion, and wicked sinners into everlasting damnation.

What our sinnes have done to us.

All punishment ought to be answerable to the offence.

Well then, beloved Brethren, seeing the *person offended*, is so great and so excellent; the *offenders* so base and so beggerly; and the *offence* so hainous and so intollerable; and that the punishment of a sin, *Vt nec major crimine, ita nec minor esse debet*, As it ought not to be *more*, so it should not be *lesse* then the offence deserveth; what man can imagine a punishment *great* enough for such, and so great offences, as we daily commit against our God?

A stipend what it is.

Hence it is that S. *Paul*, willing to shew the *equity* of this inflicted punishment, calleth it ὀψωνια *stipendia*; The *stipend*, or the *wages* of sin: Now, *stipendiū dicitur a stipe*; A *stipend* is an hirelings reward, and was wont to be called the wages that was appointed to be paid the Souldiers, to make provision for their daily meate and drinke, to sustaine themselves untill they received their full pay; this was called ὀψωνιον, their stipend; and none can say, but the poore Souldier, which adventureth his life and his limbes every moment, for the defence of his Prince, Peeres, and Countrey, is justly *worthy* of this small measure of meate: Now *Death*, saith the *Apostle*, is the stipend of the sinner: and therefore *Death* is as *due* to him, *Vti militi stipendium suum*, as is the stipend unto the souldier, saith *Aretius*. And so you see, the *Work*, Sin; the *Wages*, Death; and the Equity of it, as *justly* due to him, as the *stipend* is to the Souldier; For, *the wages of Sin is Death.*

Aretius in Rom. c.6.23.

CHAP.

CHAP. VI.

Of the eſpeciall application of each one of theſe three parts of the whole Text.

AND now, to *preſſe* each one of theſe points to make *impreſſion* in our hearts, let us ever learne and remember;

The application of the former doctrine.

1 Leſſon.

First, ſeeing ſinne is ſo *various*, ſo ambiguous, ſo horrible, and ſo odious, in its meandrian windings, we ſhould be very *carefull* to look into the ſecret *corners*, and tortuous labyrinths of the ſame; for it comes (as I ſhewed you) *creeping* by degrees, and it comes *vayled* with ſhadowes into our ſoules.

Looke into all the *Eccleſiaſticall* Stories, and you ſhall ſee that neither *Idolatry* nor *Superſtition* ſtept into its height at firſt, but rather *crept* on by little and little; Saint *Peters* Succeſſor was long before he could come to weare a triple Crówne; ſo Satan ſeekes to bring in ſinne; and therefore, ſeeing that

As the Serpent crept into Paradice, ſo the Divell creepeth into our hearts, & draweth us into the height of ſin by little and little.

——*Serò medicina paratur,*
Cum mala per longas convaluere moras;

It is hard to cure an old feſtered diſeaſe, we ſhould *obſtare principijs*, withſtand the very firſt *beginnings* of ſinne, and hate *the very garment, that is any waies ſpotted or ſtained with iniquity*, that is, the very *leaſt* thing that may occaſionate evill.

Iude verſ. 23.

But you will ſay, how ſhall this be done? you tell us what we ſhould *doe*, but you ſhew us not the *way* to doe it? I anſwer, that I finde two ſpeciall *meanes*, whereby Satan ſought to *inlarge* the Kingdome of Sinne, and by which, he had almoſt *overthrowne* the Kingdome of Iſrael: The one was, the *advice* of *Baalam*, the ſonne of *Beor*, a *great Prophet*, that taught *Balak* King of *Moab*, to intangle *Iſrael*, by making mutuall *matches* and *mariages* betwixt their Children; whereby the anger of the Lord was ſo kindled, that he ſlew of them three and twenty thouſand in one day.

How wee may withſtand and hinder the growth of ſin.

Num. 24. 14.
1 Cor. 10. 8.

The other was, the *practice* of *Ieroboam*, the ſonne of *Nebat*, a *great King*, that to eſtabliſh his Kingdome, did make Officers, and *Prieſts*, of the *baſeſt of the people*; and thereby he made all *Iſrael* for to ſin.

1 Kings 12. 31.
1 Kings 13. 31.

And therefore, if you would *ſuppreſſe*, or *hinder* the *increaſe* of ſin, you muſt take heed, among other things, of theſe two eſpeciall points.

Two things to be done.

First, Marry not your Children unto ſinners, and if you thinke *Popery* not to be the beſt religion, if you thinke it to be, as it is, full of *idolatry* and *ſuperſtition*, marry not your children unto any Papiſt, whatſoever his meanes or eſtate ſhall be; preferre not the love of the world before the love of God; but looke rather into the *ſincerity* of their *Religion*, the purity of their profeſſion, and the *uprightneſſe* of their *converſation*, then the *greatneſſe* of their *reputation* here amongſt men: and if you find them Drunkards, Swearers, Players, Idolaters, ſuperſtitious, or leud livers, or any waies *inclined* to theſe, or the like ſinnes; *decline* you from them, and meddle not with them; leaſt their ſins doe bring a plague and puniſhment, to conſume both you and yours; for though it be *a good thing to beſtow thy Daughter in marriage*; yet is it not good, unleſſe it be *to a man of underſtanding*, ſaith the Wiſeman; *Eccleſ.* 7. 25. but they are a people *void of reaſon*, and *a nation deſtitute of underſtanding*, that turne the Divine *Verity* into *Idolatry*, or that doe any waies *erre* from Gods *Commandements*.

1 That we ſhould not marry our Children but to the beſt men.

Secondly, make not any *Officers*, eſpecially *Prieſts*, of the *baſeſt* of the people; but looke into their *lives*, and conſider well their *profeſſion*; yea, marke their *inclination:* and whom you ſee *corrupted* with ſin, or any waies *infected* with the poyſon of iniquity, drunkenneſſe, prophaneſſe, cruelty, idolatry, or ſuperſtition, promote them not unto your ſeates of Governement; or if they be promoted, and preferred by others, yet have you *nothing to doe with that ſtoole of wickedneſſe*;

2 That we ſhould not make any Officers, eſpecially Prieſts, but thoſe that are truly religious & honeſt.

Pſal. 94. 20.

wickednesse; receive them not into your Houses, entertaine them not at your Tables, have no commerce or conversation with them, meddle not with them, *favour them not*; for you may be sure that *they will favour sinne*; and you should feare, least by *medling* with them, you should bee *defiled*, and tainted with sinne; for *the bewitching of naughtinesse, doth soone obscure things that are honest.*

Wisd.4.10.

But *make much of them that feare the Lord*, and whom you see *zealously affected* to follow the *true Religion*, and earnestly labouring to leade an *upright conversation*; O let them be helped, and furthered, to be promoted both in Church and Common-wealth; for you may be sure, that they will *faithfully* doe what lyeth in them, to suppresse Idolatry and all iniquity: *Who so is wise, will ponder these things*; and he shall understand, and perceive, and feele, the loving kindnesse of the Lord: And as sin seekes to *creepe* by degrees, so if you looke into the lives of men, you shall see how it comes fairely *clad*, and *vailed*, with the shaddowes of vaine excuses.

That we should make much of those that are good and godly men, and doe our best to promote such into dignity.

Excuses of sinners 1 Of infirmity.

Sometimes of *infirmity*, either of Age, or of Nature; *young* men thinke it too *soone* for them to be *precise* and zealous, *old* men are *weake*, and are not able to indure any longer service; the *wrathfull* man, with *Lamech*, layeth all the fault on his *fury*, if he *slayes a man in his wound, and a young man in his hurt*; the *Drunkard* saith, it was his *drinke*, and not he, that acted all the mischiefe; and the *lascivious* man excuseth himselfe, with the *heate of his blood*, and the *lust* of his flesh.

Gen.4.23.

2 Of conformity.

Sometimes of *conformity*, the proud, the drunken, the ambitious, the covetous, and the like sinnefull men, they doe but *as most men doe*; and why should they be singular?

3 Of simplicity. Gen.3.7.

Sometimes of *simplicity*, their meaning is good, what evill soever they doe. And thus sin covers it selfe, like *Adam*, with the fruitlesse *figge-leaves* of *hypocrisie*.

Psal.148.12.

But alas beloved, we must know, that for Gods Husbandry, no season proves unseasonable; but *young men and maidens, old men and children, must praise and serve the Lord*; and *Nature* must be subdued by *Grace*, if ever we will be the Children of *Glory*; and all your *excuses* of sin will not free your soules from eternall death; but as the Proverbe is, *Kill a man when thou art drunke, and thou shalt be hanged when thou art sober*; So sweare, and raile, and rage, and offend thy God, and abuse man, when thou art in thy *drinke*, in thy *fury*, and God will lay the punishment *on thee*, and not *on thy drinke*, when thou shalt not have a drop of drinke to quench thy thirst, nor *a droppe of water to coole thy tongue*: And we have learnt it in Gods Schoole, that *Iudah* must not sinne, no, though all *Israel* should play the Harlot; but, as the River *Alphæus* convayes it selfe, through the Seas, into his beloved *Arethusa*, and yet participates not at all with the Sea-saltish humour; so must *Lot* preserve himselfe chaste in the middest of *Sodome*, and the Saints in the middest of the World; as I have shewed at large in my Treatise, of the *Delights of the Saints*; And the Schoole of Divinity teacheth us, that *Bonum est de integra causa*, The beginning, meanes, and ending of every action, must needs be right, or the whole action will prove wrong: and therefore wee must take away these *vailes* from sin, if wee would perceive the *ouglinesse* of sinne; and so escape the *wages* of Sinne, which is *Death*.

Luk.16.24.

That we ought to keepe our selves spotlesse in the midst of the wicked.

The Delights of the Saints. Page.47.

3 Lesson.

Secondly, seeing *Sinne* is the reall, and radicall cause, *Et mali, & morbi, & mortis*, Of weakenesse, sickenesse, miserie, death, and destruction, (a pernicious parent of most dreadfull and deadly off-spring;) for *foolish men are plagued, because of their offences*; and *I will smite thee* (saith God himselfe unto *Iacob*) *because of thy sinnes*; and it is an *axiome* infallible, that sin and punishment are *inseparable* companions; so inseparable, that the *Hebruists* doe often call them both, by one name; as where the Text saith, *Sinne lyeth at the doore*, and *My sinne is greater then I can beare*; and againe, your *Sinne shall finde you out*; there

Psal.107.17.

Mich.6.13.

Gen.4.7. & ver.13.

Arius

Arias Montanus, and *Tremellius* tranſlate it, *puniſhment*: therefore if we feele any plagues or miſeries, either *Dearth* of Corne, or decaying of *Trade*, increaſe of *Superſtition*, or decreaſe of *Religion*, or any ſuch like plagues and miſeries; let us not blame the times, nor the truth of God; but let us lay the fault where it is, upon our *ſelves*, and upon our own *Sins*; for though the many multitude ſay, it was a good world with them, *When they ſacrificed unto the Queene of Heaven*, yet the *King of Heaven* knowes, what a wofull time it was for Man, when the *Crucifixe* was kiſſed *with the kiſſes of their Mouthes*, and *Ieſus Chriſt* was *crucified* againe *with the workes of their hands*; and when they changed, *The truth of God into a lye*, and *Worſhipped and ſerved the creature*, made a god with their own hands, *More then the Creator, who is bleſſed for ever, Amen.* And if we would be free from *plagues*, free from puniſhments; let us free our ſelves from *ſin*.

Numb. 32 23. That we ſhould acknowledge our own ſins to be the true cauſe of all our miſeries.

Ier. 44. 17.

Cant 1.

Rom. 1. 25.

For though *Hieruſalem* was a glorious cittie, the joy of the whole earth, yet the ſins of that nation brought the ſame to duſt; it is reported of *Quinſay* in *China*, that it hath ſixteene hundred thouſand of *inhabitants*, that it is an hundred miles in *compaſſe*, that there are in it 12. thouſand ſtone *bridges* of marble, and that ſome of them are of ſuch height and ſtatelineſſe as a great ſhip with her top ſaile may paſſe under them; but the Scriptures tell us of *Alexandria*, ſpecified in the Prophet *Nahum* under the name of *No*, that it had the ſea for a ditch, *Put* and *Lubim* for her helpers, *Egypt* and *Æthiopia* for her ſtrength, and that it was a cittie full of people; and more particularly, it is ſaid of *Ninive*, that it multiplied her *Marchants* above the ſtarres, that her *Princes* were as the graſhoppers, and that there were in it ſixſcore thouſand perſons, that could not diſcerne betwixt the right hand and the left; ſo *Babilon* is deſcribed by *Herodotus* to be ſo *ample* and ſo inſolent in her buildings, reared up to heaven by the Princes of the earth, ſo *populous* and ſo full of multitudes, as if it had beene *ſowen with the ſeede of man*; yet if *theſe*, or the *greateſt* of theſe, or if there be *greater* in the world, doe ſin againſt God, and provoke his wrath againſt them, he will *blow* upon them and they ſhall wither, he will *ſpeake* the word and they ſhall come to nothing; for if you lay more *weight* upon the roofe, then the pillers can ſupport, the houſe muſt needs fall, though the pillers were of *braſſe*, and *ſin* is of ſuch an intollerable *weight*, that no *man*, no *houſe*, no *cittie*, no *kingdome* is able to ſtand under it, for *iniquity is like a talent of lead*, that preſſeth downe to the bottomeleſſe pit; it is a burden to the whole earth and makes it *reele too and fro like a drunken man*; it is a burthen to all creatures and maketh them *grone and travell in paine*, and it is ſuch a burthen to God himſelfe, that *it preſſeth him even as a cart is preſſed which is full of ſheaves*, and it lay ſo heavie upon his ſhoulders, that the *weight* thereof made him ſweate the drops of blood, and it lieth ſo heavie upon the *ſoule* of every ſinner, that as a malefactor preſſed to death, crieth for *weight*, to end his paine the ſooner, ſo this calls to heaven for *the burthen of the Lord*, that is, for more *vengeance* to be inflicted upon the impenitent ſinner; and therefore, though the Phyſitians *potion* and the fearefull mans *practice* to eſcape the plague be to flie *citò & longè*, and to returne *tardè & cautè*, be ſomewhat availeable, and not altogether to be miſliked; yet is this nothing els, but as the Prophet ſpeaketh, *to flie from a Lyon and to meete a Beare*, to eſcape the ſword of *Barak* and to fall under the hammer of *Iahell*, to avoid *one*, and it may be the better, and to be overtaken of *another*, perhaps farre worſer; but *deſine a malo & fac bonum*, to eſchew evill and to do good is the *potion*, that delivereth from *all* danger, and will remove the evill which we feare, that it ſhall not come neere us; for though the Iudge had pronounced ſentence againſt the *Ninivites*, yet the guilty perſons by *repentance* did diſſolve it; they did not *flie* out of the *cittie*, but abiding at home, and flying from their *ſinnes*, they diſanulled the ſentence; they heard their *houſes* ſhould fall upon their heads, yet none of them did *forſake* his houſe, but every one of them departed from his *wicked way*; for they truſted not to the change of *place* for their ſafety, but to the change and amendment of their *manners*; and yet all this repentance of theirs was built upon *uncertainties*; for all that they had was but this, *who can tell whether God will turne*

Iſay 24 20.

Amos 2 13.

Luke 21. 24.

Iſa. 5. 30.

Iſa. 1. 14.

Iſa. 66. 15.

Epiſcop. Lond. in Ionah ex p. verus. geog. de ſcript.

Nahum 3. 8, 9, 16, 17.

Ionah 4. 11.

Herodot. l. 1.

Ier 31, 37.

The Phyſitians rule to eſcape the plague.

Amos 5. 19.

Iudg. 4. 19.

Chryſoſt. ad popul. Antioch.

Ionah 3. 9.

and repent, and turne away from his fierce wrath that we perish not; but we have a most *certaine* promise, both in the *Law* and *Gospell*, and they were ignorant of both, that if we will repent us of our *sins*, God will repent him of the *evill* that he threatneth against us.

I know that the *feare* of Poperies comming againe, with the superstitions of that *idolatrous* Church, hath *spread* it selfe over the face of this whole Iland; but alas, *We feare where no feare is*; for I dare confidently affirme, that it never was his *Majesties* mind, nor the purpose of the *State*, to bring in *Idolatry* and superstition into this land againe; for *We have washed our feet, and shall we foule them againe*? But the secrets of the State, is more then either I *can perceive*, or most of you well *understand*; Or if they did, yet were it in vaine, *Quia non est consilium contra Dominum*; because no *device* of man can *subvert* the truth of God, unlesse our sins doe provoke our God, *to remove our Candlestick*, and to take away our light: and therefore though all the *Iesuites* of the world, and all the *Cardinals* of *Rome*, nay, though all the divels of Hell, should do their *worst* against us; yet if we *feare* our God, and *forsake* all sin, the divels may have all their servants, before they all shall be able to hurt any one servant of the Lord; *quia non plus valet ad deijciendum terrena pœna, quam ad erigendum divina tutela*; because *He that is in us, is greater then he that is in the World*; and he is more able to preserve us, then the Prince of darknesse is to destroy us.

Cantic 5.3.

Revel.2.5. *Nulla nocebit adversitas si nulla dominetur iniquitas. Gregor.*

Cyprian.

1 Iohn 4.4.

And therefore, if you think *Popery* to be evill, as I am sure it is, and if you would be free from *superstition*, as I hope you doe all desire to be; then never feare the State, nor lay the blame on others; but leave your sins, and *Turne to the Lord your God, with all your hearts, and with all your soules*, and you shall see the *Salvation of the Lord*, which he will shew unto us this day; for the *Egyptians*, whom you have seene, and feare, *you shall see them againe no more for ever*; he Lord shall fight for you, and you may be sure, no evill shall happen unto you; it *shall not come nigh your dwelling*; for the only way to *escape* all punishments is to *forsake* all sins.

That we should turne to the Lord our God.

Exod. 14.13.

Neither do I say this, as if we could be cleane from all sins; for I know it was *Novatus* his error, and we must all know it for an error, that *a Christian after Baptisme doth not sin*, and it was but a *Pelagian* conceit, before him invented by *Pythagoras*, that the exercise of vertue rooteth out all the seed of vices; for a *Bad tree cannot bring forth good fruit*, and *in some things*, saith the *Apostle*, I feare I may say (as it is in our last English translation) in many things *we sin all*; And *if we say we have no sin, we deceive our selves, and there is no truth in us*.

None free from sin.

Hieron. adversus. Pelag.

Mat. 7.18.

Iames 3.2. 1 Ioh. 1 8.

But I say this, that we should have a *fervent desire*, not to sin, and to say with the *Prophet, O that my waies were made so direct, that I might keepe thy Commandements*; and that we would endeavour, *pro virili*, to the uttermost of our abilities, not to sin, and labour alwaies, with the *Apostle, to keepe a cleere conscience in all things, both before God and Man*.

Psal. 119.

Acts 24.16.

Thirdly, seeing all miseries, death, and damnation, are as *justly inflicted* upon the sinner, as the poore souldier may justly claime his little stipend; we should not *complaine* against God, with *Vespasian, Immerenti sibi vitam arripi*, that he tooke away his life without any fault of his, or without any failing on his part; but wee should, with the *Levites* in *Nehemiah*, with *Daniel*, with *Ieremy*, and with all the rest of the men of God, *commend* the Lord, and condemne our selves, saying, *surely thou art just in all that is come upon us, thou hast dealt truely, but wee have done amisse and dealt wickedly*.

3 Lesson.

Sueton in vita Vesp. c. 10.

Nehem. 9.33.

And thus I have *shewed* thee, O man, *quid sit malum*, what is evill; and you have *heard* a large *discourse* of sin, and the most lamentable *effect* and wages of sin, that is, death; And now its a thousand to one, that the first thing, many one of us will doe, is to goe home, or perhaps afore we go home, to sin; some to sweare, some to their whores, some to be drunke, some to deceive, and most of us to some sin or other.

But if ever any of you doe, for those sins, *receive* this pay; then *remember* that I have *told* you, what you should have, *Death*; for *the wages of Sinne is Death*; and

and I can doe no more, but pray to God, that he would give us grace *to forſake* Sin, that we may *eſcape* Death, *through Ieſus Chriſt our Lord*; To whom with the Father, and the Holy Ghoſt, three diſtinct *Perſons*, of that one eternall individed *Eſſence*, be given, as is moſt due, all praiſe, and glory, for ever and ever. *Amen.*

A Prayer.

O Bleſſed God, which haſt created Man, we doe acknowledge that thou haſt made him righteous, but he ſought out many inventions, and hath moſt grievouſly ſinned againſt thy divine Majeſty, and thereby hath moſt juſtly pulled upon himſelfe, and all his poſterity all miſeries, death, and damnation: *Yet thou deſireſt not the death of a ſinner, but rather that he ſhould turne from his wickedneſſe and live:* And therefore we do confeſſe our ſins, we do deteſt our ſins, and we do moſt humbly pray thee, even for thy mercies ſake, for Ieſus Chriſt his ſake, to be merciſull unto us, to deale with us, not according to our offences, but according to thy Grace, to give us Grace to ſerve thee; that ſo we may be delivered from our juſt deſerved puniſhment, and be received into thine everlaſting favour, to praiſe and magnifie thy bleſſed Name, for ever and ever, through Ieſus Chriſt our Lord, *Amen.*

A wearied loathed Life I leade, content with onely Sadneſſe,
To ſee my life oppreſt with Sinne, and with this worlds Madneſſe.
I alwaies ſtrive with wicked Sinne, yet doth my Sinne prevaile
I therefore hate my Seife, becauſe my Sinnes I cannot quaile.
And I do likewiſe wiſh for Grace, that I might never offend,
But truly ſerve my Maſter Chriſt, and pleaſe him to mine end.
And yet I ſee this tyrant Sinne, and wicked men do wrong me,
To Hell the one, to Miſeries, th'other ſtill would throng me.
But reaſon bids me for to Waite, till God delivereth me,
And fetch my priſon'd Soule from hence, to live at libertie.

Iehovæ Liberatori.

The Analysis of the second Treatise.

This Treatise sheweth,

1 What God is, and how God is knowne, what he is, two wayes:

1 As he is in himselfe: so none knoweth God but God himselfe.

2 As he hath expressed himselfe to us, and so he may be known

1 By way of negation.

2 By way of affirmation.

3 By way of super-excellency, and so hee is shewed to be

1 An eternall being in himselfe.

2 A giver of being
- 1 To all creatures.
- 2 To all his promises;

Which should teach us to labour to be united unto him, to be thankefull, and to believe all his promises.

3 An absolute Lord of all things, which should teach us to serve him for three especiall reasons.

1 By his Power, touching which is handled,

1 The number and quality of the adversaries of Gods power, which are
- 1 The Infidels, that will not believe in him.
- 2 The desperate men, that cannot hope in him.
- 3 The ubiquitaries of Germany.
- 4 The pontificials of Rome.

2 How the active power of God is to be cõsidered in respect

1 Of his inward operations.

2 Of his outward operatiõs, and so it must be considered
- 1 Relatively, as it respecteth the will and decree of God.
- 2 Absolutely, & so he can doe all things,
  - 1 Which are not contrary to Gods Nature.
  - 2 Which imply not contradiction.

3 The proofe of Gods omnipotency, which is shewed from

1 The Word of God.

2 The works of God
- 1 In the beginning of the world.
- 2 Throughout the continuance.
- 3 In the end of the world.

3 The consent of all Divines.

4 The testimony of many Heathens.

5 The confession of the very Divels.

4 The answering to the chiefest objections
- 1 Of the infidels.
- 2 Of the desperate.
- 3 Of the ubiquitaries.
- 4 Of the pontificials.

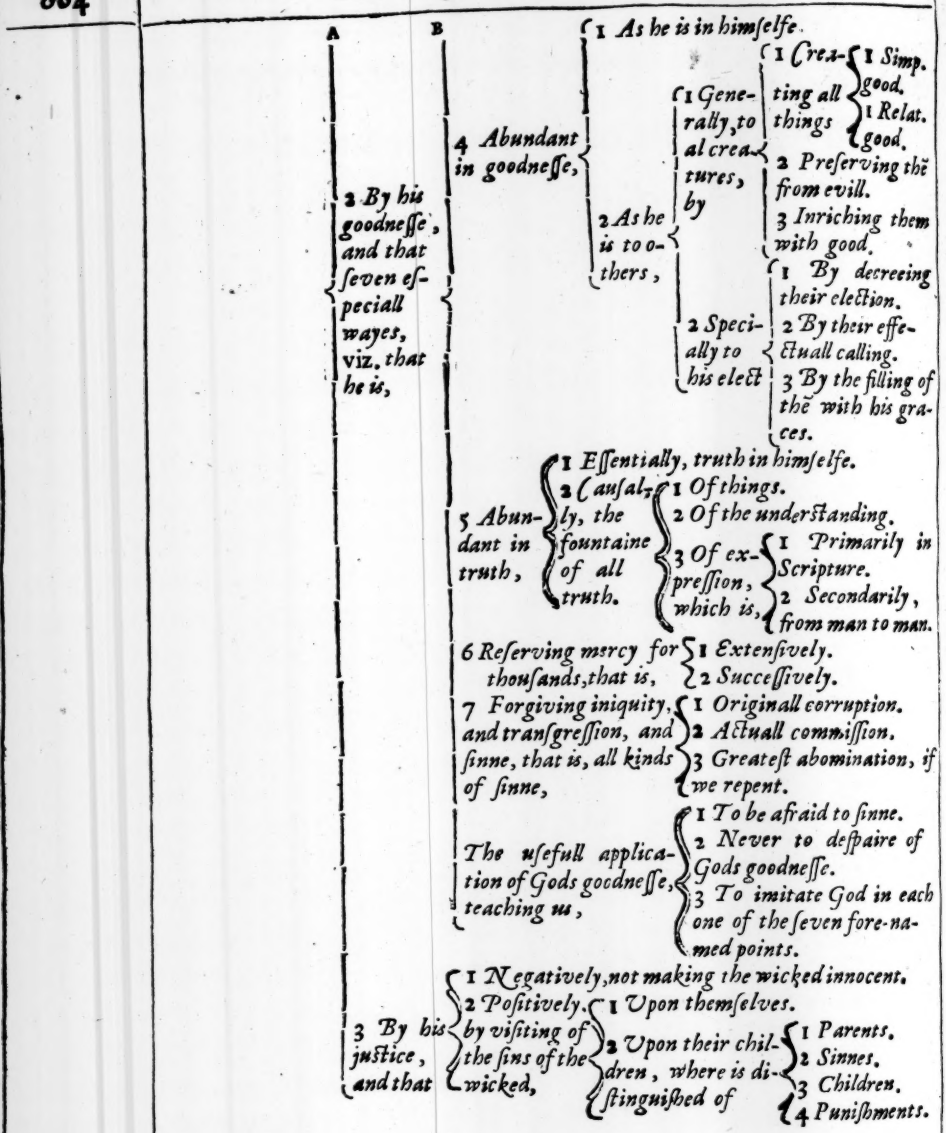
5 The usefull application of this doctrine, which serveth
- 1 To confute many heresies.
- 2 To comfort all the godly.
- 3 To condemne all the wicked.

2 What manner of God he is; where the nature of God is shewed by three speciall attributes, viz.

1 Mercifull, which consisteth in
- 1 Giving of graces.
- 2 Forgiving of sinnes.
- 3 Qualifying of punishments.

2 Gracious, which signifieth
- 1 Amiable.
- 2 Placable.
- 3 Liberall.

3 Slow to anger, shewed
- 1 By Scriptures.
- 2 By examples, old and new.


A
B
2 By his goodnesse, and that seven especiall wayes, viz. that he is,
4 Abundant in goodnesse,
1 As he is in himselfe
2 As he is to others,
1 Generally, to all creatures, by
1 Creating all things
1 Simp. good.
1 Relat. good.
2 Preserving thē from evill.
3 Inriching them with good.
2 Specially to his elect
1 By decreeing their election.
2 By their effectuall calling.
3 By the filling of thē with his graces.
5 Abundant in truth,
1 Essentially, truth in himselfe.
2 Causally, the fountaine of all truth.
1 Of things.
2 Of the understanding.
3 Of expression, which is,
1 Primarily in Scripture.
2 Secondarily, from man to man.
6 Reserving mercy for thousands, that is,
1 Extensively.
2 Successively.
7 Forgiving iniquity, and transgression, and sinne, that is, all kinds of sinne,
1 Originall corruption.
2 Actuall commission.
3 Greatest abomination, if we repent.
The usefull application of Gods goodnesse, teaching us,
1 To be afraid to sinne.
2 Never to despaire of Gods goodnesse.
3 To imitate God in each one of the seven fore-named points.
3 By his justice, and that
1 Negatively, not making the wicked innocent.
2 Positively, by visiting of the sins of the wicked,
1 Upon themselves.
2 Upon their children, where is distinguished of
1 Parents.
2 Sinnes.
3 Children.
4 Punishments.

The ſecond

Golden Candleſticke,

HOLDING

The ſecond greateſt Light of Chriſtian RELIGION.

Of the Knowledge of God.

EXOD. XXXIV. VI, VII.

Iehovah, Iehovah, Strong, Mercifull, and Gracious, ſlow to anger, and abundant in goodneſſe and truth.

Reſerving mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſinne, and that will by no meanes cleare the guilty, viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.

YOu have heard in my former Treatiſe, the poore and *miſerable eſtate* of diſtreſſed Man, how lamentable he made himſelfe by *Sinne*; I am now to ſhew you a poole of *Bethesda*, wherein, if we can but bathe our ſelves, we ſhall be made *perfectly whole*, and moſt comfortably delivered from all diſeaſes: and therefore, I beſeech you, let this *Panchreſtum*, this medicine for all maladies, be diligently *acquired*, and be moſt carefully *applied* to every ſickned ſoule: You ſhall find it in *Ieruſalem*, that is, in the Church of God, and no where elſe; for *extra Eccleſiam non eſt ſalus*, no ſalvation is out of the Church; and you ſhall find it *by the ſheepe-market*, that is, in the place where the ſheep of Chriſt, and children of God, do find all proviſion for their ſoules; that is, the holy and heavenly Scripture; and there, if you look, you ſhall find a porch ample enough for you to enter into this *Bethesda*, in theſe words, which I have read unto you.

The coherence of this with the former treatiſe.

Ioh. 5. 2.

Cyprian de unitate Eccleſiæ.

The Lord, the Lord God, or else, Iehova, Iehova, Strong, Mercifull, and Gracious, long-suffering, and abundant in goodnesse, and truth, &c. And I hope you will give the more *diligent heed* unto my words, *Quia speciosi pedes Evangelizantium pacem,* Esay 52.7. because (as the Prophet *Esay* saith) the feete of them that bring *tydings of good things* are most welcome unto us; and (as the Angell said unto the Shepheards,) Luk.2.10. *I bring you tydings of great joy, which shall be unto all people*; For I am now to preach and to *expound*, that gracious Sermon unto you here, which God himselfe *hath Preached* heretofore unto *Moses*, in Mount *Sinay*; and it containes *the whole description of Almighty God*, so farre forth, as himselfe thought it fit, to reveale himselfe at this time unto his people: and therefore *Chrysost. uvior. loc in Mat. Hom. 9.* *Excutite pigritiam, quia non est res levis quam audituri estis*; I doe most humbly crave your attention, and most diligent observation of these things; for I thinke that you can neither *heare*, nor *reade*, a sweeter Text, if God give me grace to *handle* it well.

It is *large* indeed, I must confesse, and my allotted time is *short*, and it is as difficult to *contract* much into a little, as to *inlarge* a little into much; yet seeing I cannot speake *all* that I would, I will, by Gods helpe, speake a little *of all* as I may.

The Occasion of these words. The *occasion* hereof is plaine enough, in this precedent Chapter; for *Moses* desired to see God; and God tells him he cannot; because it is as naturall unto him, to be *invisible*, as to be *a God:* and therefore Saint *Iohn* saith, Iohn 4.12. *no man hath seene God at any time*; yet, (to satisfie *Moses*, so much as was fit for his happinesse) God saith; that *hee should see his backe-parts*; that is, he should *understand* so much concerning God, as the weake understanding of Man could possibly comprehend; for he saw *nothing* at all, after any *visible* manner, but onely *heard* this voice describing God; and we must know, that God hath neither *forepart* nor *backepart*, that can be seene with any *mortall* eyes; and therefore this phrase, *of seeing Gods backeparts*, is onely used, *quoad captum nostrum*, after a humane manner; and it importeth thus much in effect; thou shalt see, that is, thou shalt understand, or see *with thine eyes of knowledge*, my backeparts, that is, *so much* concerning mee, as thy weake *apprehension* shall bee *able* to comprehend; For

That God is not to be seene with any materiall eyes. First, That God is no otherwise to be seene, then with the *spirituall* eyes of our Faith and understanding, it appeareth plaine; because *Moses* here saw no *visible* thing, but onely *heard* a voice; So, when God appeared to *Elias*, there passed 1 Kings.19.11,12. before the Lord a mighty strong winde, *but the Lord was not in the Winde*; then an Earthquake, *but the Lord was not in the Earthquake*; and then came a still soft Voice, *and the Lord was in that Voyce*; and so when he delivered the *Law*, hee saith; *Ye saw no similitude, save onely that you heard a voice*; therefore, as God sheweth himselfe none otherwise then *by a voice*, so he can be seene none otherwise then by the *spirituall* eyes of our understanding.

That God ought not to be represented by any outward shape. And this doth exceedingly condemne the great *folly* of those men, that, measuring God by themselves, do clothe him with the *figure* and the affections of a man, and think that they *doe* not, nor cannot, *serve* God aright, unlesse they make him like unto a *man* or a beast, that they might have before them some present *object*, on which they might settle their eyes and their devotion; This was the *language* of the *Israelites* unto *Aaron*; Exod.32.1. *make us gods, which shall goe before us*; which wee may see to be with us; and this is the *practice* of many, that because God made *man* to the image of God, therefore to requite his curtesie, they againe will make *God* to the image of man; & after they have discharged some small *ceremonies* and outward *services* to these *visible* gods, they conceit themselves to be safe, not onely from their sins *already* committed, but also to be *licenced* to commit those sins that they intended: so these *sinfull* men doe become as *senceless*, as their painted woodden gods; for *they that make them are like unto them, and so are all they that put their trust in them:* but our God is *invisible* to any mortall eye: and therefore, when I pray unto him, I will rather *close* mine eyes of *flesh*, that no outward Psal.115.8.

That we should rather make our selves spirituall, like God; then make God corperall, like unto us.

object

object may disturbe the eyes of my *minde*, then present my God to the eyes of my *body* in any *outward* shape.

Secondly, that by the *backe-parts* of God is *understood* so much knowledge of God, as our weake apprehension can *conceive*, it is apparant in this place; for *Moses* neither *saw* nor *heard* any other thing, but onely this *voice*, proclaiming these words, that I have read unto you; and therefore this is all one, as if the voice had said unto him, *this is all thou canst understand of me, that I am such and such a one, as I shew unto thee*: It is true indeed, that I am so *glorious*, so excellent, so ineffable, and so incomprehensible in my *selfe*, that if I should shew thee my *Majesty*, and fully declare unto thee mine *excellency*, what I am, thou wert not *able* to *comprehend* it; and therefore *humano more loqui*, to speake unto thee as a man, that thou maist the better *understand* how farre thou mayest know me, the true God; I would have thee to looke upon a Man, and to consider how much more glory and excellency shineth in his *face*, then in his *backeparts*; even so thou must understand, that all *this*, which I shew unto thee, concerning my selfe, in comparison of what *I am*, in the excellency of my *Majesty*, is but as the *backe-parts* of a man, in comparison of his *face* and fore-parts; So farre short is this, that thou canst know of me, to what I am; and yet this *least part* of my excellency is *so much*, as thou, or any man breathing upon the face of the earth, *is able* to comprehend; yea more then any man is or shall be ever able fully to understand, while he liveth in this mortall life.

By the back-parts of God is understood so much knowledge of God as we are able to comprehend.

That we can conceive but the least part of Gods excellencie.

And therefore the meaning of this phrase, *to see the backe-parts of God*, is nothing else, but the revealing of himselfe unto *Moses*, so farre as *Moses* was able to comprehend him, that is, a *little*, but *not neere all* his properties; for to bee *incomprehensible* is as proper to God; as to be *Invisible*; *Quia secundum essentiam incognitus & secundum majestatem immensus*; because his Majesty is immeasurable, and his being is unconceivable, saith *Thalassius*; πάντα γὰρ ἐστι, πάντα δὲ βλέπει Θεός; For he is every where, and he seeth every thing, when as nothing can see him.

Thalas. apud Pan. sinum Presbyt. Iob 28.24.

Ob. But here it may be, some will say, that although now, by reason *of our sin that blindeth us*, we can neither *see* his Essence, nor *comprehend* his excellencie; yet when *this corruption shall put on incorruption*, and this vaile of ignorance shall be taken from us, we shall *fully* see him, and comprehend him in his excellencie; for, *wee shall see him face to face, we shall see him as he is*, and *wee shall know him as wee are knowne*: And therefore he is neither so *invisible*, nor so *incomprehensible*, but that he might be *seene* and comprehended, were it not for our sins and ignorance, that doe so *blinde* our understandings, that wee *cannot* perceive him.

1 Cor. 15.53.

1 Cor. 13.12.

Sol. To this I answer, that if *Adam* had never sinned, yet could he never have *seene* the essence of God, unlesse God would have taken some *visible shape* upon him to appeare unto him; for *no man saw God at any time, nor can see him*, saith the Apostle; therefore *Adam*, in his innocencie, saw him not, but in an *assumed* shape; and so I say, that *in the life to come*, when the Saints shall be free from all sinne, and indued with a farre more excellent measure of knowledge and understanding, then ever *Adam* was in *Paradise*, they shall *never see the Deitie*, any otherwise, then *in the face of Iesus Christ*; for so the *Apostle* sheweth, that God, *who commanded the light to shine out of darkenesse, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ*; And our Saviour himselfe more plainely saith, when *Philip* desired to see the Father; *Hee that knoweth mee, knoweth the Father; and hee that seeth mee, seeth the Father*; because *I am in the Father and the Father in mee*: And therefore seeing it is an *essentiall* attribute of the Deitie, to bee *invisible*; I say, that *Visio Dei beatifica*, The blessed sight and fruition of the God-head, which the Saints shall have in Heaven to make them happy, shall bee no otherwise revealed unto us, then *in the face of the Man Iesus Christ*; because the Deitie, considered in it selfe, *Inhabitat lucem inaccessibilem*,

That the Essence of God shall not be seene in Heaven, but in the face of Iesus Christ. Ioh. 1.18. 1 Tim. 6.16.

2 Cor. 4.6.

Ioh 14.7. & 9. & 10.v.

1 Tim. 6. 16. *inaccessibilem*, dwelleth in the light that no man can attaine unto it, as the Apostle sheweth.

And so you see the *occasion* of these words; that God having told *Moses* he could neither see his *Essence*, nor yet fully understand his *Excellency*; hee would notwithstanding so farre *satisfie* his desire, as to shew him all that hee could possibly comprehend; *viz.* that hee was *Iehova, Iehova, strong, mercifull, and gracious, Et sic condescendit nobis Deus, ut nos consurgamus ei*; And so God doth most graciously *condescend*, and make himselfe knowne to man, that man might *ascend*, and, as much as possibly lyeth in him, know his God.

The division of the Text. Now in all this Divine description of Almighty God, you may see these two especiall things set downe.

{1. *Quid est* / 2. *Qualis est*} *Deus*, that is, {1. *What God is, and* / 2. *What manner of God hee is.*}

And in the handling of these two points, I shall by Gods helpe spend and finish this whole *Treatise*.

The

The firſt part.

Chap. I.

Of the deſcription of God, how he may be knowne; what he is: and of this ſpeciall Name, Iehovah.

The chiefeſt happineſſe of man is to know God.

TOuching the firſt Part, *Danda imprimis opera eſt, ut Deum noſcamus, quotquot fœlices eſſe volumus*; It muſt be the *chiefeſt* care of all that would be happy, *to know God*, which is the chiefeſt happineſſe of all; for *to feare God*, and to keep his *Commandements*, *Hoc eſt omnis homo*; Eccleſ.12.13.

This is the *duty*, and this is the *felicity* of every man: *At non potes aut amare quem non noveris, aut habere quem non amaveris*; But thou canſt neither *love* him, whom thou doſt not *know*, nor *enjoy* him, whom thou doſt not *love*; *Quia ignoti nulla cupido*; becauſe knowledge is the *ground* of love; and whom we love not, we can neither *ſeeke* any helpe from him, nor yet *render* any ſervice to him: and therefore our Saviour ſaith, that *this is eternall life, to know him to be the only true God and whom he hath ſent, Ieſus Chriſt*: And this is the reaſon why ſo many thouſands ſhall be deſtroyed; *becauſe they know not God*: And this the very Heathens *perceived*, though they could not *attaine* unto it, when among all their Precepts, this was their *chiefeſt* leſſon, γνωθι τὸν Θεὸν, Know God; For the learning of which leſſon, S. *Paul* gives us this rule, that *he which will come to God, muſt believe that God is*, or that *there is a God*; becauſe it is impoſſible we ſhould know *what he is*, untill we believe, *that he is*.

Bernard. Ioh.17.3. 2 Theſ.1.8. Heb.11.6.

It is ſtrange, I confeſſe, that ſuch a man ſhould live amongſt men, as ſhould any wayes doubt, that *there is a God*; yet, as *Ovid* confeſſeth of himſelfe;

Sollicitor nullos eſſe putare deos.
Temptations oft ſollicit me,
To think in heart no gods to be;

Ovid. Amor. l.3. Eleg.8. Tentat enim dubiam mentem rationis egeſtas, Ecquænam fuerit mundi genitalis origo Lucret. l.5 Iuſtin Martyr in dial cum Typh. p.152. Videetiam Theodoret. de provident. ſer. 1. to 2 pag. 576.

So I feare that theſe *ſollicitations* and ſuggeſtions of Satan have prevailed, not only with diverſe of the Heathens, but alſo with many Chriſtians, which, as *Iuſtin Martyr* obſerveth, are ſo called, and yet are *nullius numinis cultores*, no better indeed than plaine Atheiſts, though not ſuch, as *Diagoras* and *Theodorus*, that did plainly deny all deity, but ſuch as the Prophet *David* ſpeakes of, that ſay in their hearts, *there is no God*, and this they do plainly ſhew by their *lives*; for *they are corrupt and become abominable in their doings, and there is none of them that doth good, no not one*; but though they do *profeſſe* they know God, yet, as the Apoſtle ſaith, *by their works they denie him*; for, as the Heathen man could ſay,

Pſal.14.1. Titus 1.16.

——Tubulus ſi Lucius unquam,
Si Lupus, aut Carbo, aut Neptuni filius
Putaſſet eſſe Deos, tam perjurus aut tam impius fuiſſet?
Lucill demaunds, if any man could dreame,
That *Tubul*, *Lupus*, *Carbo*, and their curſed crue,
Or *Neptunes* ſonne, that impious *Polipheme*,
Would ſhew themſelves ſo perjur'd, ſo untrue;
If they had once a thought, but that there is
A God, that plagues what ev'r we do amiſſe.

Cicero de nat. deor. l.1.p.152.

And therefore, if we cannot perſwade them to *believe* it, and to frame their *life* according to their *faith*; yet we muſt make this truth ſo *cleare* unto them, that

What we muſt prove to them that will not believe it.

Proofs that there is a God, of two sorts.

that they cannot *denie* it, but that *there is a God.* The proofes hereof are brought either

{1 Out of the Scriptures. 2 Out of the creatures.} But they that will not believe, *there is a God,* how shall we ever perswade them to believe, that the *Scripture* is the *Word of God?* For did they *yeeld* to this, they could not *denie* the other; and therefore the best testimonies to confute them, must be from themselves; from *reason,* and from those *deductions* that are made from the rules of reason.

Atheists believe not the Scriptures

Acts 14.17.

And truly *God left not himselfe without witnesse* sufficient, at all times, and in every place, to prove unto every one, that *there is a God*: and therefore it was requisite we should have more *testimonies* than the Scriptures, to testifie the same, because there are many millions of men, that neither saw nor heard of the Scripture, and yet are convinced by many arguments to confesse, that there is a God. I will only set down a very few. And

Proofs that there is a God.
1 From the creation of things, which could not produce themselves.

1 Either *every* thing, in his own kind, must be the *cause* and authour of his owne being; or els only *one* thing, which is infinite and all-sufficient in it selfe, must give a *nature* and essence unto all other existing creatures.

But no creature can or could give being unto it selfe; because

1 Reason. *Grotius de verit. relig. p.8. Quod non est, agere non potest.*

1. That, which *is not*, cannot *produce* any thing, and hath no power to be, before it was; because that to *do* doth presuppose to *be.*

2 Reason.

2. Because that, if things produced *themselves*, then certainly *every* thing would give the *best* being unto it selfe; and *every* part would be the best part in every creature; the *earth* would be the heaven, the *starre* would be the sun, the *ape* would be a lion, the *senslesse* plant would be a rationall man, and in man the *foot* would be the head, and *every* member would be the eye, or the heart, or that which he thought best; and so by this we should have no *comparison*, either of creatures, or of parts among themselves; but *all* and *every* one would be the best. And

3 Reason.

D. Goodman of the fall of man. p.408.

3. Because that, if they produced themselves, then *every* thing would be wholly for it *selfe*, for it owne good; and not for the good of others; but we see, that *nothing* is for it *selfe* alone, but in relation to other things; as the *Sun* is in continuall motion, not for his *owne* use, but for the good of all this *inferiour* world; and in every kind there is a difference of *sex*, that the *one* might be fitted and referred to the good of the *other*; and so of *all* things els; their goodnesse is to be extended for the good of *others*; and therefore, these things could not subsist of themselves, but were constituted by a more *intellective* and supereminent agent, who, fore-seeing all things, did so *ordaine* all things, that by their *relation* one to another, they might make a perfect demonstration of his deity.

2 From the disposition of all things. *Molinæum de cognit. Dei. p.6, Aug. §.12.*

2 As the *production* of things, so the *perfection* of that *order*, wherein all things do subsist, doth sufficiently shew that *there is a God*; for *confusion* comes by chance, but *order* is the child of wisdome and industry; and therefore, as when I see a library, wherein all the books are so *exactly* disposed in their ranks, that they cannot be *better* ordered, I shall presently suppose they came not to those stations by their owne election, but rather by the *care* and disposition of him, that is their owner; so, when we consider the fixed seasons of the *yeare*, the beauty and operation of the *heavens*, how *the sun doth rule the day, and the moone and the starres do governe the night*, the *seas* ebbing and flowing, and imbracing the earth in her armes, which ballanced with equall waights, doth hang as a ball in the midst of the ayre, and gives way to the perpetuall gliding of the streames to passe through the same, into their owne proper places, and then behold the *growth* and vertue of all flowers and plants, and the diverse formes, shapes, and qualities of all other *living* creatures, and the many multitudes of other things, that are so *admirably* disposed for the continuall preservation, and unspeakable benefit of the *whole* universe; there is no man that can be so strongly dull, as to thinke these things could possibly be thus, without the *power* and

Pfal. 136.8.

Consideration of the seas, how admirable.

wisdome

wisedome of a most expert and exceellent *disposer*, which is *God*.

3. As the *creation* and *disposition* of these things which we see, doe sufficiently prove that *there is a God*; so the continuall *gubernation* and *preservation* of the same doth no lesse; for if a *ship* cannot passe the seas without a Pilot, an *army* cannot subsist without a Generall, and a *kingdome* cannot be governed without a Ruler; nay a company of *boyes* can never be kept in order without a Tutor; then how should we thinke it possible for this whole *world*, and *all* the things in this world to subsist, and so sweetly to sympathise and accord together, without the care and providence of a most *wise* and *omnipotent* Governor, which is *God*.

3 From the gubernation of all things.

4. The innumerable and almost infinite *accidents* that every man hath seene, or may see every day, doe infallibly convince the most incredulous heart, against her will, to yeeld, that *there is a God*; for let him but consider, how he *came* into the world; for *parents* have not power to beget children when they please, for if they had, then many Kings, Princes, Nobles, and rich men, would never, as oftentimes they are compelled to do, leave their kingdomes and all their possessions unto strangers; then let him thinke how strangely he hath beene *preserved*, and how many things have *happened*, so farre beyond his owne *reach* and imagination, how they should come to passe, without some *secret* power of an incomprehensible disposer; then let him ponder with himselfe, how it happeneth, that in the *fairest* day in summer, when the *heavens* are most serene, the *windes* asleepe, the *clouds* dispersed, and the *Sunne* smiling upon these inferiour things; yet all of a sudden, the glorious *light* doth hide his face, the *heavens* put on their mourning weeds, the *windes* like roaring Lyons rush out of their dens, the *cloudes* conglomerate themselves together like armed men, and there followeth a mighty *tempest* that would shake the *earth*, and rent the *mountaines*, and reduce all things to their ancient *chaos* by these haile-stones and coales of fire; and then againe a sudden *calme*, and all are at *peace*, all are well, as if there had beene no distemper; and when he hath runne over a *thousand* of such things, which his meditations may bring into his minde, then let him consider, that, if either himselfe or any thing els was able to bring it selfe to being before it was, then it is a great deale easier for that thing, which is, to *preserve* it selfe, then for that, which is not, to *produce* it selfe; and therefore let him provide, if he can, for his *perpetuall* preservation, let him arme himselfe against all the assaults of death; hee may have all the *advice* of Doctors to direct him, he may have all the *vertue* of herbes and mineralls to be his medicines, and he shall have all his *friends* to assist him; and if all this will not doe it; then let *this* and the contemplation of all *these* things assure him, that *there is a God*, which doth all these, and whatsoever els pleaseth him.

4 From daily innumerable observatiō of things.

The alteration of the weather how admirable.

It is easier for any being to preserve it selfe, then to produce it selfe.

5. Though *such* things, as proceed from mans *will and arbitriment*, are not the *same* with all men; yet, except it be among such as have the light of *reason* almost altogether ecclipsed, or abolished by their *savage* cruelty and most odious affections, this notion is *every where* admitted of, by the consent of *all* nations, that there is some *divine Majesty*, which ought to be *adored*, as you may see, by the severall *religions* of all countries, who will worship any thing for their god, rather then they will be without a god.

5 From the generall consent of all nations.

Hugo Grotius de verit. relig. p. 93.

6. The testimonies of the *wisest* men and of the sharpest apprehentions in the world, doe all confirme this, that *there is a God*; and to make this manifest, *Plutarch* distinguisheth the wisest men of this world to be either

1. *Philosophers*
2. *Law-givers*
3. *Poets*

& hi omnes uno ore dicunt Deum esse, and all these with *one* voice, do say that *there is a God*; For

6 By the testimonies of all the wisest men.

Plutarch in amat. to. 3. mor. p. 416.

1. *Plato*, not onely saith it, but also confirmeth it by many invincible reasons; that he is therefore called *Moses Atticus*, as if he had seene God face to face; *Aristotle*, though a man, saith *Grotius*, not very credulous in this kind; yet,

1 Philosophers affirme that there is a God.

Plato de legibus. l. 10. Euseb de prepar. l. 11. c. 6.

(if he was ſo in his *firſt* workes or yonger yeeres) we find that in his *latter* works, as in *l. de mundo, p.* 1566. and in *l.*1. *Metaph. to.*2.*c.*2.*p.*1372. he doth moſt plainely affirme God to be the cauſe and the beginning of all things, and in his *laſt* booke of naturall Philoſophie, after he had written five afore, (of 8 that hee writ in all) onely of *motions* and the affections of it, he doth end his laſt booke in the *firſt mover*, who is immoveable; for ſeeing *all* things, that are moved, are moved by ſome *one* thing, and that againe by another, and ſo forward, it muſt needs follow, that, in ſuch a chaine of *motionarie* things, becauſe we cannot proceed to what is infinite, we muſt needs ſtay at one *firſt* mover, which though he moveth all things, yet is himſelfe immoveable: *Zeno*, which *Cicero* calleth the Father of the Stoicks, doth not onely affirme that *there is a God*, but ſaith further, *unum Deum eſſe, ipſumq́, & mentem & fatum & Iovem multisq́, alijs appellari nominibus*, that there is but one God, which is ſometimes called by *one* name, and ſometimes by *another*: and *Epicurus*, *quem nihil pudendum pudet, tamen Deum negare pudet*; who was not aſhamed of any *ſhamefull* thing, yet was he aſhamed to denie that *there is a God*, as *Du-Pleſſis* ſaith.

The 6 laſt bookes of his 8 are of motion.
*Meluinus de cognit. Dei. p.*8.§.17.

Motion of things an inanſwerable argument againſt all Atheiſts to prove that there is a God.
*Cicero de nat deor. l.*3.
D Laertius in vita Zenon.

*Marnaus de verit. relig.c.*1.

2 The Law-givers affirme there is a God.
*Plut.to.*3. *conf. Colos.mural. p.*532

2. For the Law-givers, *Plutarch* ſaith, that *in conſtitutione legum, facilius urbem condi ſine ſolo, quam civitatem coire ſine religione*, in the making of their lawes, it is no more impoſſible for a man to build a cittie without a *foundation*, then it is for him to gather and guide his cittizens without *religion*; and therefore all the antient *law-givers* gave it out among their people, that they compoſed their lawes by the aſſiſtance of ſome one or other of the gods; as *Menes*, the law-giver of the *Egyptians*, from *Mercury*; *Minos*, the law-giver of the *Cretians*, from *Iupiter*; *Lycurgus*, the law-giver of the *Lacedemonians*, from *Apollo*; *Zamolxis*, the law-giver of the *Getians*, from the goddeſſe *Veſta*, *Numa Pompilius*, the law-giver of the *Romanes*, from *Egeria*; *Zaleucus* the law-giver of the *Locrians*, from *Minerva*; and ſo all the reſt, derive their lawes from their gods: and no wonder; becauſe as *Iob* ſaith, *nullus eſt ſimilis in legis-latoribus*; there is none like him amongſt all the *law-givers*; nay he is the *onely law giver, which is able to ſave and to deſtroy*, as Saint *Iames* teſtifieth; and God himſelfe ſaith, *by me Kings doe raigne, and Princes decree juſtice*: and therefore *Plato* ſaith, it is not man but God, *qui legum condendarum eſt cauſa*; which is the cauſe of the making of all good lawes.

*Diodor.Sicul.l.*1. *c.*5.

Iob 36.22. *in vulgar ed.*

Iames 4.12. Pro.8.15.

*Plato de legibus, l.*1

3 The Poets teach there is a God.

3. For the *Poets*, it is a common thing with them all, *a Iove principium Muſe*; to begin their works with the invocation of the gods; as *Ovid* ſaith,

*Ovid. Met.l.*1.

——*dijs ceptis*——
Aſpirate meis——ô gods I crave your helpe to aſſiſt me in this my worke;

for they had a perſwaſion, as *Manilius* ſaith, that

*Manilius, l.*1.

——*Cœlo carmen deſcendit ab alto*: the whole faculty of *Poets* depended more upon a divine *incitation*, then any humane gift or *artificiall* inſtruction; and therefore *Martiall*, in his ſcoffing vaine, ſaith of *Cicero*;

*Martial.l.*2.*Epigr.* 89.*in Gaur.*

Carmina quod ſcribis, muſis & Apolline nullo,
Laudari debes, hoc Ciceronis habes: that he was no Poet, becauſe he wanted *Apollos* helpe.

7. The teſtimony of every mans *conſcience*, and eſpecially of all or moſt *wicked* men, that continually *affright* them for their odious facts, doth ſufficiently ſhew unto them, that *there is a God*, which will one day call them to a ſtrict account for all their wicked deeds; for *Suetonius* reporteth of *Caligula*, that he was often heard to threaten *Iupiter*, ſaying,

7. The feares of mens conſciences teach there is a God.

*Sueton. in vita Calig.c.*22.*p.*161.

Εἰς γᾶν Δαναων πεμψω σε.

Vnto the land of *Greece* will I
Thee a confin'd bondman tie.

And he in his atheiſticall veine, would often repeat that Homericall verſe,

*Homer. Iliad. l.*3.

Σεῦ πάτερ ὑ πς σεῖο Θεῶν ὀλοώτερος ἄλλος.

That *Iupiter* was the worſe of all the gods; and yet as often as he heard it *thunder*, hee ſought out holes to hide his head; hee was ſo *affrighted* with the appre-

apprehention of this *revenging* God; for, as *Lucretius* saith,

——*eſt mortalibus inſitus horror,* Lucret. l. 5.
Qui delubra Deum nova toto ſuſcitat orbi
Terrarum, & feſtis cogit celebare diebus;

There is an *inbred* feare of God in all mens hearts, and according as they live *vertuouſly* or *vitiouſly*, ſo is this feare augmented or diminiſhed; *Quis enim non timeat omnia providentem, & cogitantem, & ad ſe omnia pertinere putantem Deum?* Cicero l. 1. de nat. deorum. for who can chooſe but feare a *provident*, remembring, and an all obſerving God, that profeſſeth all things to belong unto himſelfe? and therefore every one that is addicted to *vice*, is many times afraid at the ſhaking of a *leafe*; or if, as the Poet ſaith,

——*Virides rubum dimovere lacertæ*
Et corde & genibus tremit.
The Lizards greene do move the bramble,
He in his heart and knees doth tremble:

And though in the courſe of his *proſperity* he ſhakes off all *thought* of God; yet in any ſudden *danger*, he will cry out, *ô God*, and crave *his* aſſiſtance to be *releeved, whom*, in all his former actions he prophanely *deſpiſed*; And this feare of theſe men *Lucretius* deſcribeth at large, ſaying,

——*Et magnum percurrunt murmura cœlum*; Lucret. l. 5 p. 228.
Non populi gentes q; tremunt, reges q; ſuperbi
Corripiunt diuum perculſi membra timore?
Ne quod ob admiſſum fœdè, dictum q; ſuperbè
Pœnarum grave ſit ſolvendi tempus adactum.

Which I find thus tranſlated in the Bb of *Sarum's Atheomaſtix.* Epiſcop. Sarùbur. Ath. l. 1. c. 12. p. 129
When ratling thunders run along the clouds,
Doe not both people poore and Princes proud
A terror feele, as ſtrooke with feare of God?
Doe not their trembling joynts then dread his rod!
Leſt, for foule deeds, and black-mouth'd blaſphemies
The ruſull time be come that vengeance cries.

Or if any of theſe *wicked* men be ſo foole-hardie, and hath his *conſcience* ſo ſeared, that he is growne *ſenceleſſe* of all his ſins; yet God, which *planted* the ſame in his heart, will oftentimes *awaken* the ſame when they are aſleepe, and ſhew himſelfe unto them in the *dreames* of the night, that will not ſee him by the *light* of the day, as you may ſee in *Wiſd.* 17. 13. *&c.* For though their *ſleepe* is a kind of reſt unto their bodies, yet, in the meane while they do find no reſt in their *ſoules*, but *terrors*, and *viſions* and thoughts full of perturbations, as the Poet *Juvenal* ſets the ſame downe at large, Vide Iob 4. 12, 13 &c. & 33. v. 14. 15.

Nocte, brevem ſi forte indulſit cura ſoporem,
Et toto verſato toro jam membra quieſcunt;
Continuò templum, & violati numinis aras;
Et quod præcipuis mentem ſudoribus urget,
Te videt in ſomnis tua ſacra, & major imago
Humanâ, turbat pavidum, cogit q; fateri.

Or if they ſhould *eſcape* all this in their life, yet when they ſee themſelves attached with *ſickneſſe*, and death ready to carry them into the *jayle*, then will they ſurely thinke, that this is ſent as a *ſcourge* of God to plague them for contemning him.

I might here accumulate many arguments more, which prove to every man that *there is a God:* but I doe not this to *ſatiſfie* the doubting minds of wicked Atheiſts, that beleeve there is no God; becauſe I beleeve that ſuch deſerve rather to be *executed* by the tormentor then *inſtructed* by any Philoſopher, but wee bring theſe things to ſhew, how farre they are beyond *excuſe*, that having ſo many arguments before their eyes, (*nam Iupiter eſt, quodcunq; vides*) to prove that *there is a God*, will notwithſtanding *not glorifie him as God*; And therefore, as by the *operation* of our ſoules, we doe know that we have ſoules though we ſee Why the Author proſecuted the former doctrine. Rom. 1 21.

them not; so by the *works* of God, in our selves, and in all things els, we do assuredly *believe*, and most certainly know, *there is a God*, though our *blind* eyes cannot see this *great* light; And, though the *negligence* of the Heathens, and their *wickednesse*, that blinded all their light, which nature had ingraffed in their soules, made them *multitudes* of gods, that in *Hesiods* time they amounted to the number of thirty thousands; yet to us, that are guided by the light of Gods *Word*, and are inspired with the *graces* of Gods Spirit, to believe that Word, it is most apparent that there is but *one* God; and this, not onely the *Scriptures*, but also *reason* it selfe can make it plaine; because (as *Grotius* saith) the multiplication of *particular* things, that are of the *same* nature, doth proceed from the *exuberancy* and fruitfulnesse of those causes, from whence such things are generated more or lesse; but of God there is neither any *beginning*, nor any *cause* of his existence; and therefore it is impossible there should be any more than *one* being, that is to be of *necessity*, and of it *selfe*.

Grotius de veritate Chr. relig. p. 15. Multiplicatio rerum singularium congenerum est ex causarum fœunditate, &c.

Now for the *understanding* and knowledge of this *one*, eternall and omnipotent being, we must understand that there are three *wayes of knowing God*, (I speak not of that knowledge which the *Booke of Nature* teacheth; for that is too small to make us happy, but of that which we do collect out of the *Booke of God*) and those, according to the *Schooles*, are these:

That there are three wayes of knowing God.

1 according to what he is in himselfe.

The first is, according to that, *which he is in himselfe*, whereby he is ἀκατάληπτος, unspeakable, infinite, and incomprehensible; and thus, *none knoweth God but God himselfe*; and the reason hereof is, that although, *Nihil magis intelligibile quam Deus*, nothing of his owne nature is more *intelligible* than God; because he is the *first*, the *perfectest*, and the *truest* being, most pure and simple, and free from any matter; yet is our *understanding* towards God, but as the *eyes of the Owles*, or *Reremouse*, which are not able to behold the *brightnesse* of the Sun: and therefore, *thus*, if we *seek* to know him, we shalbe but like *Symonides*, that being commanded by the Emperour to tell him, *what God was*, demaunded *three dayes* respite for to resolve so great a *quære*; and when he came, he required *six dayes* more, and then twelve; and being therefore asked, why he *prolonged* so the time, and thereby so deluded him, he ingeniously *answered*; because *the more I search into him, the further I find my selfe from attaining to him*; for seeing, as *Aristotle* saith, ὅρος δέ τι λόγος ὁ τὸ τί ἦν εἶναι σημαίνων; the *definition* of any thing is the *expression* of *what* it is in its own nature and vertue; and so we cannot possibly shew what he is; when as he is the *purest* and the *simplest* essence, to whom we can ascribe neither *kind* nor *difference*, without which no true *definition* of any thing can be given; and this the very heathens knew full well, when *Orpheus*, speaking of God, could say,

Exod. 33. 19, 20, 23

Zanch de nat. Dei. l. 3. c. 2. p. 199.

That we are not able to know God as he is in himselfe.

Arist. Topicor. l. 1.

αὐτὸν δ' οὐκ ὄψει, ὡς ἐγὼ θέμις ἐστὶν ἰδέσθαι.

Vide Nancel. p. 54.

I cannot *see* him, because he is compassed about with *darkenesse*; and *Damascins* the Platonist, speaking of the wise men of *Ægypt*, saith, πρώτην ἀρχὴν, σκότος ὑπὲρ πᾶσαν νόησιν, σκότος ἀγνωστον, ὅτις τοῦτο ἐρημάζοντες; They call the first beginning of all things, darknesse, unknown darknesse, passing all our understanding, answerable to that place of the Psalmist, *he made darknesse his secret place*; because we can no more see him, than we can see the blacknesse of darknesse; for so he is called sometimes an *inaccessible light*, and sometimes to be in the *darknesse*, or in the *darke cloud*; and all to this end, to shew that he cannot be seen or comprehended by us; because an *excessive* brightnesse doth as much dazle and blind our eyes, as any *darknesse* doth.

Ita etiam alluxit Plutarchus in Iside de theologia Ægyptiorum.

Vide Iob c. 22. Psal. 18. 9, 11.

1 Tim. 6. 16. Exod. 20, 21.

And therefore in this respect we should *sapere ad sobrietatem*, be wise unto sobriety, and not curiously *search* into his ineffable Majestie, but rather, with the *Cherubims*, to cover our faces with two of our *Wings*; because we are not able to know him as he is; this being an *essentiall* attribute of God, to be *incomprehensible*.

Esa 6. 2.

2 As he may be knowne of us.

The second is, according to that, *which may be knowne of us*, and may be any wayes comprehended in our minds and best understandings: And thus we conceive,

conceive him to be moſt *admirable*; but yet by infinite degrees *inferiour* to that, which he is in himſelfe; and therefore we ſhould *ſtrive* and *labour* what we can, to underſtand and know him *more and more*; for the more *fully* that we ſhall *know* him, the more *perfectly* we ſhall *love* him; and the more *perfectly* we *love* him, the more *happineſſe* we ſhall add unto our own *felicity*.

The third is, according to that, *which may be ſpoken or written* by the beſt of men; And this is the *narroweſt* way to expreſſe him; and yet we can *reach* no further; for as he is in himſelfe, he is (as I ſaid before) a light of an *infinite* brightneſſe, *in whom is no darkneſſe at all*; and, as the *Apoſtle* ſaith, *He dwelleth in the light that none can attaine unto*; no Eagles eye can *fully* look upon the *brightneſſe* of his light, no *underſtanding* can comprehend the *incomprehenſible* excellency of his Majeſty; and therefore we muſt reſt our ſelves *contented* to *know* him ſo, as we are able to *conceive* of him, and to *expreſſe* him ſo, as our ſlender *ſpeech* will give us leave.

And thus we find *three* ſpeciall wayes of expreſſing what he is;

First, by way of *negation*, by removing from him what we find in the creatures, or what ever is ſaid of any of them; as when, with the ancient Philoſophers, we ſay, *God is not the Sun*, not the *Moone*, not a *Man*, not *moveable*, not *finite* &c.

And thus we ſhew not, what God is, but what he is not; as when we ſay and affirme him to be, ἀθάνατον, ἄληρον, ἄπειρον, ἄοριστον, ἀσώματον, ἀκίνητον, ἄρρητον, ἀόρατον, ἀμεγέθη, ἀγήρων, ἄφθαρτον, ἀίδιον. Immortall, inviſible, infinite, incorporeall, immoveable, unchangeable, and ſo forth: And becauſe, as *Dionyſius* the Areopagite ſaith, αἱ μὲν ἀποφάσεις ὅτι περὶ θείων ἀληθεῖς, αἱ δὲ καταφάσεις ἀναρμόστοι τῇ ἀκρότητι τῶν ἀπορρήτων. Negations are true in God, but affirmatives are not alwaies agreeable to him; therefore this is the *beſt part* of our knowledge of him, (as S *Auguſtine* ſaith) when we know rather what *he is not*, than *what he is*; for, as a curious Statue is compoſed and perfected, by hewing and cutting ſomething ſtill *from it*, and not by *adding* any thing unto it; ſo is our God *knowne* of us, by *denying* him to be ſuch and ſuch things, as are common to the creatures, and by *paring* away all *humane conceits* from him, when we go about to conceive what he is.

Secondly, by way of *affirmation and perfection*, as when we do *analogically* and in reſpect of certaine *ſimilitudes*, aſcribe unto God the beſt and moſt *excellent things* that can be found in any of the creatures whatſoever; and ſo we ſay, he is *great*, *ſtrong*, *faire*, *mercifull*, *juſt*, &c.

So *Hermes* ſaith, Ἀκήρατον μὲν δεῖ πνεῦμα ὁ Θεος, God is an indefatigable Spirit, ὕπατος βασιλεὺς περὶ ὅλων, ἀγαθὸς Θεος, the higheſt King of all kings, and a moſt good God, and *Thales Mileſius* calleth him Θεὸν πρεσβύτατον καὶ ἀγεννητον, the moſt ancient, uncreated God: And *Aſcræus* ſaith,

Ipſe ſuo regno ditione q; continet omnes,
Nec tenet imperium hoc ex immortalibus ullus.

And *Plato* defineth God to be τὸ θεῖον ἀθάνατον, καὶ ἀγαθὸν, καὶ φρόνιμον, καὶ νοητὸν, καὶ μονοειδὲς, καὶ ἀδιάλυτον, καὶ ἀεὶ ὡσαύτως, καὶ κατὰ πάντα ἔχον, ἑαυτῷ ὁμοιότατον; a divine Godhead, immortall, and good, and wiſe, and underſtanding, of one and the ſame manner, indiſſoluble, having himſelfe alwaies after the ſame way, and moſt like unto himſelfe; and in another place, he ſaith, that God is τὸ ἀγαθὸν, ἰδέα τῆ ἀγαθῆ, βασιλεὺς τῆ νοητῆ γενοις, καὶ τόπου τὸν ἥλιον γεννήσας, ἐπέκεινα τῆς ὐσιας, τῆ παντος ἀρχη, ἐφ' ᾧ εἶναι ὄζι, καὶ ἡ ὐσια τοις γεγενημένοις; The chiefeſt good, the ſhape or idea of the chiefeſt good, the King of all kinds, and of that inviſible and inacceſſible place, that none can attaine unto, the Maker of the Sun, beyond all ſubſtance, the beginning of the univerſe, from whom are all the beings and ſubſtances that are knowne to bee.

Sicut multa de Deo intelligimus quæ loqui penitus non valemus: ita multa loquimur quæ intelligere non ſumus idonei, Chryſ. in Ep. ad Heb.

3 According to what may be ſpoken.

1 Ioh. 1. 5.

1 Tim. 6. 16.

That there are three eſpeciall wayes of expreſſing what God is. *Caſman. in theſi de Deo.*

1 By way of negation.

Aug. in l. de ceg. nis. veræ vit. & de verbu Dom ſer. 38.

What God is not.

Nancelius lib. 1.

Dionyſ. de cœleſt. hierarch c. 2. Intelligamus Deum, quantum poſſumus, ſine qualitate bonum, ſine quantitate magnum, ſine indigentia creatorem, ſine ſitu præſidentem, ſine habitu omnia continentem, ſine loco ubiq; totum, &c. Aug. de Trin. l. 5. c. 1.

2 By way of perfection.

Plato in Phædone.

3 By way of ſupereminency.

Thirdly, By way of *ſupereminency*, and tranſcendent excellency; as when we aſcribe to God, whatſoever *excellencies* that are ſpoken, or may be ſpoken of him; farre *above* all the excellencies of all other creatures whatſoever: and ſo we doe referre and reduce all *excellencies* unto him, as unto the common *cauſe* of them all, or as unto the *fountaine*, from whence all theſe little channels of excellencies doe flow: And therefore we ſay not onely in the *concrete*, that God is *juſt*, *mercifull*, *wiſe*, *ſtrong*, *good*, and ſuch like, but alſo in the *abſtract*, that he is *juſtice*, *mercy*, *wiſedome*, *ſtrength*, and *goodneſſe* it ſelfe, which cannot be ſaid of any of all the creatures; for that all the *beſt* excellencies of the chiefeſt creatures, are but as little *ſparkes*, in reſpect of a huge *infinite fire*, or as a *few drops* of raine, in compariſon of the whole *Ocean Sea*, if we ſhould compare them to the excellency of God; Nay, we ſhould find their wiſdomes *follie*, their ſtrength *weakeneſſe*, their beauty *baldneſſe*, and all their goodneſſe to be *nothing* in reſpect of the goodneſſe of God; for *he chargeth his Angels with folly, and the Heavens are not cleere in his ſight*, ſaith holy *Iob*.

That the abſtract names of all excellencies, are only proper unto God.

Iob 4.18.

A deſcription of God by way of 1 Negation. 2 Affirmation. 3 Supereminency

Now according to theſe three waies, God is deſcribed to be an *immortall, inviſible, incomprehenſible, ſpirituall, infinite, eternall Eſſence, the cauſe of all cauſes, and the Author of all excellencies*.

And I may add, that

God is *primum movens immobile*, the firſt mover, which beſtowes impreſſion on all the lower orbes, but receives none; he is *actus puriſſimus*, the pureſt act, the higheſt, ſublimateſt elixar; he is *primum ens*, the ſupremeſt entity; *eſſentia ſimpliciſſima*, the ſoveraigneſt and ſimpleſt eſſence, without the leaſt imaginary metaphyſicall compoſition at all; for he is not compounded *ex partibus quantitativis*, as bodies are; becauſe then, he were not the nobleſt eſſence, (a body being inferiour to a ſpirit); and then alſo he were moveable, as bodies be, and diviſible too; nor *ex materia & forma*, as the elements are; for then ſhould he be perfect, *per participationem forma, non per eſſentiam*, not by inheritance of *nature*, but by the participation of a *forme*; nor *ex actu & potentia*, as the ſpirits are; for then hee were imperfect, (that being perfecter which does, then that which can doe) a *poſſibility* being ever inferiour to an *act*; nor *ex genere & differentia*, as all creatures are; for then were he not the *prime* cauſe, (his *genus* being higher then he;) nor *ex accidentibus*, for then, (*Quia id quod eſt per ſe, prius eſt eo, quod eſt per accidens*) there muſt be ſome thing elder then God; and briefly, he can no waies be compounded; becauſe, as the Schooles affirme, *compoſitum poſterius eſt partibus ſuis componentibus*; Every compound is, in order of nature, after the parts that make it; for divers things meet not of themſelves, without a cauſe to unite and ſoder them; and every compound is that, which the parts are not; for example; that river which waſheth our walls, is perchance a rod over, but every drop is not an inch; and I am not my head, or my foot; and although I am a man, that have hands, yet it followes not, that my hands are I; *quia id, quod eſt homo, habet in ſe aliquid, quod non eſt humanitas*, ſaith *Aquinas*; there is ſomething in a man, which is not his humanity or manhood; but 'tis not ſo in God; for there is no *prius* nor *poſterius* there, becauſe he is eternall; and his *ſuppoſitum* and his *nature* are all one, and the *Eſſence* of God is nothing els but God; *eſſentia* and *eſſe* are the ſame too; he hath nothing, but is that he is: and therefore he is not ſaid to *have* a forme, or to *have* a life, but to be one, *Iohn* 11.25. and therefore, becauſe there is no *compoſition* in God, there are no *parts*; and, becauſe there are no *parts*, there is no *diſtinction*; and, becauſe there is no *diſtinction*, there is an *unity* of eſſence; and, becauſe there are no *accidents* in this eſſence, therefore his *attributes* and his eſſence are one; and, if they be the ſame with his eſſence, then are they not originally divers; and, becauſe there is no naturall *diverſity* of attributes, therefore his *juſtice* and his *mercy* are one, and ſo are his *providence* and his *faithfullneſſe*; and, if his attributes are *one*, then are they *equall*: and therefore his juſtice is of as large an extent as his mercy; becauſe it is God, whatſoever our apprehenſion rightly conceives to be in God, and whatſoever is his, is he.

God moſt ſimple, and no waies compounded.

Every part of man is not man.

Ioh. 11.25.

Whatſoever is in God is God.

So

So here you ſee a boundleſſe Ocean, and a very large *deſcription* of God; and I may ſooner looſe my ſelfe, in the proſecuting of the ſame, then to *finde* him fully, as he is, in any place, which is fully and truly in every place.

But I remember that excellent rule of Saint *Auguſtine, Cavendum eſt, ne dum de Deo cogitamus, & non poſſumus invenire quid ſit, aliquid de eo ſentiamus quod non ſit*; We muſt take great heed, leaſt in ſeeking to know what God is, wee thinke him to be what he is not: and therefore that I may not erre in this point, I will ſay no more, but with himſelfe, which knowes himſelfe beſt; that he is *Iehova*, this he is, and this is his Name for ever; and as the old ſaying is, *Conveniunt rebus nomina ſæpe ſuis*; and of all his Names, if any name doth it, this is the onely Name that doth expreſſe the Eſſence and the Nature of God; for all other *Names* are but adjuncts, expreſſing *Qualis eſt eſſentia*, Of what manner of being he is, as Eternall, Omniſcient, Omnipotent; or elſe *qualis non eſt*, what hee is not, as Immortall, Inviſible, Incomprehenſible; or elſe derived from the roote of this, as *Eheieh*, κύριος & Θεὸς (as ſome would have it;) but *Iehova, Nomen tetragrammaton*, This Name of foure letters, the moſt Venerable, and Ineffable Name amongſt the Iewes, (as *Galatinus* ſaith,) derived of *Hajah*, (as the *Hebritians* note) which ſignifieth *Eſſe*, an everlaſting being, *Eſt ſolummodo proprium & eſſentiale nomen Dei*; is the onely proper and moſt Eſſentiall Name of God; Becauſe all the other names of God (whereof Saint *Hierome* collecteth nine) beſides *Iehova*, and ſuch as are derived from the roote thereof, are names attributed unto him in reſpect of his *workes*, either *internall*, as Father, Sonne, and Holy Ghoſt, and ſuch like, which are names attributed unto him, in reſpect of the *inward* operations of God; or elſe *externall*, as *El, Shadai, Lord, Creator*, and ſuch like, which are names attributed unto him, in reſpect of his *outward* works; as *Galatinus* ſheweth.

Aug. de Trinitate l. 5. c. 1.

Galat. l. 2. c. 9. The name *Iehova*, is the moſt proper Name of God.

Hieron. in epiſt. ad Marcell.

And therefore, when *Moſes* deſired to know the Name of God, God nameth himſelfe *Ehejeh Aſcher Ehejeh*, which the *Septuagint* tranſlated, ἐγώ εἰμὶ ὁ ὤν. *I am that I am*, (putting the preſent Tenſe for the future Tenſe;) this is my Name; and it is all one, as if he had ſaid more plainely, *He that was, he that is, and he that ever ſhall be*. For if you looke never ſo farre *backe*, you ſhall never finde where his being *began*; or if you inquire never ſo curiouſly into the time to *come*, you ſhall never finde likelihood of his *ending*; for *Thou art God from everlaſting, and world without end*, ſaith the *Pſalmiſt*; and ſo, *Yeſterday, to day, and the ſame for evermore*, ſaith the *Apoſtle*; and in this reſpect, he is called *the King of Ages*, which hath made *the times*, and doth *inhabit eternity*.

Exod. 3. 14.

Pſal 93. 3.

1 Tim. 1. 17.

Eſay 57. 15.

Moreover, it is *obſerved*, that in this name *Iehova*, (beſides many other *Myſteries*, that the more curious ſearchers into the ſame doe collect) there is not onely ſhewed, *the being of God*, but alſo the *manner* of that being; that is, the three manner of *ſubſiſtings* in that one ſimple and eternall *being*; or the *Trinity* of perſons in that *Vnity* of Eſſence: And I confeſſe, that ſeeing there cannot be but one *Iehova*, one infinite and eternall being, and that both the Father, the Sonne, and the Holy Spirit, are called each one of them *Iehova*, as you may moſt apparently ſee, if you compare the 6. of *Eſay* and the 9. where the great *Iehova* ſaith unto the Prophet, *Goe and tell this people, heare and underſtand not; ſee, but perceive not; make the heart of this people fat*; with the 12 of *Iohn* 14. Where the *Evangeliſt* ſaith, that theſe *words* of the Prophet were ſpoken of *Chriſt*; when *hee ſaw his glory and ſpake of him*; and with the 28 of the *Acts* 25. Where Saint *Paul* ſaith, *The Holy Ghoſt ſpake theſe words by Eſayas the Prophet*; and if you looke into the firſt of the *Revelation, ver.* 8. where Chriſt aſſumeth the *ſame name unto himſelfe*, ſaying, *I am Alpha* and *Omega*, the beginning and the ending, ὁ ὤν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *which was, which is, and which is to come*; And ſo into the 8 of *Iohn*, the 58. where our Saviour alludeth unto the ſame Name, ſaying; *Before Abraham was, I am*; It doth ſufficiently prove *each one of theſe perſons* to be an infinite God, ſubſiſting in that *one* eternall Eſſence; becauſe it is moſt certaine, that the Name *Iehova*, is ſo proper unto

The myſtery of the Trinity included in the name *Iehova*.

Each perſon of the Trinity, is the true *Iehova*.

God, that it can be aſcribed to none elſe, as *Zanchius* ſaith.

Zanch. de natura Dei l. 1. c. 13. p. 35.

But becauſe many other places of Scripture, are more plaine and pregnant to prove this great Myſtery of godlineſſe; I will not inſiſt to wring out an *apparant* truth from the *obſcureſt* places; and becauſe, as Saint *Chryſoſtome* ſaith, *Neque ad loquendum dignè de Deo lingua ſufficit, neque ad percipiendum intellectus prævalet*; Our *tongues* are not able to ſpeake worthily enough of God, and our *underſtandings* are not ſufficient to conceive of him as we ought to doe; yea, and that, *De Deo loqui etiam vera aliquando periculoſiſſimum eſt*; It may be dangerous ſometimes to ſpeake truths of God; for as *Euclides*, being demanded of one, *what God did*, and in what things he moſt *delighted*, did moſt truly anſwer; that *he knew not well what he did*; but he was certaine he *delighted not* in vaine and curious perſons; ſo I ſay that *curioſity*, in this higheſt point of Divinity, is very *dangerous*; or, as Saint *Bernard* ſaith, to *inquire* too farre into this point, is perverſe *curioſity*; to beleeve it, as the Scripture teacheth, is infallible *ſecurity*; and to *ſee him*, as he is, is moſt abſolute *felicity*: therefore I will *wade* no further into this depth; but I will *exhort* and deſire you all, *Potius glorificare eum, qui eſt, quam inveſtigare quid eſt*; Rather moſt faithfully to ſerve *him*, which is, then too curiouſly to *ſearch* what he is, *Ne & in hac illicitè curioſi, & in illa damnabiliter inveniamur ingrati*; leaſt in this, we be found unlawfully *curious*, and in the other moſt damnably *unthankefull*, as *Proſper* ſpeaketh.

Maxim ſer. 33. That it is not ſafe to ſearch too far into the being of God.

Chryſoſt. quo ſupra hom. 2 in Heb.

Proſper de vocat. gentium.

And yet I muſt tell you, that the *knowledge* of Gods *name*, brings us to the *preſence* of his Majeſty and to be *confident* of his goodneſſe, as the Prophet *David* teſtifieth, *they that know thy name will truſt in thee for thou never faileſt them that ſeeke thee*; but till we know his *name*, we never *truſt* in him, we never *ſeeke* unto him; and that is the onely *cauſe* why the wicked *love* not, *ſeeke* not, *care* not for God; becauſe they *know* not God, they *underſtand* not ſo much as the *name* of God, they know not *whether there be a Holy Ghoſt or no*; for if they knew but the *ſweetneſſe* of his *name*, though not the *infiniteneſſe* of his *nature*, they would *love* him above gold, and *ſeeke* him before all the treaſures of this world; for *his name is as ointment powred out*; as that ointment, mentioned in the Goſpell, which filled all the houſe with the *odour* of it; or indeed, beyond all the ointment of this world; becauſe no *ointment* can be ſo *delightfull* to the naturall ſence of any man, as the *name* of God is to the pious heart of a faithfull Chriſtian; and therefore, the Wiſeman ſaith, that *the virgins love it*; that is, ſuch as doe not goe a *whoring* after their owne *fleſhly* luſts, to abuſe his bleſſed names, or after the *vanities* of this world, to forſake their *firſt love*, but doe ſtill keepe their *faith* to God; for they know, there is no *evill* that can befall them, but the *name* of the God of *Iacob* is a ſufficient *remedy* againſt it; and there is no *good* that they can deſire, but it is contained in this *name*, and the having of this *name*, is the onely way to obtaine the ſame; And therefore woe to them that know this name, to *blaſpheme* it by their fearefull oathes, but not to *honour* it by their fervent prayers; ô my ſoule, hate to *heare* them, and loath to be in the *company* of ſuch, though they ſhould be thy deereſt friends.

Pſal. 9. 10. Why the wicked love not God.

Acts 19. 2.

Cant. 1. 2.

Iohn 12. 3.

Gods name ſweeter then the moſt pretious ointment Cant. 1. 3.

Revel. 2. 4.

Pſal. 30. 1.

Not to love thoſe that abuſe the name of God.

CHAP. II.

How God is the giver of Being to all Creatures, and the fulfiller of all his promiſes.

YOu have heard of the *name* of God, *Iehova*, I ſhould proceed to the next word, *Lord*, but I muſt note unto you, that here *Iehova is twice repeated*, not to make *Moſes* the more *attentive*, (as ſome do thinke it,) for the very ſpeech of God, at ſuch a time, and in ſuch a manner, was enough, in my judgement, to move attention; but rather, to *ſignifie* (as I take it) that as *he is* an eternall *being* in himſelfe, ſo he *giveth being* to all things elſe; *viz.*

Zanch. de natura Dei l. 1. c. 18. Why Jehova is twice repeated.

1. *To*

{1 *To all creatures.* 2 *To all his promiſes.*} For

1 God gives being to all creatures. Acts 17.1.28.

First, *In him we live, and move, and have our being,* ſaith the moſt learned *Apoſtle* of the Gentiles, even in the ſtreets of *Athens*, the chiefeſt Schoole of all humane learning; and *of him*, and *for him*, and *through him are all things*, ſaith the Apoſtle unto the *Romans*, the ſole Monarchs of the whole world; and ſo God himſelfe ſaith, *I am Iehova that made all things*; which is all one, as if he had ſaid; As I am called the *Creatour*, becauſe I have *made*, and created *all things*; ſo I am called *Iehova*, Being, becauſe I gave, and do give their *being*, unto all the things that are: And it is obſerved, that as in the Hebrew word *Iehova* there is nothing but *Conſonants, Iod, He, Vau, Ain*, which, without their pricks, that do ſtand for the *vowels*, cannot be pronounced; to ſhew how *ineffable*, and how unexpreſſible the *eſſence* of God is; ſo in the Latine word *Iehova*, there are contained all the vowels, *a. e. i. o. u.* without ſome of which, no *word* can be ſpoken, no *name* can be uttered; and that in it there is nothing but *vowels*, excepting *h*, which is no letter, but the *aſpiration* of the word; to note unto us, that, as the *vowels*, together with the *aſpiration*, are the *life*, and as it were the *ſoule* of every word; ſo is *Iehova*, the Lord God, the very *life*, and being, as it were, of every creature that can be named; becauſe that, *of him, and for him, and through him are all things.*

Rom. 11.36.

How ineffable is God.

That God is the very life of all things.

Rom. 11.36.

Non quod illa ſunt, quod ipſe eſt, ſed quia ex ipſo ſunt; Not that they are the ſame that he is; but becauſe they have their exiſtence and perfection from him, as S. *Bernard* ſaith.

Bern. in Cant. ſer. 4

2 God gives being to all his promiſes. Exod. 6.3. This place of *Exodus* explained.

Secondly, when God ſaith, *He was not knowne unto Abraham, Iſaac, and Iacob, by his name Iehovah*; it is not to be underſtood of his *eſſentiall* being; for ſo they knew him, even by his very name, *Iehovah*; as we may ſee *Gen.* 15. 17. and *Gen.* 28. 13. of the originall Text; and ſo *Tremelius* reads it; neither is it to be underſtood *de gradibus divinarum patefactionum*, of the degrees of the divine manifeſtations of God, (as *Gerardus* ſaith) becauſe ſomtimes it is the *manner* of the Scriptures to ſay, that things *are* then, when they are *manifeſted* to be, as it is ſaid of the Holy Ghoſt, *Quod nondum erat, quia nondum innotuerat*, that he was not, becauſe as yet he had *not manifeſted himſelfe to be*; for ſo he may be ſaid not to be knowne unto *Moſes*, nor unto *any* man elſe, becauſe neither himſelfe, nor any of his names can be knowne of any man, but only *in part*, as the *Apoſtle* ſheweth: And the example alledged of the Holy Ghoſt is *miſ-interpreted*; becauſe the Evangeliſt ſpeaks not there of the *perſon* of the Holy Ghoſt, nor yet of the *inviſible beſtowing* of the gifts of the Holy Ghoſt; for ſo they ever knew *him* to be, and his *gifts* to be given unto the Saints: and therefore they did uſe to pray with the *Pſalmiſt, That God would renew a right ſpirit within them*; but the meaning of the Evangeliſt is, that the *gifts* and graces of the Holy Ghoſt, were not as yet *plentifully, viſibly*, and *miraculouſly* given; becauſe that *Ieſus was not yet glorified*; for that, according to the Prophecie of *David*, Chriſt was *firſt to aſcend up on high, and to lead captivity captive*; and then, in that manner, *to beſtow gifts on men.*

Gerard. l. 3. de nat. Dei.

Alſted Lexic. Theol. c. 2.

Ioh. 7.39.

1 Cor. 13.

Pſal. 50.11,12.

Pſal. 68.18.

But theſe words, *that he was not knowne unto them by his name Iehovah*, are to be underſtood of the *performing* and accompliſhing of thoſe promiſes, which he made unto them, of the giving of the land of *Canaan* unto them, and their poſterity; for the words going before, *I have appeared unto them by the name of Almighty God*; and the words immediately following, and *I have eſtabliſhed my covenant with them, to give them the Land of Canaan, the Land of their pilgrimage, wherein they were ſtrangers*; doth make it ſufficiently plaine, that the meaning of the Holy Ghoſt is this, *viz.* that although by the *creation* of the world, and the *deſtruction* of the ſame, and ſo by the *reſtauration* and the continuall *preſervation* of the world, and of themſelves eſpecially, in all their pilgrimage, he had ſufficiently ſhewed himſelfe unto them to be *Almighty*; yet by the *giving* of the Land of *Canaan* unto *them* and their *poſterity*, he had not ſhewed himſelfe a *fulfiller*

Zanch. de nat. Dei, l. 2. c. 13.

fulfiller and accompliſher of his promiſe; becauſe that ſame promiſe of giving them the Land of *Canaan*, though it was *faithfully* made unto *Abraham*, yet was it not *fully accompliſhed* untill the dayes of *Ioſhua*.

That God is a faithfull performer of all his promiſes.

And therefore, God hereby would give *Moſes* and us all to underſtand, that as he is an *eternall Iehovah*, or being in himſelfe, and the *giver* of being unto all *creatures*, ſo would he performe, and give being unto all his promiſes; and as he was now mindfull to accompliſh this promiſe, which he made with *Abraham*, of giving the Land of *Canaan*; ſo would he be as mindfull to performe that *great promiſe*, which he chiefly *aimed* at, and *intended* by this; *viz.* of *giving eternall life* unto *Abraham*, and all his *faithfull* Children; for we muſt underſtand, that whatſoever was done, or ſaid unto the *Patriarchs*, and the Fathers of the Old *Teſtament*, *Omnia in figura contingebant illis*; they were but *Types* and *Figures*, and had relation unto farre *more excellent* things: and therefore the chiefe meaning of God herein is, that although he had but *promiſed* unto *Adam*, that *the Seed of the Woman ſhould breake the Serpents head*; and unto *Abraham*, that *in his ſeed all the nations of the earth ſhould be bleſſed*; and ſhould through the ſaid *ſeed* be brought to *poſſeſſe* and *enjoy* the everlaſting *Canaan*; and had not as yet *performed* the ſame in their time; yet, as now he *intended* by him, and eſpecially by *Ioſhua*, to give unto the poſterity of *Abraham*, the temporall Land of *Canaan*, (as their own eyes ſhould immediately ſee) ſo *he would* as certainly, in his due time, by and through *Ieſus Chriſt*, (whereof *Ioſhua* was but a *type* and *figure*) give unto all the *faithfull* ſonnes of *Abraham*, the poſſeſſion and inheritance of the *ſpirituall Canaan*, that is, eternall life: and then they ſhould all ſee, and perceive him to be as true a *Iehovah*, that is, as true a *performer* and giver of being unto this his *promiſe* of their *redemption*, and eternall *ſalvation*; as they do ſee him, and know him to be an eternall *being* in *himſelfe*, and the giver of *being*, that is, the Creatour of all the things that be; or as the Children of *Iſrael* do ſee him, to *performe* his *promiſe*, of giving the Land of *Canaan* unto the poſterity of *Abraham*.

1 Cor. 10, 11.

Gen 3.15. Gen.22.18.

And ſo much for the moſt ſpeciall things that we may obſerve out of this name *Iehovah*.

CHAP. III.

Of the uſefull inſtructions that we may gather out of the former doctrine.

WEll then, beloved Brethren, let us apply this truth unto our ſelves. And

How we may attaine unto immortality.

Firſt, ſeeing that good is *no good*, which wanteth *perpetuity*, (as *Nazianzen* ſaith) and that God only is that *eternall being*, which hath and giveth *immortality*; it teacheth us where to ſeek for our *eternity*. Indeed, of our ſelves we ſhall be ever: for though God made us *ex nihilo*, out of nothing; yet he did not make us *ad nihilum*, to returne to nothing: There may be a *diſſolution* of ſoule and body for a time, but there cannot be an *annihilation* of either, becauſe they muſt be re-united againe, to remaine for ever; but ever (without God) in eternall miſery: and therefore, ſeeing it is a *deadly immortality*, to be immortall only for *immortall torments*, we ought to *aſcend* to him, and be *united* to him, if we would be *happy*, and deſire to make our immortality profitable unto us.

1 Pet.2.11. Heb.13.14.

Why then ſhould we place our reſt on *Earth*, where we be *ſtrangers* and *pilgrims*, and have no *continuing city*? And not rather crie to God?

Claud. l.1. in Eut.

Eripe nos tandem, ſervitibus eripe regnis.

Rev.6.10.

How long tarieſt thou, *holy and true*? Or when commeſt thou, O good God, to free us *è lutulentis manuum operibus*, from this more than Egyptian bondage in this wicked world, and to bring us Lord unto thy ſelfe, where we ſhall have a moſt happy being, and a moſt glorious Kingdome, without ending? For here alas,

Mille

Mille parit luctus mortalibus una voluptas.

We have a thouſand bitter ſighs, for every little ſmile; *Et præterit jucunditas non reddituræ, & manet anxietas non peritura,* and our little *pleaſure* will ſoone vaniſh, and yet leave a *ſting* and a *torment* that ſhall never be *finiſhed:* but in thy preſence *there is fulneſſe of joy, and at thy right hand there is pleaſure for evermore.* Pſal.16.12.

Secondly, ſeeing we, and all things elſe, have our being from God:

Iupiter eſt quodcunq́, vides, quocunq́, moveris. *Lucan l.9.*

That we ought to be thankfull unto God, becauſe we have all things from God.

For whatſoever we are, or whereſoever we be, we are all, and have all from God; Why then ſhould we be ſo ungratefull, and ſo undutifull as we are unto God? For had we not had our *being*, all the *titles* of *honours*, all the *confluence* of *wealth*, and all the *pompous* things that we have from Parents, Kings, Maſters, Friends, or whom you will, had *availed* us nothing; nay, had we not had *theſe things* from God, we had had nothing at all; becauſe he gave *them* their being, and then gave *them* to us, *per manus eorum*, by the hands of them which brought them unto us: for he is the giver *of every good and perfect gift*; and all other things are but the *inſtruments* whereby he *conveyes* and ſends thoſe gifts unto us: And therfore why ſhould we not *wholly dedicate* our ſelves and ours, unto the ſervice of God? For, *who planteth a vineyard, and eateth not of the fruits thereof?* Iames 1.17. 1 Cor.9.7.

And yet God may juſtly ſay of us, *Filios enutrivi*, I have *nouriſhed* and brought up children, but *they have deſpiſed me*; for though he *made* man, and made *all things* for man; yet cannot *all theſe things* make man to ſerve him, as he ought to do; but that every one of us will follow after the luſts and concupiſcence of his own fleſh, which (as the Poet ſaith) Eſay 1.2.

Et nocitura placet, & placitura nocet;

Doth even *wound* our ſoules, when it moſt *delighteth* our bodies.

Thirdly, ſeeing God giveth being unto all his *promiſes, and keepeth his promiſe for ever*, as he hath done already, in ſending a *Ioſhua*, to give the Land of *Canaan* unto the *Iſraelites*, and eſpecially in ſending *Ieſus Chriſt*, to give eternall life unto all *believers*; and that, *dicta Iehova ſunt dicta pura*; the words of the Lord are pure words; we ſhould *expectare impletionem*, never *doubt* of the performance of Gods promiſes, nor ſay with thoſe incredulous Atheiſts, in the ſecond of *Peter* 2.4. *Where is the promiſe of his comming?* But we ſhould believe them to be as ſure and as certaine, as if they were already accompliſhed; for he is *Iehovah*, that will give them their *being*, in their appointed time: *Heaven and earth ſhall paſſe away, but his Word ſhall not paſſe*; that ſhall be ſurely accompliſhed; and he will moſt faithfully performe, not onely what he promiſeth, but alſo what he *threatneth*; and therfore, *Nemo dicat in corde ſuo, verum eſt quod promittit, falſum quod minatur; nam ſicut quod promittit verum eſt, ſic quod minatur certum eſt*; let no man once ſurmize that God is true in his *promiſes*, but falſe in his *threatnings*; for as that which he promiſeth is *true*, ſo that which he threatneth is *ſure*; becauſe he is that *Iehovah*, that eternall being, which giveth being to all *things*, and to all his *ſayings*, whether they be *promiſes* for well doing, or *threatnings* for evill doing; and therefore we ought aſwell to *feare* the one, as to *believe* the other. Pſal.146.4. That we ſhould never doubt of Gods promiſes. 2 Pet.2.4. Mat.24.37. That we ought to feare Gods threatnings. *Aug to. 8. in Pſal. 94 p.1030.*

CHAP. IV.

Of the word LORD, *and how many wayes it is taken, and of the reaſons to perſwade us to ſerve him.*

I Might now paſſe unto the ſecond part, but that the tranſlating of this word *Iehovah*, by our laſt Tranſlatours into the word *Lord*, (for ſo we read it, *The Lord, the Lord God, mercifull and gracious*, &c.) muſt here ſtay me a little while; for ſearching into the reaſon why *Iehovah* ſhould be tranſlated *Lord*, I found

Why *Iehova* is translated *Lord*.

found that the LXX. Interpreters do translate it so in every place; and that because κύριω or κυρέω, from whence κυριος is derived, signifieth *I am*, which is the same in effect, as *Iehovah*; and also because he is properly called κύριος, the Lord of any thing, *Qui plenum κῦρος & ἐξουσίαν in eandem rem habet*, which hath full right, and a most absolute authority over the same thing; for *Dominus primò dicebatur à domo*; he was at the first called *Lord*, which was the *Master* of the *House*, and had full right and authority over all the Household: and we find that none, but *God alone*, can simply and absolutely say, that he hath *full right* and authority over *any thing* in the world; because he only is the *Maker* and *preserver* of all things, and of every thing: and therefore all other Lords are but Lords *under him*, and from him; and he only is αὐτοκράτωρ, Lord of *himselfe*, and so indeed *Lord of Lords*, as the Scripture termeth him.

Polanus Syntag. l.2 c.6.
Rev 19.16.

That God onely is an absolute Lord.
Tertul. in Apol. c. 34.
Lamprid. in Alex. Sever.

And in this respect, we find κύριος, Lord, and *Iehovah*, to be *equivalent*, and to fall into the same thing: and therefore *Augustus*, the first founder of the *Roman* Empire, refused to be called *Lord*; and so did *Alexander Severus*, and diverse others; because they thought the name of *Lord*, to be too *high* a title for so *meane* creatures, as they knew themselves to be, as I have more fully shewed in my *Delights of the Saints*.

But we distinguish betwixt a { *Lord simply*, and / *Lord* κατ' ἐξ, in some respect. } And we say that

In the *first* sense, none is Lord but God alone; and therefore in this respect, our Saviour saith, *Be not you called Lords*; but

Mat.23 10.

In the *second* sense, *Dicam planè Imperatorem Dominum*, saith *Tertullian*; I may, and will call the *Emperour* Lord; and so saith *Obadiah* unto the Prophet *Elias*, *Art not thou my Lord Elias?* Because *God*, which gave them their *rule* and *dominion* in his stead, hath also innobled them with his own *names*; *Et ego dixi dij estis*. And I my selfe (saith God) *have called you gods*, and have given these *names* unto you, to be called Gods; and so Lords: And yet they should remember S. *Peters* rule, μηδ' ὡς κατακυριεύοντες, not to Lord it so, as *to over-rule Gods people*; or as S. *Augustine* saith, *Non dominandi superbiâ, sed officio consulendi*; Not for the love of *Soveraignty*, but in a desire to do them *good*, and to imitate God himselfe;

Tertul. quo sup.
1 Reg.18.7.
Psal.82.6.
1 Pet.5.3.

Parcere subjectis & debellare superbos.

That is, to *defend* and help the innocent, and to *punish* the wrong doer.

And so you see how *Iehovah* is rightly translated κύριος, Lord, because *truly* and *absolutely* he *alone* is Lord of all things, as the sole *giver* of their being, and *preserver* of them in that being: And this should incite us *to feare*, and *to serve* this our Lord; for, *Si Dominus, ubi timor?* If I am a Lord, where is my feare? The Prophet *David* saith, that *the earth is the Lords, and all that therein is, because he hath founded it upon the seas, and prepared and established it upon the floods*; and so this *Iehovah* is our Lord, because *he made us*, and hath given us our very *being*; and yet we find, that he is our Lord in a more excellent respect; for as those, which by right of warre might justly be put *to death*, and yet were *redeemed* and *preserved* alive, were called *servants*, and those that redeemed them, were called their *Lords*; so are we called *Gods servants*, and he our *Lord*; not only because he *made us*, but also because that, when we might have been justly put to *eternall death* for our sinnes, we were *redeemed*, and saved by the death of *Iesus Christ*: And in this respect, we find, that although the Father, and the Son, and the Holy Ghost, be each one of them our *Lord*, as our *Creatour*, and the giver of our Being; yet is *Christ* generally, and most commonly throughout all the *New Testament*, called our *Lord*; as if this name were now *wholly* and solely to be *appropriated* unto him, because he is our *sole Saviour* and *Redeemer*: And therefore, seeing the very name of a *Servant* doth include *servitium*, a service to be performed unto our *Lord* and *Saviour*; and that indeed we were *preserved* to that end, that we might *serve him*, as *Zacharias* tels us, *That we were delivered from our enemies that we might serve the Lord in holinesse and righteousnesse all the*

That we should feare and serve our Lord.
Mal 1.6.
Psal.24.2.

Aug de Civit. Dei. l.19.c.15.

Why *Christ* is most properly called *Lord*.

Luke 1.75.

the dayes of our life, we ought to endeavour, what lieth in us, to ſerve this *Lord*; and we ſhould the more willingly, and indeed the more joyfully do it; becauſe, as *Philo* ſaith, θεῷ δουλεύειν, οὐκ ἐλευθερίας μόνον, ἀλλὰ καὶ βασιλείας ἄμεινον, to ſerve this Lord is, not only better than *liberty*, but alſo more excellent than all *Soveraignty*: And *Hugo de Prato* ſetteth down three eſpeciall reaſons, to perſwade all men to ſerve the Lord.

Philo in l. de Reg.

Hugo de Prato ſer. 6. de temp.

1 *Becauſe in all reſpects we owe our ſervice unto God.*
2 *We ought to ſerve God, that we may obtaine a good reward from God.*
3 *That we may eſcape the puniſhment of them, that n'glect to ſerve God*; for

Three ſpeciall reaſons to perſwade us to ſerve our Lord.

1 Reaſon.

Firſt, the Lord hath *made us*, *redeemed us*, *preſerved us*, *inriched us* with all that we have: and therefore, *What reward ſhall we render unto the Lord, for all the benefits that he hath done unto us*; unleſſe we will be contented, to take the *cup of ſalvation, and to call upon the name of the Lord*, and ſo dedicate our ſelves wholly to the praiſing and glorifying of his name?

2 Reaſon.

Secondly, if we will *ſerve him*, we ſhall be ſure to have *in this life*, his grace to *guide us*, his Angels to *guard* us, his holy Spirit to *comfort* us, and whatſoever he knoweth to be needfull for us; and in the *life to come*, we ſhall have *eternall* happineſſe; we ſhall have the *crowne* of everlaſting glory.

3 Reaſon.

Thirdly, if we will not *ſerve him*, but ſay, *Nolumus hunc regnare ſuper nos*, we will not have him to be our *Lord and Maſter*, but we will ſerve our *ſelves*, and the *luſts* of our owne fleſh; then you muſt know what he will ſay to ſuch, *Thoſe mine enemies, that would not ſerve me, bring them hither, and ſlay them before me*; nay, if you will *deſpiſe my ſtatutes*, and *abhorre my judgements*, ſo that you will not do *all my Commandements*, I alſo will do this unto you; *I will even appoint over you terrour, conſumption, and the burning ague, that ſhall conſume the eyes, and ſhall cauſe ſorrow of heart, and you ſhall ſow your ſeed in vaine, and I will ſet my face againſt you*; he meanes here in this life; and at the laſt dreadfull day, they ſhall be *bound hand and foot*, *and caſt into that lake which burneth with fire and brimſtone for evermore*; *there ſhall be weeping, and gnaſhing of teeth*: And therefore, to *diſcharge* our duty, to *attaine* unto eternall felicity, and to *eſcape* this endleſſe miſery; let us *ſerve the Lord with feare, and rejoyce unto him with reverence*: And bleſſed are all they that ſerve him.

Luke 19.27.

Levit. 26.15,16,17.

Mat. 24.51.

Pſal. 2.11.

And ſo much for the firſt Part, *What God is*, or, *of the Eſſence of God.*

The ſecond Part.

Of the Nature of God, or what manner of God he is.

CHAP. I.

Of the power of God, and how many ſorts of Adverſaries there be, which do oppoſe the truth of this doctrine of the power of God.

God expreſſeth himſelfe here by three ſpeciall attributes.

YOu have heard what God is, IEHOVAH, that is, an eternall being in himſelfe, and a giver of being unto all the things that do ſubſiſt; and now we are diligently to conſider the *nature* of God, or what manner of God he is; for I find that God doth here expreſſe himſelfe unto *Moſes* by *three* eſpeciall attributes.

1 *His Power*, to make us *believe* in him.
2 *His Goodneſſe*, to make us *love* him.
3 *His Juſtice*, to make us *feare* him.

} 3 excellent points to be throughly knowne, to be ever learn'd, and never to be forgotten; for

The firſt attribute of God, that is, his *Power*.

Stella in Luc. c. 1. p. 36. b.

Hieron tom. 3 p 95. in Ep ad Marcell.

First, the Doctrine of Gods *Power* is the very *Anchor* of our Faith, and the foundation of all Chriſtian Religion; for *hence proceed hereſies*; becauſe the hereticks *know not the Scriptures, nor the power of God*; and hence proceeds all Faith; becauſe we believe with the bleſſed Virgin, *Quia potens eſt*, that God is *able* to do all theſe things, which *Reaſon* is not able to comprehend; and therefore here, immediately after *Iehovah*, he addeth *EL*, which the *Septuagint* turned and tranſlated Θεὸν. *God*; and *Aquila*, ſearching into the *Etymologie* of the word, interprets it, ἰσχυρὸν, that is, ſtrong, ſaith S. *Hierom*; and ſo *Zanchius* every where, *Tremelius*, and ſome other Latine verſions, and the old Engliſh Tranſlation reads it *ſtrong*; and ſo in *Lege credendi*, in the Symbole of our belief, as ſoone as ever he ſheweth himſelfe to be, he ſheweth himſelfe to be *Almighty*; and ſo the Prophet *David* ſaith, *God ſpake once and twice, I have alſo heard the ſame, that Power belongeth unto God.*

How needfull is the doctrine of Gods power. Pſal. 62. 11.

And ſurely this Doctrine of Gods *Power* is ſo *uſefull* for all Chriſtians, and ſo *neceſſary* for the underſtanding of the Scriptures; that among all the *Attributes* of God, this deſerveth *firſt* to be diſcuſſed; becauſe, there is almoſt *no page* of Scripture, wherein there is not ſome mention made of the *Power* of God; and the *ignorance*, or the not rightly underſtanding of this Truth, is the *cauſe* of ſo many *Infidels* and *Hereticks* in the world: and therefore I muſt crave leave to inſiſt a little upon this *point* of Doctrine, of the *Power* of God; And for *Method* ſake, I will divide my whole diſcourſe of this point, into theſe foure heads.

Zanch. de nat. Dei. l. 3. c. 1.

Foure points handled, touching the power of God

1 I will ſet downe the *number* and the *quality* of the *Adverſaries* of this truth.

2 I will *explaine* this point, and ſhew wherein and how *farre* this *Power of God* extendeth.

3 I will ſufficiently *confirme* the *truth* hereof, and *anſwer* to whatſoever is or can be ſaid againſt it.

4 I will briefly *ſhew* the *uſefull application* of the whole Doctrine.

1 Of the adverſaries of Gods power.

For the firſt, the *Adverſaries* of this truth, which do either exceedingly *erre*, or be mightily *deceived* are *almoſt infinite*: but I may reduce the *chiefeſt* of them into

into these *foure sorts*; whereof *two*, by impairing and denying his *Power*, do unto him the greatest wrong, that is,

1 The *Infidels*, that will not *believe* in him.
2 The *desperate men*, that will not *hope* in him.

Foure sorts of men do erre, about the truth of this Doctrine, of the power of God.

Because, these two sorts of men do think he cannot *do* those things, which in very deed are most *facile* and easie for him to do.

And the other *two* sorts, by *mis-understanding* the *extent* of his *Power*, do not shew much lesse *indignity* unto God, than the former; and they are

1 The *Vbiquitaries* of *Germany*.
2 The *Pontificials* of *Rome*.

Both which do say he can do those things, which indeed are agreeable, neither to the *Power*, nor to the *Truth* of God: And so, as *Goclenius* saith,

Crimen in excessu, necnon defectus aberrat,
Sed verum, medium qui tenuere, tenent:

But we must walk in the middle-way, if we would not walk awry. And therfore

First, for the *Infidels*, *The foole hath said in his heart, there is no God*; and what he saith in his *heart*, he *testifieth* and *confirmeth* by his *works*; for *by their works they deny God*, saith the *Apostle*, and some say it in plaine termes, as *Diagoras*, and others: And therefore seeing they deny him *to be*, what marvell is it that they should deny him to be *Almighty*? And therefore one of the Captains, and a Lord of the King of *Israel*, said unto *Elizeus*; *If the Lord should make windowes in Heaven to raine downe Corne like haile-stones*, yet *how can he do those things that thou hast spoken*? And the wicked in *Iob* say, *Quis est omnipotens ut serviamus ei*? Or, *quid est omnipotens*, as *Tremelius* reads it, who, or what is Almighty God, that we should serve him? as if they said we know none such: But what do I stand upon *infidels*? the most learned of their *Philosophers*, the *wittiest* of their Poets, and many *hereticks* have made but a *scoffe* of that doctrine, of the *Omnipotent Power* of God, and did with all their *strength* maintaine, that *Ex nihilo nihil fit*, Of nothing nothing could be made: and therefore they *concluded*, that it was impossible for God, *Ex non ente ens producere*, To make any *being* of that, which had *no* being in the world: and thereupon *Aristotle*, the Prince of all the Philosophers, doth strive with all his might to prove, that this world is *Eternall*, and never had any beginning; and they that yeeld it was made, doaffirme that it was composed of a præ-existent matter; this was the opinion of the *Stoicks* and *Peripateticks*, which *Cicero* embraceth; so *Seleucus* and *Hermias* (as *Sebastianus Medices* witnesseth) and *Hermogines* (against whom *Tertullian* writ a most elegant booke) have said, that the *matter* and the *substance* of the Elements, whereof the world was *made*, was not made by God; but was *coeternall* with God: all which, with many others (whose opinions *Diodorus Siculus*, and *Eusebius Cæsariensis* have most painfully collected, and which is needlesse for me to rehearse) have erred in this point; because with *Petrus Abaylardus* (as *Medices* saith) they were ignorant of the *omnipotent power of God*.

1 Sort of adversaries, infidels. Psal. 13. 1.

2 Reg. 7. 2.

How the Atheists and Infidels deny the power of God

Arist. l. 1. & 2. de cœlo & mundo.

Cicero l. 3. de nat. deorum.
Medices in summa hæres.

D. Sicul. l. 1. c. 1.
Euseb de præparat. Evang. l. 1.

But against all these, and the like, the *power* of God may be easily *shewed*, both from the *Creation* of the world, and also from the *Gubernation* of it, and of all things that are therein: for the world it selfe, saith S. *Augustine*, *Ordinatissima sua mutabilitate, & mobilitate, &c.* by his most comly mutability and mobility, and all visible things in their kind, do, as it were, tacitely, and after a secret manner, *proclaime* it selfe to be *made*; yea, and to be made by none other, but by that most *ineffable* and invisible excellent God: and therefore, although *Aristotle* in saying that this world was *eternall*, was farre wide from the *truth*, because that whatsoever doth consist of a *solid* and a *ponderous* body, as it must of necessity have an *ending*, so it must needs be, that at some time or other, it hath had its *beginning*; yet *diverse* of the very Heathens have, by the light of *Nature*, seen and confest this *Truth*; for we read that *Orpheus* said, εἷς ὅτι αὐτογενὴς, &c. There is one of himselfe, that is, God, and from him alone are all things that are; and *Pythagoras* (as *Iustin Martyr* cites him) said,

How the power of God is proved.

First, from the creation of things.

Diverse Heathens confessed God to have made the world.
Iustin. Martyr. in l. de Monarchia.

εἰ τίς ἐρεῖ, θεὸς εἰμι, πάρ' ἐνὸς ἔτος ὀφείλει,
κόσμον ἴσον τεύξῃ, εἰπεῖν ἐμὸς ἔτος.

Heydelpheldius de Deo.c.2.

If any man (beſides that one *ever-living God*) doth ſay, *I am God*, let him create a world like unto this, and ſay, this is mine; And ſo *Epicurus* himſelfe, did in this thing confeſſe the *Truth*, and ſay, that this world had a *beginning*, and muſt in its due time have *ending*; and ſo many others, of the moſt ancient *Philoſophers*, did profeſſe this truth, and left their *faith* written for their poſterities: If any man deſire to ſee it, let him looke into *Iuſtin Martyr* in his exhortation unto the Gentiles, and in his Book of Monarchy; and to *Euſebius Ceſarienſis de præparat: Evang:* and eſpecially into *Lactantius Firmianus*, *l.*1.*c.*5,6.& 7. By whom the *ſayings* and *opinions* of the former age are moſt carefully collected.

No man by the light of nature is able to ſhew the reaſon how the world ſhould be made. Heb.11.3.

And yet not one of them was able, either to ſhew any *reaſon*, or to expreſſe the *manner* how any of theſe things ſhould be made, (which was the cauſe that *Ariſtotle* and his followers, that would have the *reaſon* of *every thing*, or els would believe *nothing*, to ſay it was not made at all;) becauſe they were all ignorant of thoſe *Divine Oracles*, whereby God had made knowne this truth unto men; and eſpecially, becauſe they were deſtitute of that *Spirit*, whereby we are perſwaded to *believe* this truth; for that (as the *Apoſtle* ſaith) *through faith we underſtand that the worlds were framed by the Word of God:* So it is *faith* and not *reaſon* that maketh us to *believe* that this world is made; or were it not for *faith*, I ſhould be of *Ariſtotles* mind; becauſe we can find no naturall demonſtration that can infallibly conclude this moſt powerfull production of all things out of nothing. And

Seeondly, Gods power is proved from the government of the world.

Seeondly, as the *Creation* of the world, ſo the *Gubernation* of the ſame doth as fully ſhew the *Omnipotent* power of God; for I may truly ſay,

Non minor eſt virtus quam condere, facta tueri.

Quintus Curtius de rebus geſt. Alex. and.

It requires as great a power, or greater, to *ſuſtaine* all things, that they turne not to nothing, as to *create* all things of nothing: and therefore when *Alexander* asked a certaine people, what thing they feared moſt, (thinking they would ſay, *they feared him*) they ſcoffingly anſwered, *the falling of the skies*; and indeed, if we knew all, we might feare both the *falling* of the Heavens, and the *overflowings* of the ſeas, and the *untamed furie* both of men and beaſts, were it not for *Almighty God*, which *rideth upon the Heavens as upon a Horſe*, and by his *Power* ruleth *the rage of the Seas, and the noyſe of his waves, and the madneſſe of the people:* and therefore well doth that Chriſtian Poet conclude,

Pſal.68.4.

Eſt Deus omnipotens, qui temperat omnia nutu;

That he muſt needs be an *omnipotent* God, which ruleth and guideth all things with his beck, or with a word, according to his owne will: And *Victorinus Strigelius* ſaith, that it is worth the obſervation, to *conſider* out of Hiſtories, the *beginnings* and inlargements, the declinations and *ſubverſions* of Empires; becauſe that this conſideration doth *illuſtrate* and confirme unto us the *ſong* of the bleſſed Virgin, and the *Power* of the great *Creatour*, *Qui fecit Potentiam & depoſuit potentes*; which raiſeth the *poore* out of the mire, and bringeth down *the high looks of the proud*; becauſe his hand is able both to *exalt* the one, and to *deject* the other; as *Æſope*, being demanded, *what God did*, anſwered, *Exaltat humilia, & dejicit alta*, he exalteth the *lowly*, and caſteth down the *mighty*; and this may be ſeen, as in all things, and in all ages elſe, ſo eſpecially in thoſe Empires, which we call the foure Monarchies, ſaith *Strigelius*. And the Poet *Iuvenal* ſaith;

State of Empires prove Gods power.

Victor. Strig. in Juſtin. Epit. p. 296.

Fortuna multis dat nimis, nulli ſatis;
Si fortuna volet, fies de conſule rhetor,
Si volet hæc eadem, fies de rhetore conſul.

Iuvenal. Satyr.

The Heathens did falſly aſcribe that to Fortune, which is true indeed of God.

Fortune we ſee doth give too much to many,
And yet alas gives not enough to any:
If Fortune will, thou maiſt be a Conſull made,
And if that will, thou muſt unto thy former trade.

And

And therefore *Maro* conſidering this admirable diſpoſition of things, doth poſitively pronounce;

Fortuna omnipotens, & ineluctabile fatum. *Virgil. Æneid. l. 8.*

That Fortune is *Omnipotent*, and the deſtinies uncontroulable: All which, *Mutato nomine*, If we change the name of *Fortune*, (which was their error to ſay, *Te facimus fortuna Deam*,—And to aſcribe all to chance) into the unchangeable *providence* of God, we find it to be moſt apparantly true: and therefore of an unanſwerable validity, to confirme and prove the *power* of God,

Secondly, for the *deſperate men*; All wicked wretches, when they are growne unto the *height* of ſinne, or fallen downe into the *depth* of all iniquity, and ſhall, on the one ſide, ſee *God exceedingly angry* with them for their ſinnes, and *the fire kindled in his wrath*, which ſhall burne unto the *bottome of Hell*; and on the other ſide, the *devouring Gulph*, ready to *receive* them, and to *detaine* them in everlaſting flames; then doe theſe men, not ſo much ἄθεοι Atheiſts without *the Knowledge of God*, as ἄπιστοι, Infidels, without *Faith* or *Hope* in God, ſay with wicked *Caine*; *Our ſinnes are more then can bee forgiven us*; for that our iniquities, which are ſo *horrible*, and Gods Iuſtice, which is ſo *uncorruptible*, have ſuch a χασμα μεγα, great Gulfe and diſtance betwixt them, that

Non bene conveniunt, nec in una ſede morantur; *Ovid Metam. l. 1.*

They can never be *reconciled*; and therefore our iniquity can never bee remitted.

Neither doe I, truely, find theſe men, to be much more *ſtupid* then the former, whereof I have even now ſpoken; for although I finde many men affirming, the powerfull *Creation* of all Creatures, others ſaying, the *conſervation* of the ſaid created things, and others the *Incarnation* of the Sonne of God, to be the *greateſt worke* and argument of Gods divine *Power*; yet I find many Divines not meanely learned, moſt confidently to averre, the *remiſſion of our ſinnes*, to be ſimply and abſolutely the *greateſt* and moſt *remarkeable* worke of Gods power; and not without reaſon neither; becauſe it is eaſier to *create* a thouſand worlds of nothing, then it is to *forgive* one ſinne that is committed; for to the bringing forth of all creatures he did but *Speake the word, and they were made*; *hee commaunded and they ſtood faſt*; But to obtaine for us *remiſſion* of our ſinnes, *multa dixit, magna fecit, dira tulit*, he ſpake *many* words, he did *great* works, and he ſuffered *grievous* wrongs, as Saint *Bernard* ſaith; for Sin is ſuch a *tranſcendent* thing that as God himſelfe in regard of his *infinite beauty*, ſo ſin in reſpect of *its infinite deformity*, cannot be defined, nor ſhewed how haynous a thing it is: and therefore the *Church* in the Collect upon the eleventh Sunday after Trinity, (which alſo I found obſerved by *Aquinas*) ſaith; *God which declareſt thy Almighty power, moſt* chiefly *in ſhewing mercy and pittie*: And ſo *Chriſt* himſelfe, that knoweth all things, ſhewing *how hard it is for a rich Man to enter into eternall life*, doth ſeeme *to ſhew as much*; and thereupon his Diſciples were aſtoniſhed out of meaſure, ſaying among themſelves; *Who then can be ſaved?*

Tantæ molis erat cœleſtem condere gentem.

So hard a thing it was to pardon ſin; though we poore blinded fooles, doe eſteeme it nothing to commit the ſin.

But yet againſt deſpaire, that it is not *impoſſible* with God to remit all ſins, our Saviour brings this reaſon, becauſe *all things are poſſible with God*; and the bleſſed Apoſtle *Paul*, diſputing of the incredulous Iewes, and ſaying, that they alſo if they remained not in unbeliefe, ſhould be ingraffed againe into the Olive tree, doth frame his argument from the *power* of God, ſaying, *That God is able to graffe them in againe*; for ſeeing that as a bough which is *cut* off, cannot graffe it ſelfe into the tree againe; ſo no more can a man, *dead* through ſin, *revive* himſelfe any more, nor an *infidell* caſt off his infidelity, and poure faith into his owne heart againe: therefore the *Apoſtle confeſſeth*, this is not of our ſelves;

a Sort of adverſaries, deſperate ſinners.

How wicked ſinners think God cannot forgive their ſins. Deut. 32. 15.

Gen. 4. 13.

That to forgive ſins, is the greateſt work of Gods power.

Pſal. 33. 9.

Heydelphelde: c. 2. de Deo p. 9.

Mar. 10. 25.

Verſe 26.

That God is able to forgive ſins. Mar. 10. v. 27.

Rom. 11. 23.

All graces from God. Rom. 4. 17.

and he sheweth that indeed *all graces*, our Conversion, our Faith, our Perseverance, and all else, are scited in the sole *Will* and *Power* of God; because he alone doth *vivifie* the dead, and *call* those things which are not, as if they were; that is, to cause those Men, which are *dead* through sinne, to be *revived* againe by grace; and those things, which *are not* at all *in rerum natura*, to have their *existens* and *being* by his onely word, without any labour or paines, but as easily, or easier, then we doe call the things that are: whereof both is *entis simpliciter ex non ente productio*; a production of *being* out of nothing, saith *Pareus*: and therefore it is unpossible to be effected by any created power; but not with God; because *all things are possible with him*: and therefore is he able, *to make our sinnes that are as red as Scarlet, to become as white as Snow.*

Pareus in Rom. c. 11.

Mar. 10. 27. Esay 1. 18.

3 Sort of adversaries. The vbiquitanes.

Thirdly, For the *Vbiquitaries*; they doe conclude that by the *omnipotent power* of God, the *man Christ Iesus*, by reason of the communication of the properties of the one nature unto the other, may be, and is *Omniscient* and *Omnipresent*, that is, to know all things, and to be every where, in all places, even at one and the selfe same time; for thus *Mentzerus* reasoneth against *Sadeel*; Hee that is *Omnipotent*, can be *present* where he will; but the Man *Christ Iesus*, or Christ as Man, is *Omnipotent*; therefore Christ, as Man, can be *present* where hee will; in the Church, in the Sacrament, in the midst of his enemies, or in any other place, where he pleaseth: whereas *Sadeel*, on the other side saith, and he saith most truly, that if God should intend and indeavour to extend all the *nerves* and *sinewes* of his *Omnipotencie*; yet can he not make one *numericall*, and naturall *Body*, to be in many places at one and the selfe same time: which in very deed is most infallibly true, as hereafter I shall shew unto you.

Mentz. contra Sadeel p. 269.

The error of the Vbiquitaries.

4 Sort of adversaries, Romanists.

The error of the Church of Rome about Gods power, to prove Transubstantiation.

Fourthly, For the *Pontificialls*; *Bellarmine* doth most stoutly withstand us, and to establish his opinion of *Transubstantiation* he saith, (but most falsely) that God *can make* the true and naturall *body of Christ*, though finite and numerically one, to be *substantially present* in all those places, where soever their Masse is celebrated, and to be *orally received*, and eaten of all those Men, that doe communicate, whosoever those Men should be; and so the rest of them, taught *herein* by that *Arch-hereticke* the divell, doe strive with all their might, to confirme the *probability* (for the *verity* they shall never doe) of that opinion, from the *Omnipotent power of God*. And truely this is nothing else, but most cunningly to *hide* their true faults and false errors, under the *pretext* and vayle of the *power* of God: Miserable men (herein I assure my selfe) *qui dum volunt esse mali, nolunt esse veritatem, qua condemnantur mali*, who while they desire to bee in *error*, doe wholly oppose the *light* of Truth, whereby their errors are reproved, and doe bring their subtilties and fallacies, into the Church of God; intruding falsehoods into the roome of Truth, and bare *names*, accidents without any subjects, (even as *Ixion* imbraced a Cloud for *Iuno*) to be received of us for *true* and reall things; and, because we will not yeeld to be thus *seduced*, and to be made *fooles*; they call us *Fooles*, and Heretickes full of Heresies, and I know not (as I care not) what: But it is easier for them, to *call* us then to *prove* us so; and they are but parties and not judges of this controversie; and parties must not bee Iudges in the same case wherein they are parties: And therefore wee will not judge of them, *least we should bee judged of the Lord*; neither will we give them any other names, then the *members* of the Church of *Rome*, the patrons and defenders of her doctrines, and such as beseemeth Modestie and Christianity; for we know the spirit of Christ is *a spirit of Love, not of hatred, a spirit of Meeknesse*, not of harshnesse, and *a spirit of Peace*, not of strife and contention; but according to true reason, and the judgement of all antiquity, and especially the divine verity of the most holy Scripture (whose property is, *judicium αὐτόπιστον, & infallibile*, to give an absolute and infallible judgement of truth,) we will by Gods helpe, discusse this point, of the *power* of God; because the knowledge of this *point*, is so exceedingly necessary for the Church of God.

Parties must not be judges,

We give no ill termes unto our adversaries.

CHAP.

Chap. II.

How many waies the power of God is to bee considered, and how farre the absolute power of God extendeth.

For the second point, that is, how farre the power of God *extendeth*; we must first note, the difference betwixt δύναμιν and ἐξουσίαν, Power and Authority; for *Authority* is that which is established by *right*; and of this our Saviour speaketh, when he saith, *Mihi data est omnis potestas*, All power is given unto me, in Heaven and in earth; that is, all authority over all creatures, both in Heaven and Earth; and of this I am not to speake in this place; it was formerly expressed in the word, *Lord*; But *Power* is that facultie of doing any thing, which consisteth in *strength*, and might, as *Musculus* saith; and this is that which I am to speake of; And it is either,

2 Of the truth and extent of Gods power.

Mat. 28. 18.

Wolfg. Musc. de omnipot. Dei.

1. *Passive.*
2. *Active.*

} And

First, A *passive* Power is nothing else, but *ens in potentia*, a being in power; or else a *power to be* such and such a thing, as *cold* water to be made *hot*, a *poore* man to be made rich, an *ignorant* man to be made learned and the like, and it is opposed to the act of doing or effecting such things; And this we utterly deny to be in God; because God is, μονοειδὴς, καὶ ἀυτὸ ὡσαυτὸς, κατὰ ταῦτα ἔχων uniforme, having himselfe by himselfe alwaies alike, and the selfe same manner, and never receiving any waies, any change or alteration, being *without any shadow of turning*, as the Apostle saith.

Power is twofold.
1 Passive power what it is.

Iames 1. 17.

Secondly, An *active* power is that, whereby such and such acts are fully done and accomplished; and this also (if we speake properly) is farre from the nature of God, because God is *a meere, and a pure act*; and nothing *adventitious* can be said to be God; but to retaine the usuall manner of speaking, for our better understandings sake; we say that an *active* power is in God; But then we must further note that an *Active* Power is either,

2 Active power what it is.

The active power twofold.

1. *Accepta*, received, or
2. *Innata*, inbred.

} }

The first is of the *Creature*, the second is of the *Creator*; and *That* subsisteth by *anothers* strength, so long as it doth indure, as our Saviour sheweth, *Without me you can doe nothing*; because he giveth the *power* of working; but *This* never subsisteth by any *other* strength, but by its owne proper might for ever; and besides, *That* is particular and limited; *particular*, because no creature is so powerfull, that it can *universally* worke all things, (God giving not such a perfect power unto any man, save onely unto his onely begotten Sonne *Iesus Christ*,) and *limited*, because, to doe infinite things, is impossible for any creature; and because those things which are possible for them to doe, are not so possible unto them, as that they can performe any jot of them, beyond the measure of the *limitation* given of God: and therefore the power of Kings, Monarchs, and Potentates; yea, of the very Angels, and divels; as it is *given* them from above, so it is *limited*, how farre it shall goe; They may slay *the bodies*, but they cannot touch *the Soules*; and they can for a *while*, and in some *measure*, execute their rage and tyranny against the Saints of God; but if they *could* doe as much as they *would* doe; not a Righteous man should be left upon the face of the Earth: and therefore oftentimes, either by death, or by some singular *judgement* of God, their power is *terminated*, and sometimes turned to their shame and confusion. But

1 The received power.

Iohn 15. 5.

The received power is
1 Particular.
2 Limited.

That the power of the most powerfull creatures is limited.

2 The inbred power, considered two waies.

The Second, that is, the *Inbred power* of the *Creator*, is to bee considered either,

1. *In respect of the inward acts and Operations*
2. *In respect of the outward acts and Operations*

} Of God.

1 In respect of inward operations.

First, The power of God, considered in respect of his *inward operations*, is that, whereby God doth *inwardly* understand, love, and worke for ever and ever; because he cannot, *non ἐνεργεῖν*, be idle and not to worke, by reason of the necessity of his *immutability*, those things, which are called, *τὰ ἀΐδια* that is, *æternorum*, the acts of eternity; and *this* power is likewise twofold.

The power of God in respect of his inward acts is twofold:

1. *Speciall to each person.*
2. *Common* to the *Father*, *Sonne* and *Holy Ghost.*

} And

1 Speciall.

First, The *speciall power* is that, which pertaineth unto *one person*, and not unto the other, as *potentia γεννητική*, the power of begetting is *proper* unto the Father, and not to the Sonne, nor to the Holy Ghost; because this Power is his Power, as he is a Father, and not as he is God; and of this power S. *Aug. ad Maximum* saith, if the Father cannot beget him a Sonne, equall to himselfe, how is he Omnipotent: therefore it is *proper* and not common; because that for the *Father* to beget, and not to be begotten, and for the Holy Ghost to *proceed*, and not beget, nor to bee begotten, are, *Proprietates personales*, personall proprieties; whereby the persons of the God-head are distinguished betwixt themselves.

2 Common.

Secondly, the *common Power* is that, which doth appertaine to *each person* in generall, as well to the one, as to the other; as the Power of working those *internall* operations, which are *common* unto the Father, the Sonne, and the Holy Ghost; such as are, those acts of *loving each other*, understanding each other, and the like.

2 In respect of outward operations.

All the outward actions of God, are common to each person of the God-head.

Why *common* attributes are *appropriated* to the persons.
Gen. 1.2.
Iohn 1.3.
Heb. 1.2.
Iob 26.13.

Secondly, the Power of God considered, in respect of his *outward operations*, is that, wherby God *created* all things, governeth al things & can do *al things*, whatsoever pleaseth him: And this is so *common* to the Father, the Son, and the Holy Ghost, that it is most rightly said, that *opera Trinitatis ad extra sunt indivisa*; The *outward* workes of the Trinity are indivisible, that is, *common* to each person: And therfore this *Power* of God in respect of these *outward operations*, though in our Creed it is *ascribed* unto the Father, lest that, because he is called *Father*, we should imagine some *defect* and *impotency* to be in him; as to the Sonne we finde *Wisedome* ascribed, lest that, because he is called *Sonne*, we might conceit some *ignorance*, or *inexperience* to bee in him; yet, as the *wisedome* of God, so is this *Power* of God, and the workes of this Power, common to each person of the Deity, as we may see in the first of *Iohn* and the third. *Heb.* 1.2. *Gen.* 1.2. *Iob* 26.13.

2 Properties of Gods power.

And we find this *Power* of God, to be

1. *Proper unto God.*
2. *Absolute in all things.*

1 That the power of God is so proper unto God, as that it cannot bee communicated to any creature.

First, It is *proper*, yea, so proper unto God alone, as that it cannot be *communicated* to any creature; no not to the *humanity of our Saviour Christ*; because the *humanity*, existing and hanging upon the Crosse, was not *able* to helpe it selfe, but was faine to cry unto his Father, *My God, my God, why hast thou forsaken mee?* which the *humanity* of Christ would never have done, if his *humanity* had beene *omnipotent*: And therefore *Aquinas* doth most truely conclude, that the *soule* of Christ was not *capable* to receive into it selfe *infinite Power*; no more then a creature is able to containe or comprehend his Creator; for this is a most certaine *rule*, that whatsoever is *received* into another thing, is onely received according to the capacity of the thing *receiving*, and not of the thing *received*; as a *bucket* can take out of the well but a bucket full of water, and

Axioma: Quicquid recipitur, recipitur ad modū recipientis.

and as the *graces* of Gods ſpirit, though they be moſt *pure* and perfect in themſelves, yet are they *impure* and imperfect in us, becauſe they are received by us, not as they are in *themſelves*, but according as we are able to receive them; and therefore though Gods omnipotencie were able to *communicate* his *infinite* power unto a creature, yet is it moſt apparant that a *finite* creature is, no waies *capable* of an *infinite* power. Beſides, if an *infinite* power or *Omnipotencie* be communicated to the *humanity* of Chriſt, then this power muſt needs bee either *created* or *increated*, if *not created* then is it the *eſſence* of God, and ſo it is *incommunicable*, and if it be *created* then is it *finite*, becauſe nothing that is *created* can be *infinite*, either by *nature* or by *object* or by *action*; and therefore it is not *omnipotent*; ſeeing that *Omnipotencie* is nothing elſe but that *power*, which is by *nature* infinite, and therefore can extend it ſelfe to infinite *objects*, and whoſe *action* is ſuch, as that it can moſt infinitely inlarge it ſelf: and yet I confeſſe with the Apoſtle, that *in him*, that is, in the perſon of Chriſt, *dwelleth the fullneſſe of the God-head bodily*; yea, and that the *man Chriſt Ieſus* received grace, not by meaſure, *Sed uſque ad plenitudinem*, but even unto the fullneſſe, that is ſo much, as a creature is any waies *capable* of; becauſe the God-head did *Communicate* ſuch perfections unto the *humanity*, as the condition of a creature could *poſſibly beare*; yet is it manifeſt, that all thoſe perfections and excellencies, wherwith the man-hood of Chriſt was indowed and innobled, were all of them *created excellencies*; becauſe no *attribute* of God can be *Communicated* unto any created ſubſtance; becauſe every *attribute* of God, *is God* himſelfe: but whatſoever is given and beſtowed upon any creature, muſt needs be a *created* thing as *Aquinas* confeſſeth; and therefore neither the *wiſedome*, nor the *power*, nor the *goodneſſe* which are attributed unto God, as they are the *eſſentiall* properties, nay, the very *Eſſence* of God it ſelfe, can be any waies *communicated* to any thing; but that which is *communicated* unto us, muſt needs be ſome other thing from them: as the *goodneſſe* which we have, is a *created* goodneſſe, and not that, nor any part of that goodneſſe, which is in God; and therefore, though the Power, Wiſedome, and goodneſſe of God, (as they are God himſelfe) are indiſſolubly *united* by a perſonall union unto the *humanity* of Chriſt, innobled with all poſſibly *created* excellencies; yet are they ſo proper unto the Deity, as that they cannot be *communicated* to be the Eſſentiall properties of it, or of any other creature whatſoever: and ſo the very names of them, that they are the *properties* of God, doth ſufficiently ſhew, that they cannot be the *properties* of any other thing.

Omnipotencie what it is.

Col. 1. 9.

Thom. de provid. p. 2. q. 5. artic. 8.

Secondly, as this Power of God is *proper* unto God alone, ſo it is *abſolute* in all reſpects; becauſe it is not ſo *limited*, by the univerſall Law of Nature, as if beſide, or above it, God could not doe any thing that he would; but it is *plenary*, and univerſall; becauſe nothing is *unpoſſible* unto him, but that without all *limitation*, or *determination*, he can do *all*, and *every* thing, which, howſoever and whenſoever it pleaſeth him: And it is called *abſolute*, or *omnipotent* in three reſpects.

That the Power of God is abſolute in three reſpects.

Firſt, becauſe he can doe *whatſoever he will doe*; for whatſoever *pleaſeth* the Lord, that did he *in Heaven and in Earth, and in the Sea, and in all deepe places*; and the Wiſeman ſaith, that *hee can ſhew his great ſtrength, at all times*, when he will; and it is worth the obſerving, that as he can doe *what he will*; ſo hee can doe it, *as he will*; he need but ſay the word, and they are done; *Let there be light*, and *there was light*; He can doe any thing *without* meanes, *with* meanes, with *ſmall* meanes, and many times *contrary* to the nature of the meanes, that hee uſually uſeth to doe ſuch and ſuch things. 1. *Without meanes*, as in *creating* all things of *nothing*; 2. With meanes, as to *fructifie* the earth, by the *dropping* of the cloudes; 3. With *weake meanes*, as to leade his people out of *Egypt*, by the hands of *Moſes* and *Aaron*; and by the *fooliſhneſſe of Preaching*, *to ſave thoſe that beleeve*; And 4. *Contrary* to the nature of meanes, as when to let *Iſrael* paſſe through the red ſea, he cauſed the ſame *to ſtand upon heapes*; and to preſerve the three children, he made the fire *to forget his owne vertue*, and not to ſinge

Firſt, he can doe what he will. Pſal. 135. 6. Sap. 11. 21.

Gen. 1. 3.

Heſea 2. 21.

Pſal. 77. 20.

1 Cor. 1. 21.

Sap. 19. 20.

Dan 3. 27.

singe an haire of their head; so *absolute* is his Power, that *whatsoever he will have*, and *as he will have it*, so he can easily bring the same to passe.

Secondly, his Power is said to be *absolute*, *Quia est* ἀδεσποίνων; because he is subject to no *hinderance*, his power is unresistible, and he can easily *hinder* whatsoever is intended against his will; as he did the Giants to build the Tower of *Babel*; and *Saul* to persecute his poore Church; but none can hinder him, to doe whatsoever he will; for as the Prophet *Esay* saith, *There is none that can deliver out of his hands*; and if he will worke, who shall hinder it? no counsell, no strength, no indevour of any created thing, can any waies prevaile against God; and therefore *Daniel* saith, that *the Throne of God was like a fiery flame, and his wheeles like burning fire*; to shew that against God there is no *resistance*, saith *Amandus Polanus*, no more then the stubble can resist the raging fire. And Saint *Augustine* saith, that in this respect God is said to be omnipotent; *Quia facit quæ vult, & non patitur quæ non vult*; Because he doth what he will, and suffereth nothing to be done that he will not; For none can *hinder* him to doe what he will; but he can *hinder* any thing that he will not; and therefore *Salomon* saith, *Many devices are in a mans heart, but the counsell of the Lord shall stand*, that is, let men *plot* what they will, *nothing* shall bee effected that God will not.

Secondly, his Power is said to be *absolute*, because he can do more *then either he doth, or will doe*; for we must understand that the Power of God is to be considered, either

1. ἁπλῶς; *absolutely*, or
2. κατὰ τι; *Ex hypothesi*, *relatively*, as it hath respect and *relation* unto the *will* and *Wisedome* of God.

In the first sence, the *absolute Power* of God is that, whereby God can simply doe, whatsoever hath the possibility of *being*; that is, to be done; and therefore by this Power, God could and can doe many infinite things, more then he doth, and more then he hath revealed unto us, that he will doe; as by and by I shall declare unto you.

In the second sence, the *hypotheticall* or *conditionall* Power of God, which is called the *Actuall Power* of God, and unto which pertaineth the *ordinary* Power of God, (whereof *Scaliger* speaketh, *Exercitatione*, 365. *Sect.* 8.) is that, whereby God can do only *what hee will*, and not those things which he will not; and so his *Power* extends it selfe no further then his *will*, nor his will any further then his *Power*; but as Saint *Ambrose* saith, *Voluntas ejus potestas ejus*; his will and his Power are both alike: And therefore it is apparant that God, by his *absolute Power*, can doe a great deale more then he doth or can do by his *ordinary* Power; because by *that* he can doe *all things* that are *possible* to be done; but by *this* hee can doe but onely those things which he *willeth*, and hath decreed to be done: To make it more plaine; *God could of these stones raise up children unto Abraham*, saith *John Baptist*; that is, by his *absolute Power*; but he could not doe it by his *ordinary Power*; because he would not; So the Father could have beene incarnate, and made man by his *absolute Power*; because this doth neither destroy his nature, nor imply a contradiction; but he could not do this by his *hypotheticall* or *conditionall* Power; because it repugneth with the *decree* of Gods will; so hee could and can create a thousand worlds, by his *absolute Power*; but he cannot doe it by his *ordinary Power*; because he *willeth* no more but this one; and to say all in a word, God can do only *these things* which out of his goodnes and wisedome (which is the rule, by which the *ordinary* Power of God is guided) he hath from all eternity *decreed*, that he would doe, by *his limited* and ordinary actuall *Power*; but he can doe, not onely this, but also *all things else*, that he can *will*, and many thousand times more then either he doth, or willeth to bee done, by his *absolute*, and illimited *power*: This is the truth; you shall heare the proofe. For,

First,

Secondly, he can hinder what hee will not. Gen. 11. 8.

Esay 43. 13.

Polan. tom. 2. p. 513

Pro 19. 21.

3 He can do more then he will.

Gods Power to be considered two waies.

Goclen. disput. Philos. p. 133.

1 Simply.

2 Relatively. That the will and decree of God, is the rule and measure of the ordinary Power of God.

Mat. 3. 9.

What God could doe by his absolute power.

First, Our Saviour Christ himselfe saith unto Saint *Peter, Put up thy sword into his place; Thinkest thou, that I cannot now pray to my Father, and hee shall presently give me more then twelve legions of Angels?* And therefore it is apparant, that he *could* both have asked his Father, and that his Father *could* have supplyed him; and yet neither of them would doe that, which both of them were able to doe.

That God by his absolute power can doe more then he doth, or ever did. Mat. 26. 53.

Secondly, the Fathers doe thus explaine this Truth; for Saint *Augustine* saith, *Consequens est, ut quod est, esse potuerit, &c.* It is consequent, that that, which *is*, might be; but it is not consequent, that that, which might be, is; for, because the Lord raised *Lazarus* from the grave, it is without doubt that he could doe it; and because he did not raise *Iudas*, that is, spiritually from sinne, shall we say, that he could not doe it? therefore he *could*, but he *would* not; for, if he *would* have done it, he might with the same *power*, have raised him from sin, as he did the other from his grave; because, *the Sonne quickneth whom hee will:* So *Tertullian*, in his booke against *Praxeas*, saith, *Non quia non potest facere, ideo credendum est illum non fecisse, etiam quod non fecerit; sed an fecerit requirendum*; We must not therefore beleeve, that God hath not done those things, which he hath not, nor will not doe, because he cannot doe them; but we must inquire what he hath done, or will doe; for assuredly he *could*, if *he would*, have given unto man wings to flie withall, as he did unto the birds of the ayre; hee *could* presently destroy *Praxeas*, and all other Hereticks whatsoever; and yet he doth not doe it, because he can doe it; for *there must be Heretickes* and *it behoved Christ to have suffered*; In this respect, may any thing be said to be hard for God to doe; that is, whatsoever he *will not doe*; not because he *cannot* doe it; but because he is *not willing* to doe it; *Quia Dei posse velle est, & non posse nolle est*; because that to be *able* with God, is to be *willing*; and not to be *able*, is to be *unwilling*, because he *can* doe whatsoever he *will* doe: And so *Damascene* saith, πάντα μὴ ὅσα θέλει δύναται, οὐκ ὅσα δὲ δύναται θέλει; δύναται γὰρ ἀπολέσαι τὸν κόσμον καὶ θέλει δὲ. He can do whatsoever he will do, but willeth not whatsoever he can do; for he can consume the world, but he willeth it not.

Iohn 5. 21. *Tertul. contra Prax.* 1 Cor. 11. 19. Luk. 24. 46. *Damasc. ad Calcem, l. 1.*

And so we see that God *can* both *will* and *doe*, much more things then he *did*, or *doth*, or *will doe*, by this his absolute and illimited Power.

And this distinction well observed, doth make way to reconcile the writings and the opinions of divers, both ancient and moderne Writers, in many points, concerning the power of God; for whereas *Anselmus* thinketh it was so *needfull* for humane kinde, to be repayred by the passion of *Christ*, as that otherwise it *could not possibly* have beene redeemed; because no meere or bare creature could possibly effect so great a reparation; It is most true of the *ordinary Power of God*, and in respect of the necessity of *conveniency*, and the appointed *ordinance* of the Divine wisedome; because God hath *decreed* it so to be: and therefore it could not otherwise be: And whereas *Scotus* saith, *Aliter potuisse* λύτρωσιν *fieri*, That the ransome of mans redemption *might* have beene otherwise paid, *Quam per* θεανθρώπε *mortem*, then by the death of him that was both God & Man; so that, which Saint *Augustine* saith, *Alium modum redimendi hominem Deo non defuisse*; that God could otherwise have redeemed man, if it had so *pleased* him, it is most true, if we understand it of his *absolute Power*; to which all things are subject, as Saint *Augustine* speaketh: And so in like manner that saying of *Damascen*, ἀδύνατον φύναι φύσιν ἐκτὸς τῶν φυσικῶν ἰδιωμάτων, That it is unpossible for any nature to subsist, if you take away the naturall properties thereof, is true; if we understand it of Gods *ordinary Power*; but it is false if we understand it of Gods *absolute Power*; because that whatsoever is created is so created, that any *thing* may be made of any *thing*, by the *absolute power* of God; as *blood* may be made *water*, and *water wine*; the *fire* not to *burne*, and the *water* not to *quench*; for though the *ordinary* power of God is *limited* and *guided* by his will, to doe all things according to his prescribed rule; yet is his *absolute* power so *free*, and so large, that as his will can *will* any thing that is *willible*; so can this *power* doe any

Anselm. in l. quidr: cur Deus homo. The sayings of divers Authors reconciled by this distinction of Gods ordinary and absolute power.

Aug. l. 13. de Trinitate.

Psal. 78. 41. Iohn 2. 9. Dan. 3. 25.

any thing that is *possible*, or hath the possibility of being.

Ob. Then you will say, *Transubstantiation* may hold good; because it may be done by Gods *absolute* power, that any *nature* may subsist without its *properties*; though this cannot be done by his *ordinary* power.

Accidents cannot subsist without their subjects.

Sol. I answer, that there is a great deale of *difference*, betwixt these two, for *natures* to subsist without her properties, and for the *properties* to subsist without the nature; for it is one thing to say that the *substance* can subsist without the accident, and another thing to say that the *accident* can subsist without any substance; and of the *first* we finde *examples*, and we can yeeld *reasons*, that by Gods *absolute* power it may be done; but of the *second*, which is the case of *Transubstantiation*, we have no *example*, but have many *reasons* to shew that by no power it can be done.

Of the extent of Gods absolute Power.

But now, we are come into the greatest depth of this Doctrine, to know how farre this *absolute* power of God extendeth; or to know what are those things, which by this absolute and unlimited power of God, may bee effected: For,

The erronious conceits of many men about the absolute Power of God.

Some affirme, or rather faigne, that by this absolute power of God, *all things simply* may be *done*, which can be either *spoken* or *imagined*; yea, even those things, which are *impossible* in their owne nature to be done, and doe imply the greatest *contradictions* that may be, as they which doe contend and strive to prove, that God can make a *humane* and a naturall *body to be every where*, and that *bread* should be *bread*, and yet *transubstantiated* into *flesh*, and that accidents should subsist without their subjects; and so the greatest part of the vulgar sort, which thinke that God is therefore called *Almighty*, because he can doe *all* things, that can be imagined; *Nam qui dicit omnia, excludit nihil*; for hee which saith *all* things, excepteth nothing; and if there be any thing, which hee doth not doe, that this happeneth, because he *will* not, and not because he *can* not.

But such *fictions* are to be *rejected*, and the *blasphemies* of them, which attribute such an *absolute* power unto God, as that he can sin, and lie, and doe all things else, without order, without reason, without truth, and without Justice, are to be execrated and accursed; because the Apostle saith himselfe, *there bee some things, which God cannot doe*, as God, *which cannot lye, which cannot denie himselfe*; and therefore others of a sounder judgement, for the more fully expressing the truth of this point, have used divers formes of answers; but they doe all fall at last to the same end; as

Titus 1.2. 2 Tim. 2.13.

How divers men have explained this point.

1 Answer.

First, some say, that God can doe all those things, which neither signifie *imperfection*, nor imply a *contradiction*; as to sin, to sleepe, to walke, and such like, doe argue *imperfection* in them that doe them; and to cause those things which have beene done, not to have beene done, or the things that are, not to be, doth imply a *contradiction*.

2 Answer.

Secondly, others say, that God can doe all those things which are nothing *derogatory* to the Power of God; but all those things, which *denotate* a *privation* of power, *Et quæ ἀδυναμίαν potius quam δυνάμιν significant*, and which shew an *impotency* rather then *omnipotency*, must needs be *derogatory* to the Power of God; So, to *sinne* is a signe of *weakenesse*; because it signifieth a privation of rectitude in any action; So to *move* signifieth an imperfection, because the mover cannot be every where; and so to *suffer* is a note of *infirmity*, because the sufferer cannot resist; and to *die* is an argument of great *weakenesse* because wee cannot live; and such like; they doe all shew *impotency* and *weakenesse*, in the doers: and therefore, Gods not *being able* to doe these things, doth sufficiently argue the *infiniteneſſe* of his Power; for if he *could* sin, or die, deceive, or be deceived, then *could* he not be omnipotent, saith Saint *Augustine*: *Ideo magna Dei potentia mentiri non posse*; And therefore it is from the *greatnesse* of Gods Power that he cannot *lye*, that he cannot *deny* himselfe, and the like, saith Saint *Augustine*.

Aug. l. 1. c. 1. de Symbolo Idem de Trinitate l. 15. c. 15.

3 Answer.

Thirdly, Others doe more briefly say, that God can do all those things, which are

are not repugnant to the nature of God; and this answer they doe collect out of Saint *Augustine*, where he saith, that God cannot doe any *injustice*, because he is *Iustice* it selfe; neither can he *deny himselfe*, because he is *faithfull*, as the *Apostle* speaketh; nor *die*, because he is *life*; nor *lie*, because he is *Truth*; nor *sinne*, because he is the chiefest *goodnesse*; nor doe any *corporall acts*, such as are to walke, to move, to eate, and the like, because he is an *immoveable Spirit*, and the purest act, with whose nature, no *corporall* act can square to fall on him; And so as Saint *Augustine* saith, in another case, *Alij atque alij alijs atque alijs loquendi formulis usi sunt*; Divers men have framed divers answers unto this point, and I, out of them all, doe with the most learned *Zanchius* say, that God can doe all those things, *Quæ neque apud Deum, neque sua natura simpliciter sunt ἀδύνατα*; Which are neither *contrary* to the Nature of God, nor yet of their owne Nature *simply impossible* to be done.

Idem in l. de spiritu & litera.

Zanch. de natura Dei.

Two sorts of impossible things.

First, of the first kinde are all those actions, which though they may be done of the creatures; yet have they no place with God; and such are to sinne, to move, to die, to walke, to eate, and all other humane acts; and so whatsoever doth *repugne* the *nature* of God, or be any waies *contrary* to his *essentiall*, or *personall properties*; because, to be *able* to doe these things, were to *evert* and *destroy* the nature and properties of God: And therefore God cannot imagine any *folly*; because this doth contradict his *Wisedome*; he cannot *suffer* any *sinne* to goe *unpunished*; because that is contrary to his *Iustice*; neither can he *lye*; because that is contrary to his *Truth*; neither can he doe, but he must be just, good, wise, pure, invisible, incorporeall, and so forth; not onely, because that to be *able* to doe this, would argue a *defect* of power; but especially, because the *deniall* and sublation or taking away of these properties is the negation and destruction of the Essence of God; ἡ γὰρ τῶν ἰδιότητων ἀναίρεσις ἐστι φύσεως ἄρνησις; For the taking away of the *essentiall properties* is the abolishing of the *nature*, * saith *Theodoret*: And therefore these, and the like things, which doe repugne with the *essentiall*, or *personall* properties of God, cannot be done, on Gods part, nor by God, though they may be done by the creatures; because in very deed, he cannot, by any meanes, *will* to doe these things; for none can *naturally* will, to be *contrary* to that, which naturally he willeth to be; as no man can *naturally* will himselfe to be miserable; because every man naturally willeth felicitie: and therefore seeing God is *naturally* Wise, True, and Good, it is most *absolutely* necessary, that he should alwaies *Will* Wisedome, Truth, and Goodnesse; and he cannot possibly *Will* the contrary, as *Theodoret* doth most excellently say; *Dominus Deus nihil vult eorum, quæ non sibi suapte natura insunt, potest quæcunque vult, & vult quæ naturæ suæ apta & convenientia sunt*; God cannot will any of those things, which are not *naturally* agreeable unto him; he can doe what he will, and he can will whatsoever is apt, and agreeable to his nature.

Theodor. Dialog 3.

* That is, of God; otherwise Gods *absolute* power may take away the essentiall properties of the creatures, and yet cause the creatures to subsist; as I have shewed unto you before

That God cannot will those things that are contrary to his nature.

Idem quo supra.

Secondly, Of the second kinde are all those things which imply a *contradiction*; as for a thing *to be* and and *not to be* together; because all such things ἁπλῶς & κατ' αὐτὸ & ὅλως, *sunt ἀδύνατα*, are *simply* and *absolutely* impossible; as contradictorily repugning, and so destroying one another; and therefore they can no waies be done: *Quia res talis non potest habere rationem factibilis*; Because such a thing hath not the *reason*, nor way, nor *possibility* of being done, as *Thomas* saith: and therefore we doe say that God can neither doe, nor will *contraries*, as good and evill; (which in a nature *obsolutely*, and every way simple, cannot subsist;) nor yet *contradictories*, as to make a thing to be, and not to bee; which in the essence of God, voide and cleere from all falsehood, and most perfect in all truth, can have no place, saith *Trelcatius*.

2 Sort. How contradictories doe destroy each other

A thing that cannot be don, is called by *Aristotle*, ἀδύνατον κατ' αὐτον; *hoc est, res, non quam Deus facere non potest, sed quæ fieri nequit. Trelcatius in thesi de Deo & Amand. Polan. in Syn.*

And so we doe affirme, that God cannot make, that a *triangle* should bee a *triangle*, and yet not to have *three angles* or corners; or that a triangle should have three angles, and not three angles; that that *which is*, while it is, should not be; that those things, which *have beene made*, should *not have beene made*; that a *body* should be a true naturall *body*, and yet destitute and *free* from all those

naturall *proprieties*, which doe as it were *constitute* the very being of the thing, and without which the very *definition* of the thing is taken away: and all other such things, which doe simply imply a contradiction.

But you said even now, Gods *absolute* power can take away the *properties* of a creature, and yet cause the *creature* to subsist.

Ergo, where the essentiall properties of bread are, there is bread. * But to say the truth, the fire did not burne the children by reason of the *substraction*, but by reason of the *repression* of his naturall properties; because the fire burned those that put them in: *Ergo*, the heate of the fire was not taken away. *Venera. Bede in Marc. C. 11.*

I answer, that for the creature to *subsist* is one thing, and to subsist, or to be and continue the *same* thing *without* its naturall properties, is another thing; for when the *water* was turned into wine, the *fire* deprived of his heate * or any other *matter* disrobed of his forme and essentiall properties; I say they may and doe *subsist*, yet not subsist to be the *same* things; and therefore take away the *naturall* and essentiall properties of any thing, and take away that thing; but yeeld the *properties*, and you must grant the thing.

And we find Men, in all ages, to have confest, and to have taught the same truth; for venerable *Bede*, expounding those words of S. *Marke*, *All things are possible with God*, saith; it is not so to be understood, that the *covetous* and *proud* men can, with their *pride* and *covetousnesse*, enter into the kingdome of Heaven; because this is *impossible unto God*; because *neither the Covetous, nor the Proud*, as God himselfe doth testifie, by the mouth of his *Apostle*, *shall inherit the kingdome of God*, 1 *Cor.* 9. 10. but that it is *possible* for God, (as often it hath beene done, and we daily see it to be done) so *to worke* in the hearts of these wicked and ungodly Men, that by the preaching of his *Word*, and the working of his *Spirit*, they should be *converted*, and weaned from the love of worldly things, and be inflamed with the longing desire of Heavenly things, *Et à pernicioſa ſuperbia ad humilitatem ſaluberrimam reducantur*, And be *reduced* from their aspiring and pernicious pride, unto that most wholesome practise of humility; in which words, he plainely sheweth, that God *cannot doe* those things which do imply a *contradiction*; So Saint *Augustine*, against *Faustus* the *Manichie*, and in many other places; and so *Aquinas*, and all Schoole-Divines, doe all of them teach the same truth; And they that say otherwise, doe but *mocke* both God and Man, and *take away* all truth from Divine and Humane things, and *lay open* a most unsufferable and unrepairable gap, for all wicked Hereticks; for God which is immutably and infallibly true, αὐτὸ ἀλήθεια, and the very truth it selfe, can neither will, nor suffer, that an *affirmation* should be a *negation*, that an yea should be a nay, or that *truth* and *falshood* should be *mixed* together in the very selfe-same simplest subject; as for a man to say, this is *fire* and not *water*, and this very selfe-same thing is *water* and not *fire*, at the same time, and in the same respect; or this is *bread*, and not *flesh*; and this is *flesh*, and not *bread*, that is, one thing to be two distinct things, at the selfe-same time, and in the selfe-same respect, I say it is *unpossible* for the *truth* of God to doe, as Saint *Augustine* doth most excellently and most largely shew against *Faustus Manichæus*; for though God can change both *formes* and *substances*; yet he cannot make any thing to be and not to be the same thing, either in respect of *property*, *forme* or *substance*, as to be such a *substance* and not to be such a substance, to have such a *forme* and not such a forme, and so to have such *properties* and not such properties; because these things do evert the nature of all *truth*, and so overthrow the nature of *God*.

The most horrible impieties of the, which say God can worke all contradictories.

Aug. com. Faust. l. 26. c. 81.

And therefore, I cannot sufficiently wonder, who hath *bewitched* our *Vbiquitaries*, which do so stiffely contend, that the *Body of Christ remaining* a true body, yet notwithstanding *may bee*, and is, every where, *illocall*, *invisible*, *intactible* and so forth; for if these things be not meerely contradictories, I know not what are nor what can be; because every *true body* hath his *quantity*, and is defined, and hedged by the bounds and limits of his *quantity*; and because every body is limited with the bounds of his *trinary dimensions*, length, breadth and depth, and so measured and finite; and the taking away from any body the *proper passion* of a body, namely the possessing of one place, must necessarily include the *destruction* and abolishment of the *forme*, *nature* and *essence* of the body it selfe; for as much as the property of *occupying one place* floweth, of necessity, from the very

That every true naturall Body must be locall.

forme

forme and nature of a body; and *cannot*, by Gods power, be ſeparated therefrom, without *deſtroying* the ſubject it ſelfe, on which it dependeth; And that this *confining* of a body to *one* place, is a *true property*, or *proper* paſſion of a body, it is evident; becauſe it *ſuiteth* with bodies, *univerſally*, *onely*, and *alwaies*, and is *reciprocated* with a body, (as the Schooles do ſpeake:) and therefore, it muſt neceſſarily follow, that every body muſt be *locall*, and no humane body can be *illocall*; for if you take away the *locality* or place from a body, you muſt firſt take away the *quantity* and the limits of his *trinary* dimenſions, and you muſt take away the *definition* of a body; and ſo of neceſſity *a body* ſhall be *no body*: and therefore S. *Auguſtine* doth moſt rightly ſay, that *the body, in which the Lord did riſe, muſt of neceſſity be in a place; but his divine efficacy and nature is diffuſed every where*; and in his third Epiſtle he ſaith, *How much ſoever the body be, or how little ſoever the body be, it behoveth the ſame to occupie the bounds of a place*; and *in Epiſt.* 146. he ſaith, *I believe the body of Chriſt to be ſo in heaven, as he was on earth, when he went to heaven*: But it was then *circumſcribed*; *Ergo*, he is ſo alſo now. And in his Epiſtle to *Dardanus*, he ſaith, *Tolle locorum ſpatia corporibus & nuſquam erunt, & quia nuſquam erunt, non erunt*; take away the ſpaces of places from bodies, or bodies from places, and they ſhall be no where, and becauſe no where, not at all; but *to be*, and *not to be* at all, is ſo *contradictory*, as I know nothing more: and therefore, for the *body* of Chriſt to remaine a *true body*, and to be *every where*, or in diverſe places at the ſame inſtant, is a thing *impoſſible* to be done; God himſelfe by all his power *cannot doe it*, and that, not by reaſon of any want of *active power* in God, but through the *defect* of a *paſſive power* in the creatures, which cannot *ſuffer* their *eſſentiall* and concomitant *properties*, to be torn away from the maine ſtocke, without the *deſtruction* of the whole *nature* and eſſence of the ſubject, to be ſuch a ſubject.

Aug. in Iohan. tract. 30. & in Epiſt. 146.
Aug. in Ep. ad Dardan.

The impoſſibility is in the ſubject, not in the agent.

Furthermore, ſeeing that *contradictories* cannot be done, becauſe they take away all the reaſon and *poſſibility of being*; it muſt needs follow, that *God* in this reſpect *cannot make* an *Angelicall* nature, or the *ſoule* of Man, or any *body*, or any other *created* thing, to be *actually infinite*; becauſe no *creature* is capable of *infiniteneſſe*, but is ever ſhut up and *bounded* within his limits, and is ever *diſtinguiſhed* from his *Creatour*, by this perpetuall and immutable condition, *to be finite*: and therefore a *creature*, which is produced from nothing unto his being, is not capable to be *Co-eternall* unto his *Beginning* or *Maker*, as *Damaſcen* ſaith.

That no creature can be made capable of infiniteneſſe, or of infinite perfections.

Damaſc. de fide Orthodox. c. 8.

And here I cannot ſilently paſſe a moſt memorable ſaying of a late Schoole-Doctor, which is this, *Communicavit Deus creaturis eas perfectiones quas conditio creaturæ ferebat*, &c. God hath *communicated* unto his creatures all ſuch perfections, as the *condition* of a creature was able to beare; but thoſe perfections, which *exceeded* the ſtate and condition of a creature, that is, which ſuffer not *a creature* to be a creature, (as to be every where, infinite, omniſcient, and ſuch like,) God neither *ought*, nor *could communicate* unto his creatures; he *ought not*, becauſe the creature had been then, in all things, *equall* to his Creatour; and he *could not*, becauſe then he ſhould have made his *creature* to be a *God*; and ſo there ſhould be *two Infinites* and *two Gods*, which is impoſſible: and this *not being able* to do theſe things, doth moſt manifeſtly ſhew, the moſt incomprehenſible *excellency* of God, to whom no *creature*, either in *eſſence*, or *perfection*, or in *vertue*, or in *continuance*, or in any ſuch things, *can be equall*: and it ſheweth alſo the *defect* of every created thing, that it hath not the *reaſon* of the poſſibility, or *capacity* to be made ſuch a thing, that is, *infinite*, or to be made a God.

The excellency of God.

The incapacity of the creature.

And therefore, hence likewiſe it muſt needs follow, that the *omniſcience* and *omnipreſence* of the body of Chriſt, cannot *ſtand*; for ſeeing the *eſſentiall properties* of God, (as is his infinite ubiquity, and incomprehenſible omnipotency) are the very *eſſence* of God; and that neither *theſe properties*, without the *eſſence*, nor yet *any one eſſentiall property*, without the other, can indeed be *communicated* to any creature, and that (as the Prophet teſtifieth) God *will not*, nay cannot, *give his glory*, that is, his eſſentiall glory, *unto another*, by reaſon of the *incapacity*

Caſman. Phiſcholog. part. 2. p. 13.

Eſa. 42. 8.

That it is impoſſible for the body of Chriſt to be every where at the ſame time.

pacity of every creature, to receive or comprehend in himſelfe this *glory*, that is, his *Deity*, and the *unability* of God to make a *creature* to be a *God*: therefore it is *impoſſible*, that the *Body of Chriſt* ſhould be indued either with this incomprehenſible omnipotency, or this infinite ubiquity: And ſeeing, that God is *eſſentially infinite*, and ſo every where according to his *eſſence*, wholly in every place, and that that, which is of the *eſſence* of God, cannot be in any creature, no not in the *humane nature of Chriſt*; therefore neither the *omniſcience*, nor the *omnipreſence*, nor any other *eſſentiall property* of God, can be in the *humanity of Chriſt*; for that nature, which is never *transferred* into the *eſſence* of another, can never obtaine the *eſſentiall properties* of the other into it ſelfe; but the *humane nature* of Chriſt, though it be capable of the *infiniteneſſe* of the Word, by *inhabitation* and *perſonall* union, yet was it never *changed* into the *eſſence* of the Word; neither did it ever receive into it ſelfe, as into a ſubject of inherency, the *eſſentiall properties* of the Word; *Quia propria non egrediuntur ſua ſubjecta*, becauſe properties do never paſſe their own ſubjects, and a *created* thing (as I ſaid before) cannot poſſibly receive into his *eſſence* infinite proprieties; otherwiſe it ſhould be *a creature*, and *no creature*; a creature, becauſe a *humane body*, and no creature, becauſe *omniſcient*, *omnipreſent*, and *infinite*, which is moſt abſurd, which is *incredible*, and which is *impoſſible*.

How the *humane* nature is capable of the *infinitneſſe* of the word.

Fathers confirme the former point.

And this truth the Fathers do moſt plainly confirm; for *Iuſtin Martyr*, propounding this queſtion, how the *Word* is, according to his *eſſence*, every where, and how he is in the *humanity*, as in his proper temple, anſwereth, that the *word* indeed, according to his *eſſence*, is every where, which is onely proper to God; but yet, he is in his *body*, which he aſſumed, after a more *excellent* ſort, than in any other thing; becauſe the *eſſence* of the word is *united* to the *humane* nature, as a part of that compound: where you ſee the Father affirmeth, that to be *every* where, according to *eſſence*, is only *proper* to God, and cannot belong to the *body* of Chriſt; becauſe that although it be the body *of God*, yet is not *that body* a God.

Ob. But you will ſay, the body is *joyned* to the Word, therfore as the Word is *every where*, ſo is the body.

How the humanity and the Deity are united.

Sol. I anſwer, that although the body is *united* to the Word, yet the *Word* is not therfore turned to the *eſſence* of the body, nor the *body* turned to the *eſſence* of the Word; therefore the *body* of Chriſt, remaining *finite*, cannot have an *infinite ubiquity*, neither of it ſelfe, nor from the Word: I confeſſe that the *body* of Chriſt, being *united* to the Word, is made partaker of diverſe *prerogatives* of the deity; but in no ſort to be partaker of the eſſentiall properties or divine *eſſence*, which he, that is *every* where, muſt needs be.

Cyrill. in Johan. l. 2 c. 49.

S. *Cyrill* Biſhop of *Alexandria*, that lived *in Anno* 283. ſaith, that we muſt note this *diligently*, that howſoever Chriſt hath removed from hence the preſence of his *body*, yet is he *every* where by the majeſty of his *Deity*; Where you may note, he aſcribeth *Majeſty* only to his *Deity*, and ſpeaketh not of any Majeſticall body: and writing upon the words of Chriſt, *Yet a little while I am with you*, he ſaith plainly, that Chriſt is *abſent* in body from us; and in his dialogue of the *Trinity*, he doth peremptorily determine, that *every body is in ſome place*, and muſt have both *quantity* and *magnitude*.

Tertullian proves Chriſt to be God, becauſe he is *every* where, ſaying, if Chriſt be a *bare* man, then how is he ſaid to be *preſent* with ſuch as call upon him; becauſe this is not the *nature* of man, but of God, to be in *every* place.

Aug. in Tract. de divinit. Dei quem Eraſm. exiſtimat eſſe Hugonem Victorin.

S. *Auguſtine* ſaith, we ought to believe, that Chriſt, according to his *Deity*, is not contained in *any* place, but in his *humanity* is in *one* place, and to be of *another* mind, is both *impious* and *prophane*: and he confirmeth the ſame point, *in Tract. 3. ſup. Iohan.*

Ambro. 4. in Luc. 10. c. 14.

S. *Ambroſe* is as plaine as any, to prove that the *fleſh* of Chriſt is neither *in* the earth, nor *above* the earth, but only aloft in heaven.

S. *Chryſoſtome*

S. *Chryſoſtome* thinks it abſurd to ſay, that Chriſt his *fleſh*, when it was here upon *earth*, was alſo in the kingdome of *heaven*: and I think it as abſurd to ſay, that his fleſh, being now in heaven, ſhould be alſo here on earth.

Chryſ to. 3. in Joh. hom. 26.

Theodoret ſaith, that the *body* of Chriſt, after his reſurrection, had the ſame *dimenſions*, which it had before, and that it is now in *one* place: *Athanaſius* in his *Orat.* againſt *Idols* is of the ſame mind.

Vigilius againſt *Eutiches* proves, that the *word* and the *fleſh* are not both in Chriſt of *one* nature, becauſe then, either as the *word* is *every* where, ſo the *fleſh* ſhould be every where; or els, as the *fleſh* is not every where, ſo the *word* ſhould not be every where, which are both *abſurd*; and therefore they are not both of *one* nature.

Vigilius contra Eutych. l. 4. 5

Fulgentius produceth many Scriptures to prove, that Chriſt, according to his *Deity*, is *every* where, but according to his *humanity*, is in *one* only place. And ſo *Leo* and S. *Gregory* both Biſhops of *Rome*, and many others, are of the ſame mind.

Fulgen. ad Tranſimund. &c.

And ſo you ſee all thoſe things, which are ſaid to be *impoſſible* to be done, or which God *cannot do*; touching which, we muſt further note this one thing, concerning the *phraſe* of *being able* to do things, that there are many things, which, though in reſpect of the name, *may ſeeme to expreſſe ſome power*, yet in reſpect of the thing it ſelfe, do *plainely ſhew* a great *defect*; as, to be able to *ſuffer*, to be able *to die*, and ſuch like; for according to the forme of ſpeaking, they do ſeeme to expreſſe ſome *power*, but in very deed they do ſhew a *defect* of power: Even ſo, *not to be able to die, not to be able to ſuffer*, according to the *phraſe* of ſpeech, they do ſeem *to deny* a power, or to ſhew an *impotency*, whereas indeed they ſhew the *greateſt power* that can be: and therefore thoſe *affirmations*, to be able to die, to be able to ſuffer, in regard of the *ſubſtance* of the matter, have the force of *negations*; becauſe they *deny* him to be *impaſſible*, which can ſuffer, and him *immortall*, which can die; and thoſe *negations*, not to be able to die, not to be able to ſuffer, have the force of *affirmations*; becauſe they affirme him to be *eternally life*, which cannot die, and to be the *pureſt act*, which cannot ſuffer: And therefore we ſay, that *God cannot doe* thoſe things, which imply and ſignifie a *defect* of power, and which is *infirmity*, and not power, to do them; for there is nothing, which God cannot do, which is *of power* to do; and there is nothing which he can do, which is *of infirmity* to do it, ſaith *Bonaventure*, which is infallibly true.

An obſervation about the phraſes of *being able*, and *not being able* to do things. *Zanchius de natura Dei.*

Bonavent. ſerm. 35.

And ſo much for this point, how *farre* the power of God extendeth.

Chap. III.

The proofe of Gods infinite power, and the anſwering of the chiefeſt objections that are made againſt the fore-ſhewed truth of this doctrine.

3 The confirmation of the truth of Gods power, and the anſwer to the objections of the adverſaries.

THirdly, having well conſidered and underſtood all the premiſes, it will not be hard for me to prove unto you the *moſt infinite* and moſt *abſolute power* of Almighty God; that is, how *mighty* and how *powerfull* he is in all things; For

1 Proofe. How the Scripture ſheweth the power of God. Pſal. 93 3. Pſal. 89. 5, 10, 14.

Firſt, the Scriptures are moſt copious in this point; as, the Prophet *David* ſaith, *The waves of the Sea are mighty, and rage horribly*; but yet, *the Lord that dwelleth on high, is mightier:* And againe, he ſaith, *O Lord God of Hoſts, who is like unto thee? For thou ruleſt the raging of the ſea, and thou ſtilleſt the waves thereof when they ariſe; thou haſt a mighty arme, ſtrong is thy hand, and high is thy right hand*; For this ſhewes him to be *mighty*; and we can ſhew him to be *Almighty*; for though the *Hebrewes* have no word that ſignifieth *Almighty*, yet do the *Greeks* elegantly, and with a full ſignificant word, call him παντοκρατορα. He that can do all things, as *Wolfgangus Muſculus* ſaith: And therefore in the *vulgar*

Wolf. Muſc. de omnipot. Dei. p. 402.

Gen. 17. 1. Exod. 15. 3. Gen. 18. 14.

version we read, *Ego sum Deus omnipotens*, I am the *Almighty God*; And againe, *Omnipotens nomen ejus*, Almighty is his name: And therefore the Angell said unto *Abraham*, *Numquid Deo quicquid est difficile?* Is any thing too hard for the Lord? And the Angell *Gabriel* saith unto *Mary*, *Non est impossibile apud Deum omne verbum*; that is, No word is impossible with God; which is, (saith S. *Bernard*) whatsoever God *saith*, or will *command*, that he can easily do: And if it were as easie for men to *doe*, as it is to *say* what they will, then should *no word* be *impossible* unto them neither: but there is a great deale of difference betwixt *speaking* and *doing* amongst men, as *Ajax* saith, *Satius est contendere verbis, quam pugnare acie*; But with God it is all one, *to doe* as *to say*; to say as to will: And so *Euthymius* interprets it; whatsoever the Lord *saith*, that is not *impossible* for him to *performe*; because he did but *speake, and they were made, he commanded, and they stood fast*: But others, putting *thing* in stead of *word*, do more rightly interpret it, saying, that with God *no thing* shall be impossible: And so our last Translation hath it; because the Hebrew word *Dabar*, doth signifie both *word* and *thing*, saith *Barradius*; and our Saviour plainly saith, *All things are possible with God*: And therefore it is apparent, that he is not only *strong* and *mighty*, but also *strength* it selfe and *Almighty*.

Luc. 1. 37. *Bern. hom. 4 sup. Missus.*

Ovid Metam. l. 13.

Psal. 33. 9.

Barrad. de annunt. Angel. l. 7. c. 9. p. 331. Mar. 10. 27.

Secondly, not only the *Word* of God, but also the *works* of God, do sufficiently prove the *power* of God: and not only his *wonders*, which he did in *Ægypt*, and at the *Red Sea*; but also all *other* works, which he did from the beginning of the world, and which he now daily doth, do most *apparently* shew him to be a most powerfull and *omnipotent God*; for as the Prophet *David* saith, *The heavens declare the glory of God, and the firmament sheweth his handy-worke*; and the *works that I do, they testifie of me*, saith our Saviour; of these *works* of God, S. *Hillary* saith; if there were none *other* reason, yet this it selfe would serve, to shew how *wonderfull*, and how worthy of all praise, are the works of God; that they are *mightily effected*, and most powerfully done by him, which is not only said, *to do a thing*, but *mightily to do it*; for he could, and can, with his sole word, *produce* any thing out of nothing, by creation; *continue* the species, or any kind of things, by propagation; and *change* any compleat substance into another, by his powerfull operation, as he did *Lots wife into a pillar of salt*: yea, he could, and can work all naturall things, supernaturall things, miracles, and wonders (as the Psalmist saith, *Which only doth great wonders*;) and impossible things in nature; that is, such as do exceed the usuall and ordinary course of nature, as *to make the* running *Sun to stand still*, the hottest *fire not to burne*, the heaviest *iron* to *swimme* upward upon the top of the water, and of *stones to raise up children unto Abraham*; because the *order*, and the Law of Nature is in all things to give way unto this God of Nature, which can do any thing, that implies no contradiction, or repugneth not with the definition of the thing, as *Aquinas* saith.

2 Proofe. The works of God do shew the power of God.

Psal. 19. 1. Iohn 5. 36.

Gen. 19. 26.

Psal. 72. 18.

Iosh. 10. 12. Dan. 3. 17. Mat. 3. 9.

How the power of God appeareth at all times.

And this power of God appeared *in the beginning*, when *God created all things of nothing*; it appeared *ever since*, and will appeare untill the *ending*, by preserving them that they turn not to nothing; *Quia fundavit Deus mundum supra nihilum, ut fundaret se mundus supra Deum*; for God *established* the world upon *nothing*, that the World might *relie*, and settle it selfe upon *God*: And therefore the Prophet *David* saith, *The earth is weake, and all the inhabitants thereof; he beareth up the pillars of it*; and it will appeare in the *end of all things*, when God shall *burne* the world, *raise* the dead, *blesse* the good, and *condemne* the bad into everlasting fire.

Psal. 75. 5.

3 Proofe. *Hilar. in Psal. 144. p. 635.*

How the Fathers do extoll the power of God. Psal. 145. 3.

Thirdly, the Fathers do most excellently *extoll* (for they cannot fully expresse) this power of God; for S. *Hillary* saith, *Hæc Dei prima & præcipua laudatio est, &c.* This is one of the *chiefest* commendations of God, that he hath *no meane, nor measure* in him; for his power, his vertue, his majesty, cannot be *contained* in place, *determined* by time, *expressed* in words, nor *conceived* in our best understandings; our *sense* is too narrow, our *wit* is too blunt, and our *tongue* too mute, to performe so great a taske; because, as the Psalmist speaketh, *There is no end of*

of his greatneſſe: And therefore Saint *Auguſtine* ſaith excellently well, *Demus Deum multa poſſe, & nos intelligere non poſſe*; That we muſt grant, that God can doe *many things*, which we muſt confeſſe, we can neither ſearch out the *cauſe*, nor underſtand the things; becauſe the power of God is not to be *ſtraitned* within the compaſſe of our ſhallow apprehenſions: And therefore we ought to take great heed, that we neither ſay, nor conceive any thing *derogatory* to the power of God: for if it be ordained by humane Lawes, that he, which ſhould *offend* the Majeſty of a King, though but a man, ſhould *leeſe* his head for his offence; *Quis finis contemnentium divinam omnipotentiam erit?* What ſhould become of thoſe that *contemne*, or ſpeake againſt the Divine *Omnipotency* of *God*? ſaith S. *Bernard.*

Aug. ep. 3. ad Voluſian.

How great a ſin it is, to lay any thing derogatory to the Power of God.

Bernard. in cant.

Fourthly, the very *Heathens, Poets, Phyloſophers*, and all of the learneder ſort, have confeſt as much as is ſufficient to prove the Omnipotent power of God: for *Homer* brings in *Minerva* ſpeaking unto *Telemachus*, and ſaying, ῥεῖα θεὸς γελεδὼν καὶ τηλόθεν ἄνδρα σαῶσαι; Which is as much, as if ſhee ſaid; That God can doe what hee will, and none can hinder him: becauſe, as one ſaith;

4 Proeſe.

Homer Odyſſ. 3. f. 65.

Ille poteſt ſolis currus inhibere volantes,
Ille velut ſcopulos, flumina ſtare facit.

He can hold ſtill great *Phœbus* wayne, } *As he did in the daies of Ioſhua,*
And ſtouteſt ſtreames he can reſtraine. } *As he did at the red Sea.*

How the very Heathens have extolled the Omnipotency of God

For though (as another ſaith) *Aſtra regunt mundum*, Theſe ſublunary creatures are generally guided by the influences of the higher Orbes; yet to conclude the verſe, he ſaith, *Sed regit aſtra Deus*, The God of Heaven doth rule the Heavens, *and rideth upon the ſame, as upon an Horſe:* And therefore an *Indian Gymnoſophiſt*, being demanded by *Alexander* what God did, anſwered; What he will, *Et quod nulla creatura facere poteſt*; And what no mortall man, nor any other creature can doe: for they daily ſaw how by his ſtrength unlikely matters *have come to paſſe*, the greateſt imaginations have beene *diſſolved* with a blaſt, and dying hopes have beene *revived* from their graves: and therefore they all concluded, that

Ludit in humanis, divina potentia rebus.

5 Proeſe.

It was an eaſie matter for Gods power, to deale with all Creatures as he liſted; and

How the very divels have confeſt the Power of God

Fiftly, the very *Divels* doe acknowledge, and confeſſe, and obey the power of God; For, *Apollo*, being demanded of one, by what meanes he might *withdraw* his wife from Chriſtianity, He anſwered, That he might eaſier *flie* through the Ayre, or *write* in the Sea, then plucke her away from *Chriſt*; becauſe *God* was ſo *powerfull* to preſerve her, and the divell ſo *weake* to ſtrive againſt him; and being requeſted by *Auguſtus* to informe him who ſhould ſucceede him in his Empire, he ſaid;

Heydelf. de Deoc 2

παῖς ἑβραῖος κέλεται με θεοῖς μακάρεσσιν ἀνάσσων,
τὸν δὲ δόμον προλιπεῖν, &c.

Peucerus de Oraculo p. 251.

The *Hebrew* Childe hath *injoyned* mee to ſilence, and I muſt hence-forth *obey* his voice: And ſo the Scripture ſaith, That the uncleane Spirits were *obedient* unto *Chriſt*; and as the winde and the waves, ſo did they *yeeld*, and doe whatſoever *Chriſt* commanded them. Much more might be ſaid to confirme this point; but all is but to light a candle before the Sunne: And therefore ſeeing I am no waies able to ſpeake what I ought, to *expreſſe* this truth; I will proceed, to ſee what the ſonnes of *darkeneſſe* can ſay *againſt this truth.* And as I diſtributed the adverſaries into foure Claſſes, ſo I finde their objections to be foure-fold.

The objections of the adverſaries of this truth anſwered.

Quid ſatis eſt cui Roma parum?

Ob. Firſt, the *Naturaliſts* ſay, that *Ex nihilo nihil fit*, Of nothing nothing can bee made: And therefore God is not ſo powerfull, as to bee able to

The objections of the firſt ſort of adverſaries.

produce things of nothing, and to create this Vniverse out of no subsistent matter.

That there bee three sorts of Agents.

Sol. To this I answer, that there be three sorts of workers;

1. The lowest.	or else	1. *Artificers.*
2. The middlemost.		2. *Nature.*
3. The highest.		3. *God.*

1 Sort.

First, *Artificers* can do nothing, but of *some body* composed of the first matter, and a substantiall forme, into which they doe induce an *accidentall forme*; as the *Baker* out of his *Dowe* makes *Bread*; or the *Potter* out of his tempered *clay*, makes his *Potts*.

2 Sort.

Secondly, *Nature*, or naturall Agents can likewise produce nothing into being, unlesse there be first some *matter*, or *subject*, whereunto it induceth *a naturall forme*; so from any naturall *seede*, is composed the *fruit* of each seede in his kinde, as, from the *seede* of *man* is ingendered *man*: and so of all other things whatsoever.

3 Sort. That God can produce any thing of nothing.

And in these two sorts of Agents, the *axiome* is most true, that of nothing nothing can be made; but of the third agent, that is, *God*, it is most false: for as he did *create all things of nothing*, so he can yet as easily of no being *produce* any being; as he can *change* any compleate being into another. And therefore, to argue from the *creature* unto the *Creator*, or from the faculty of the *inferior* agent unto the faculty of the *superiour*; (as the *Artificer* cannot doe it, therefore *Nature* cannot doe it, or *Nature* cannot doe it, therefore the *God* of Nature cannot do it) is most absurd and fooliſh: Every Child can perceive the weakeneſſe of this childiſh reaſoning.

The objection of the second sort of adversaries.

Ob. Secondly, the *desperate* men doe object againſt their owne ſoules, that *Gods Iuſtice* is ſo ſtrict, that it requires every *ſinne*, and the leaſt *ſinne*, to be *puniſhed* with eternall death; and their ſins are not onely *few*, and *ſmall*, but moſt *infinite* in number, even as *Manaſſes* ſaith, *My ſinnes are more innumerable then the ſands of the Sea*, and moſt *hainous* for quality, even as *Caine* ſaith, *My ſinne is greater, Quam ut venia merear*. Then I can deſerve pardon, or, they be greater then can be pardoned: And therefore ſay they, *God cannot pardon our ſins*; but we muſt die, and die eternally for our ſins.

Gen. 4. 13.

Sol. To this I anſwer, firſt, that it had beene very *good* for them they had reaſoned ſo *before* they had ſinned; for that perhaps might have *preſerved* them in the *feare* of *Gods Iuſtice*, and now from the *deſpaire* of his mercy: But ſeeing they did not, I ſay ſecondly, that it is moſt true, that the *leaſt ſinne* of man can never be *pardoned* without an *intermedium*, a meanes wrought, or interpoſition of ſatisfaction, betwixt the *ſinne* of man and the *juſtice* of *God*; therefore did the wiſdome of *God* deviſe and *decree*, that by the death of one *righteous man*, in whom there ſhould be *no ſinne*, and who for his worth ſhould be of that ineſtimable *value*, as to be infinitely more then countervailably ſufficient to pay for all ſinnes, the *Iuſtice* of *God* ſhould be *ſatisfied*, and every *ſinner*, that would lay hold upon his death, might thereby be *freed* from all his ſinnes, of what *number*, or *nature* ſoever they be: And to this end he ſent his onely begotten Sonne, *made of a Woman, and made under the Law*, to die for our ſinnes, and to redeeme us *that were under the Law*, from the eternall *curſe* of that Law: And his death is of that ineſtimable *value*, that Saint *Cyprian* ſaith, *Modicam guttam ſanguinis Chriſti, propter unionem hypoſtaticam, pro redemptione totius mundi ſufficiſſe*; The leaſt drop of his *bloud*, by reaſon of that hypoſtaticall *union* with the Godhead, had beene *ſufficient* to make ſatisfaction for all the ſinnes of the whole *World*: And yet we reade, that he ſhed his *bloud*, not once, but often, ſixe ſeverall times at leaſt; and that not ſparingly, but abundantly, *it trickled downe to the ground*; In which reſpect the Pſalmiſt ſaith, that with God there is *Copioſa redemptio*, Plenteous redemption, or ſatisfaction enough in ſtore, to pay for the ſins of any one, be they never ſo great, be they never ſo many: And therefore

That no ſin can bee pardoned without ſatisfaction.

Gal. 4. 4.

That the death of Chriſt is a ſufficient ſatisfaction for the greateſt ſinnes.

1 *Circumciſione.*
2 *Oratione.*
3 *Flagellatione.*
4 *Coronatione.*
5 *Clavorum infixione.*
6 *Lancea.*

Luk. 22. 44.
Pſal. 130. 7.

there

there is *no sinne* so *great*, no sins so *many*, but God *can*, and that without any impeachment of his Iustice, easily *remit* it, if we can but *lay hold* upon the death of *Christ*; and he *can* worke this faith in us, to beleeve in *Christ*, if we can but *beleeve* he *can* doe it, as our Saviour shewed unto him, that came, and said; *Domine, si quid potes*, Sir, if thou canst doe any thing, saying, *Si potes credere*, If thou canst beleeve, thou mayest easily see that I *can* doe that which thou *requirest*, and all things else whatsoever they be; they be possible for me to do them; onely beleeve, and thou shalt see it. Mark. 9. 23.

Thirdly, the *Vbiquitaries* say, he that can doe *all things* whatsoever, can make the *Body* of Christ to be in every *place* wheresoever; but God can doe any thing whatsoever; *Ergo*, He can make the Body of Christ to be every where, and so invest the man-hood of Christ with Divine properties. The objections of the third sort of adversaries.

I answer to the *minor* proposition, that he can doe any thing, that is *possible* to be done, or that hath the possibility of *being*, but not all things whatsoever they be: For he that saith, God can doe all things *simply* and *indefinitely*; he comprehendeth not onely the *good*, but also all the contrary *evill*, which are properly belonging unto the Divell, and not to God, saith *Theodoret*: And therefore I say, that there bee *two sorts of impossible things* which God cannot doe. *Nam qui indefinitè Deum omnia posse dicit, non tantum bona sed etiam horum contraria mala quæ diabolo conveniunt comprehendit Theod. Dialog* 3.

First, some things, *ex hypothesi*, in respect of the constant *truth* of Gods *decree*, and the immutability of his will; and thus God could not conceale from *Abraham*, what he intended to doe unto the *Sodomites*, nor doe any thing unto *Sodome*, untill *Lot* was delivered from them: because God had *decreed* to *reveale* all that unto *Abraham*, and to *preserve* that righteous man from the destruction of the *Sodomites*; and thus *all things* are said to be *impossible* for God to doe, which doe *contradict* the Eternall *purposes* and *decrees* of God; because *he is a God that changeth not*, and that *cannot alter the things that are gone out of his mouth*. God can do nothing contrary to what hee hath decreed. Mal. 3.

Secondly, some things are *simply impossible* for him to doe, *Propter constantem Dei naturam*, By the reason of the constancy and immutability of Gods Nature; Thus God cannot be said to doe any *humane Acts*, because he is an *Eternall Spirit*; nor to sin, because he is the chiefest *good*, nor to do any *contradictory*, because he is *Truth* it selfe; As I shewed unto you before. God can doe nothing that is contrary to the nature of God.

Ob. 1. But against this, it may be *objected*: First, that God can doe any humane act; for he is said, *to draw nigh unto us*, and *to depart from us*; and so to performe many other such like humane acts. *Ergo*, these things are not impossible for God. Iames 4. 8.

Sol. To this some men doe *answer*, that humane acts are not to be ascribed to Gods *Nature*, because he is an incorporeall substance; and yet they are not to be secluded from his *Power*, but are all performed through it; because God worketh all things in all his creatures: for, *in him we live, and in him we move*, saith the Apostle. But indeed, when these, or the like things are spoken of God, they are to be understood *metaphorically*; as the *Sunne* is said to *enter* into the house, when his *heate* and *beames* doe *shine* therein; so God is said *to draw neere unto us*, when we doe perceive the *influence* of his *grace* and *goodnesse*: and so I say, that although *humane acts* are done of us through the *Power* of God; yet they cannot be done by the Essence of God. Act. 17. 28. All humane Acts are done by the power of God, not by the Essence of God.

Ob. 2. Secondly, they may *object* that God can *doe evill*; First, because the Philosopher saith, *Potest Deus & studiosus prava facere*; Secondly, because God *commandeth many evills to be done*; as *Abraham to kill his sonne*, the *Israelites* to robbe the *Egyptians*, *Shemei* to curse *David*, and such like; and Thirdly, because the *Apostle* saith, *that hee worketh all in all*. *Ergo*, He can doe evill. *Arist. Topic. l.* 4 c. 5 Gen. 22. 2. Gen. 11. 2. 2 Sam. 16. 10.

Sol. To these I *answer*; First, that the Philosopher saith this, not *positively*, but according to the opinion of the vulgar: or That whatsoever God doth or biddeth to be done, is no sin.

Secondly, I say, *Quod potest Deus prava facere, sed minimè pravè*; That God can

can doe those acts, which done of us were evill, but done by him are no waies evill; for sin *is the offending of his will*; or, the not obeying of his command: and therefore whatsoever God *willeth, is no sinne*: and whatsoever God *biddeth*, or willeth to be done, is *no sinne*; nay, if *Abraham* had not done it, he had sinned; because hee had not *obeyed* Gods commaund. And thirdly, to the words of the Apostle I say, that in every sinne there is two things to bee considered,

1. *The Act.*
2. *The deformity of the Act.*

Acts 17. First, for the *Act*, we confesse, that to doe any *naturall Act*, wee doe receive *power* and *ability* from God; for, *in him we live and move*, as the Apostle saith.

Secondly, for the *deformity* of the Act, which is indeed *formale peccati*, that is, the sinne, we say, this is wholly from our selves: *Quia peccare est deficere in agendo, vel aberrare à recto scopo*: Because the sinne is a *deficiency*, and an *erring* from the scope or will of *God*: and *God* is the efficient cause, or the cause of the *efficiency*, and not of the *deficiency* of any thing; And therefore he cannot be said *to worke* the *sinne*, though he giveth the *power* to do the *Act*.

Ob. But you will say, that he can doe whatsoever he *will*, but he *willeth* the sinne, for if he were not willing, no sinne should be; Therefore he can doe the sinne.

A thing may be willed two waies. *Sol.* I answer, that we may be said *to will* a thing, two waies.

1. *Properly*, for it owne sake, because it is *desireable*; and thus, God onely willeth good.
2. *Improperly*, for some other good, that may arise from that thing that is willed; so a man willeth many times the losse of a *limbe* to save his *life*: And thus God may be said to *will evill*, not properly for it owne sake, but in respect of some other good, that may from that evill accrew; So he *willed that Iudas* should be *elected Ad opus damnabile, ut per illud, opus venerabile* (*id est mors Christi*) *compleretur*, To performe a *damnable worke*, that by the same a *comfortable worke* might be *effected*; and so he willed the *death* of his *Sonne*, that he might be the *Saviour* of all his *servants*: and this is rather to be called a *voluntary permission*, then an *effectuall willing* of sin.

Aug. de cor. & grat. c. 7.

Ob. 3. Thirdly, they may *object*, that he can work *contradictories*; because he can make, that those things which have beene, and are, should not have beene; for he that can doe that which is impossible *of it selfe*, can more easily do that which is impossible by *accident*: but to make those things which have beene, not to have beene; is onely impossible by *accident*: and therefore, God can make them, not to have beene; and if he can make those things which have beene, not to have beene, he can worke *contradictories*.

That it is simply impossible to make those things which have beene made, not to have beene made. *Quod factum est infectum fieri non potest.* *Sol.* To this I *answer*, that he can *reduce* all things into *nothing*, as he hath *created* all things of *nothing*, and that he could, not to have made any thing of those things that he hath made; because he is *liberrimus agens*, so free an agent, as that hee might have chosen, whether he would have done any thing or nothing; but now being done, I say that he cannot doe, but that they have beene done; for as it is most true, that *Quædam habuerunt rationem possibilium, dum erant fienda, jam autem deficiunt à ratione possibilium, dum sunt facta*; As some things have *had* the *possibility* of being done, while they were to be done, and have now *lost* the *possibility* of being done, being already done; So it is as true, that *God* had the *possibility* of not doing them, before they were done: but now he hath not the *possibility* of causing those things, which have beene done, not to have beene done: and therefore though for that which hath beene, not to have beene, may in some respect be said, to be *impossible* by *accident*; Yet, if we consider a thing past, in respect of its being past, and not to have beene past; it is not onely *impossible* of it *selfe*, but *absolutely impossible*; yea, *Magis impossibile quam mortuos suscitare*; A great deale more impossible to doe, then to raise all the dead, saith a Father.

And

And therefore S. *Auguſtine* ſaith excellently well, that if any man would ſay, *If God be omnipotent, let him make thoſe things not to have beene done, which have been already done*; He ſhould conſider that this is all one, as if he ſhould ſay, if he be *omnipotent*, let him bring to paſſe that *thoſe things* which are *true*, may be *falſe*, even in the ſame reſpect for which they are true, which is *impoſſible* for God to do.

Aug. cont. Fauſtum Manic. l. 26. c. 8.

And ſo you ſee, that notwithſtanding all that can be ſaid, it is moſt apparently true, that although God can do *omnia poſſibilia*, that is, not all that are poſſible *for him to do*, as a man may be ſaid to be able to do, what is poſſible for a man to do; for this were but a *circulation*, to ſay God can do all things that he can do, or that are poſſible for him to do; but *ſimply* and *abſolutely* all things that are poſſible *to be done*; yet, that he *cannot* ſimply and abſolutely do all things whatſoever; as eſpecially thoſe things which are *repugnant* to his *Nature*, or do *imply* a *contradiction*.

Obiect. But then the *Vbiquitaries* will *obiect*, that for the Body of Chriſt to be in every place, is no *contradiction*; for they do not ſay, that it is circumſcribed in *one place*, and uncircumſcribed in *every place*, which indeed is contradictory; but they ſay, that as the *Deity* is limited to no place, but is unlimited in every place; ſo is the body of Chriſt, by reaſon of the *hypoſtaticall union, (the word being made fleſh)* not bounded to any *one place*, but every where, in *every place* whereſoever the *Godhead* is; and herein (ſay they) there is no contradiction, no more than to ſay that God is every where, which is none at all.

Iohn 1. 14.

Sol. To this I anſwer, firſt, that to prove their *Vbiquity*, from the *union* of the word with the fleſh, is, *Fallacia non cauſæ ut cauſa*, a fallacie, when that is alledged for a cauſe, which is indeed no cauſe; for that hypoſtaticall union doth not make that one nature ſhould be the other, nor that one nature ſhould be as the other: but that each one of them ſhould *entirely preſerve* their owne properties; elſe had the divine nature been *paſſible*, and the humane nature *impaſſible*, which is moſt abſurd.

Secondly, I ſay, that a thing may be ſaid to doe, and to be every where, either,

How, and in what ſenſe the body of Chriſt may be ſaid to be every where.

1 *Per ſe*, by it ſelfe.
2 *Per accidens*, in reſpect of ſome other thing: } For

1 That is ſaid to be of it ſelfe, which doth whatſoever it doth, by his owne proper forme and quality, as a man doth reaſon of himſelfe, becauſe he hath this of his reaſonable ſoule; and he laugheth of himſelfe, becauſe it is onely proper unto man to laugh; and the fire warmeth of it ſelfe, and the water moiſteneth of it ſelfe, becauſe theſe things are the prime naturall qualities of theſe elements; and thus God alone is ſaid to be of himſelfe every where, becauſe this comes not to him accidentally from another, but he hath it properly of himſelfe, as being by nature infinite and immeaſurable.

2 That is ſaid to do, and to be by accident, which is, or doth any thing in reſpect of ſome other thing, as the body walketh in reſpect of the ſoule which moveth the ſame; and thus the body of Chriſt, in ſome ſenſe, may be ſaid to bee every where; becauſe it is united to that Deity which is every where.

But that you may know in what ſenſe, I ſay further, that a thing may be ſaid to do, or to be by accident two wayes.

A thing may do or be by accident two wayes.

1 ἁπλῶς, *properly*.
2 κατα χρησικῶς, *improperly*. } And

Firſt, that is ſaid to be, or to do *properly* by accident, which hath anothers *vertue*, properly communicated unto it, as water made hot, hath the *heat* of the *fire* communicated unto it, and therefore is hot, and doth give heat unto other things.

Secondly, that is ſaid to be, or to do *improperly* by accident, which is not ſuch in truth, neither in it ſelfe nor by any other, but is only joyned unto that, which

is

is of it selfe, as a mans head is called a wise head, or is said to do wisely; because it is joyned to that faculty of the reasonable soule, which is, and doth that, which is wise, and which useth the head to accomplish all such actions: and in this sense we find the *company* of Gods children, by reason of their union with God, and conjunction with Christ, to be called *Iehova* by the Prophet *Ieremie*, and to be called Christ, by Christ himselfe, where he saith, *Saul, Saul, why persecutest thou me?* And we find them to be said, *to have risen with Christ*, and *to sit with Christ in heavenly places*; because we are in him which is risen and ascended: so we find the *sacramentall* bread called the *body* of Christ, by reason of that sacramentall union and mysticall relation that is betwixt the one and the other; and thus, as we confesse the soule of Christ to be *omniscient*, to know all things, truly and simply, yet not in it selfe, but in the word; so we do yeeld the *humanity* of Christ to be *omnipotent*, to be able to do all things, and his *body* to be *omnipresent*, in every place, not in it selfe, but in the Word, to which it is united, and no otherwise; for if you say that Christ his body is really in all places, as that water is really hot, because the fire hath bestowed a reall heat upon it, then must it follow that the Deity hath communicated infinitude unto the substance of the body; for as the water cannot warme, no not by accident, unlesse that quality be communicated unto it by the Sun or the fire, which have heat in themselves; so the body of Christ cannot, no not by accident, be every where, unlesse the Deity hath imparted such an infinitude of nature unto it, as we say, a finite nature is not capable of.

Act. 9.4. Eph. 2.6.

A thing may be in a place three wayes.

Therefore, seeing that whatsoever is, either in one place, or every where, must be so either

1 *In substance*, without quantity, as the Angels.
2 *In quantity*, as all corporall things Or
3 *In vertue* and *quality*, as the Sun, by his *vertue*, and powerfull operations, may be said, after a sort, to be *every where*; we confesse that the *Body* of *Christ*, in respect of the Hypostaticall union, *propter virtutem servatricem*, by reason of the *Salvation* that it *worketh* every where, may be said to be every where; but to say, that the *Body of Christ*, as it is a body *quantitive*, or limited with the bounds of *quantity*, is every where, I say it is *impossible*; because nothing, that is *quantitive*, can be *infinite*, but is *measured* and bounded by *place* alone; *Quia numerica unitas corporis finiti non potest consistere sine continuitate*, because (as *Iulius Scaliger* saith) the numericall unity of a finite body cannot *consist* without continuity, that is, except it be alwaies contained in some place: and we find all the Fathers of this judgement, as *Cyrillus Alexandrinus in Dialog: de Trin: l. 2. Tertull: de Trinit. p. 610. Ambros. in Luc. l. 10. c. 14. Vigilius l. 4. contra Eutychet: Fulgentius l 2. ad Trasimundum*, and many others, which that thrice worthy *Zanchius*, together with their sayings and arguments, doth set down at large, and which a little before I have a little touched.

Scal. exerc: in Card.

Zanch. l. 2. c. 6. de nat. Dei. p. 107. &c.

And therefore, though to say, that that which is *no quantity*, nor circumscriptively locall in one place, (which is onely proper unto the God-head) is in every place, is *no contradiction*; yet seeing the *Body* of *Christ* is a true *naturall body*, and that every true *body*, whiles it remaines a body, must *consist* of his certaine and limited *dimensions*, and therefore of necessity must be locall in one place, and cannot possibly be in every place; to say that this is every where, is the greatest *contradiction* that may be: for to say that that thing *which is*, and *must be* in one place, is in every place, is such a *contradiction*, as I know nothing more; and therefore if they will *prove* him to be every where, they must first *disprove* him to be a true and a naturall body, and so prove the *Body* of *Christ* to be truly and really made a God: And indeed so they seek to do; For

Object. They say, that although he *assumed* a true body, yet it followeth not, that it must still *retaine* his true *dimensions*, but that now, by reason of its *glorification*, it is *freed* from those necessary conditions of a Mortall body, and really *indued* with these *divine properties*; and this is no more contradiction, to say that God

God can *disrobe* a body of its *naturall properties*, and to *indue* it with *supernaturall faculties*, then it is to say that God, at the day of Iudgement, will *change* our *Mortall* bodies to bee *Immortall*, and cause this *corruption* to put on *incorruption*, as the Apostle speaketh: and therfore God can make the body of Christ to be every where. 1 Cor. 15.

That the glorification of a body doth not take away the dimensions of a body.

Sol. To this I *answer*, first, that the *glorification* of any body doth no waies *disrobe* him, or free him from the *essentiall properties* of that body, in respect of its *quantitie* or *substance*; for that were, to make *a body* to bee *no body*, but onely in respect of the *qualities*, whereof those that are *ill*, shall bee quite *abolished*, and those that are *good*, shall bee more fully *pefected*: and therefore I say that the bodies of the Saints glorified, or clarified, shall be but *changed* in *qualities*, as indued with agility, subtilitie, perfection, and immortality, and shall no waies bee *changed* in *substance*, but shall still remaine the same *quantitive bodies*, bounded and limited with their naturall *dimensions*; for otherwise, how should *Iob see God with the same eyes that hee had*, while hee lived? or how should wee beleeve the happinesse and felicity of our *bodies*, if our *bodies* be so *changed*, as to bee *no bodies* at all? they shall therefore bee *indued* with most unspeakeable *perfections*, and most perfectly *clarified* from all *imperfections*, but they shall not bee *disrobed* of their naturall proprieties. Iob 19.27.

That the body of Christ was a glorified body from the first moment of his conception.

Secondly, I say that the *Body* of *Christ*, though in some things it is otherwise now then it was before his Returrection, and Ascension, as to be *impassible*, for now, *Christ being dead dieth no more*, saith the Apostle, and to be more *apparantly glorified*, being then as it were *vayled* from our eyes, that we could not see the true glory which indeed it had; yet was it truely a most *clarified* and glorified body from the first *moment* of his conception; for it was freed from all *corruptions*, and indued with all possible *perfections*; and as the *Apostle* saith, *The fullnesse of the God-head dwelt in Christ bodily*: And therefore how could it be, but that a body united to the *God-head*, should be a body *glorified* from the first moment of that Hypostaticall union? and so it appeared at his *transfiguration* on mount *Tabor*, which was not an imposition, or *donation* of more glory unto the body of Christ, then it had before, but a *translation* of the vayle, which *covered* his Glory, by reason of their inability to behold it, and a *revealing* of his glory unto them; and yet we must needs confesse, (unlesse we will fall into damnable heresie) that this *glorified body* of *Christ*, was then *quantitive* and limited, with the bounds of his dimensions; else how could the Prophet say, that *a Woman should compasse a Man?* or how could the Evangelist say, *that he was layd in a manger*, that hee *walked* from one place to another, that he was *nailed* to the Crosse, that he was *laid* in his grave, and so forth, if his body was not limited in any one place, but incircumscriptively in every place? Coloss. 2.9. Mat. 17.2. Luke 12.16. Iohn 19.18. Mat. 27.60.

Ob. Yet still our adversaries will *object* against us, that our Saviour saith, *This is my body*; therefore if his words be true, whersoever the Lords Supper is *celebrated*, and the bread *consecrated*, there is the body of Christ, and so consequently not circumscribed in any one place but indefinitely in every place.

That the words of Christ are figurative.

Sol. I answer, that these words of Christ are not *litterally* and properly, but *tropically* or figuratively to be understood; for

1 Reason.

First, if we compare this action of the Eucharist now instituted, with the other of the Passeover at the same time abolished, we shall finde the same figure in them both; for he saith, I have greatly desired to eate the *Passeover*, that is, the *Lambe*, which was the Sacrament of the Passeover; therefore *This is my body* signifieth, the Sacrament of his body.

2 Reason. Luke 22.20. 1 Cor. 11.25.

Secondly, the phrase used by Saint *Luke*, and S. *Paul*, when they speake of the Wine, saying, *This cup is the New Testament in my blood*, is not properly to bee understood; because that neither the cup, nor the wine which was in the cup, was the New Testament; therefore the other phrase concerning

the bread is not litterally to bee understood.

3 Reason. Thirdly, when Christ tooke the bread and said, *This*, either hee did call the *bread* alone his body, or the accidents alone his body, or both the bread and the accidents, or some thing else, that was neither the bread nor the accidents

If the first, then is the speech figurative; because he calleth that his body which is not his body.

If the second, the speech in like manner, for the same cause, must needs be figurative.

If the third, then must it also be figurative, because that if the substance of the bread could not be the body of Christ, then much lesse can the accidents be either with the bread or without the bread, or the bread with his accidents, which add nothing unto the substance of the bread, and therefore nothing to further any perfection of his body.

If the last, then out of all question must the speech be figurative, while shewing one thing, and calling it his body, hee would have us to understand another thing, farre different from that, which he calleth by the name of his body; and so Saint *Augustine* confesseth the same to be a figurative speech, and *Aquinas* saith, that as *Esayas* said, hee saw the Lord, when he saw onely a shape, so to call the bread of the Eucharist, the body of our Lord, is a plaine figure. And if the words be tropicall, as you see they must needs be, then can you not possibly prove either a *carnall* presence, or any *vbiquitarie* presence of the body of Christ, by these words; because *Symbolica locutio nihil ponit in esse; figures, similes, & Symboles*, cannot sufficiently prove any categoricall point; they may somtimes serve for *illustration*, but never for any solid *probation* of any thing.

The Fathers confesse it figurative.

But admit that these words were *litterall*, yet will this make nothing for the *vbiquity* of the body of Christ; for, though the Schoolemen say, that the particle, *this*, noting, in the beginning of the sentence, the bread, because it is not yet converted into the body of Christ, doth at last, when the whole sentence is ended, note the body of Christ, because that which was bread before, is no more bread, but is now converted, by the vertue of the words of consecration, into the body of Christ; yet doe they constantly averre, that the word, *This*, neither in the beginning, nor in the ending of the said sentence, is of any vertue, either to take away the accidents of the bread, but that they must needs remaine *in materia subjecta*, in the subject matter, or to prove the *vbiquity* of the body of Christ, which (say they) cannot be otherwise in the Church, but onely under these accidents of Bread and Wine; and therefore they do bow their knees, and adore none other thing but onely these. And for the vbiquitists themselves.

What the particle, This, doth note.

The absurdities of the Vbiquitists.

1 Absurd. 1. They are driven to denie that the bread is *properly* and truly the *body* of Christ; because the bread was not *crucified* for us, nor the wine shed for the remission of our sinnes; and therefore to the particle, *This*, they are inforced to add some one of these words, *in, cum, sub*; in, with, under; as to say, *in this bread*, or, *with this bread*, or *under this bread*, is the body of Christ; and so they depart from the words of the institution, and deprave the Text as much as if I should interpret, *Christ is God*, to signifie, *in this Christ*, or *with this Christ*, or *under this Christ* is God; which is most absurd.

2 Absurd. 2. Their exposition saith, Christ is in, with, or under the bread; therefore not in all places; unlesse (which will be as great, or greater absurdity) they doe add *out from*, to signifie that he is not onely in the bread, but also out of the bread, in all other places, or els prove that these words in, with, under, may also signifie *out of*, or *without*; and if they yeeld it signifieth as well *out of the bread*, as *in the bread*, then would many men content themselves to eate him at home in a peece of bread in their kitchin, as well as in the Church, on the Lords Table: and if they say that the *vbiquity* of his being, or being in the bread, depends upon the words of institution, that Christ his body is in the bread and every where; then it must needs follow that before these words are uttered it is not every where;

where; and so all other arguments for this vbiquity, must needs vanish to nothing.

Therefore, notwithstanding all that these men can say, it is most manifest, that the *Body* of *Christ*, though glorified in Heaven, is still a true *Physicall body*, limited with his dimensions, and locally seated in his appointed place: and therefore also, seeing to be in one place, and to be in every place at the same time, and in the same respect, is such a palpable and grosse *contradiction*, I conclude that it is *unpossible*, that God should be *able*, to make the *Body* of *Christ* to be every where, in Heaven and in earth both at once.

The object of the fourth sort of adversaries.

Fourthly, The *pontificialls* and *Iesuites* doe object, that to *transubstantiate* bread into flesh, or to make the *Body* of *Christ*, to be in all those places where the Masse is *celebrated*, and received of all those that doe communicate, doth no waies imply a contradiction, *Quia ad esse circumscriptivè in loco nihil requiritur nisi ut locatum sit commensuratum suo loco, & non ut sit alibi in alio loco*, For that it is inough to shew the verity of a *body*, that it be *circumscribed*, and limited with its place and time; and not that it cannot bee in many places, so it bee circumscribed in every place where it is, saith Cardinall *Bellarmine*: and therefore God *can make* the body of *Christ*, to be in many places, though not to be in all places; for to be in many places, doth *include* that he must be *prescribed* and limited in all those places where he is, which is agreeable to the *definition* of a true Phisicall body, but to be in all places, doth necessarily *conclude*, that hee must bee *unlimited* and *indefinite*, which is altogether *contrarie* to the *definition* of a true body: and thus, *Clodius accusat Machum, Catilina Catheguum, Ephraim* will be against *Manasses*, and *Manasses* against *Ephraim*, and both *against Iuda*.

What the Iesuites say to prove Transubstantiation. *Bellar. de Euch. l. 3 c. 4. p. 7. 897. in 8.*

That we must not argue from the power of God, unlesse we can proove it from the will of God.

Sol. But to this I *answer*, First, That to prove the *vbiquity* of the body of *Christ*, or the *transubstantiating* of the bread into the flesh of *Christ*, or any other point of Divinity, *Non licet theologicè, & positivè argumentari ab omnipotentia Dei, nisi præcedat voluntas Dei*, It is no waies sufficient to argue Theologically and *positively* from the *power* of God, that hee can doe such a thing, unlesse we have some testimony of the *Will* of God, that he hath done, or *will doe*, such a thing; for *the secret things belong unto the Lord our God, but those things which are revealed, belong to us, and to our Children for ever.*

Deut. 29. 29.

That there is a double contradiction in the doctrine of Transubstantiation.

Secondly, I say, that in this their *assertion* of *Transubstantiation*, there is a double *contradiction*, which is *unpossible* by all the wit of man to be *reconciled.*

First, that Bread still *remaining* Bread, should be notwithstanding *transubstantiated* into Flesh.

Secondly, that the Body of *Christ* numerically *one*, and locally in Heaven, should be notwithstanding *many thousand* complete bodies, and in *many thousand places* all at once: and what greater contradictories can there be then these? for

God can change any substance into another substance Gen. 19. 26. Iohn 2. 9. Mat. 4. 3.

First, wee confesse God can *produce* any thing of nothing, and *reduce* any thing into nothing; and he can *change* any thing into *any* thing; as to make *stones* Bread; *Bread* flesh; *Lots* wife, *a pillar of salt*, or any such like thing; for we see God hath done it, and *Christ* changed the *Water* into *Wine*; and the very divell knew he could doe it, when hee said unto our Saviour, *If thou beest the Sonne of God, command that these stones bee made bread.* But that God should *change* one substance into another; and yet, that this thing, which is said to bee changed, should *remaine* still the *same thing* which it was, before it was changed, and be also the *substance* of the thing, *into which* it was changed; it is so *impossible*, as that there can be nothing more: for when the Lord *changed* one substance into another, as *Moses* his *rod* into a *Serpents*, or *Lots* wife into a pillar of *Salt*, or the *Water* into *Wine*, Neither of these, were both the things at the same time: but when *Moses* rod was a rod, it was no *Serpent*; and when it was a *Serpent*, it was no *rod*; so when *Lots* wife was a *Woman* and *Lots* wife, she was no *pillar of Salt*; and when she was a *pillar of Salt*, she was no more a *Woman*, nor *Lots*

Exod 4. 3.

That the substance changed cannot be what it was, & what it is both at once.

wise; and so when the *Water* was *Water*, it was no *Wine*, and when it was *Wine*, it was no *Water*: and therefore to say that the bread *remaining bread*, should be *transubstantiated* or changed into *Flesh*, and so for the same *substance* at the selfe-same time, to be two severall and *distinct things*, *Bread* and *Flesh*, I say that, as it is *incredible* for us to *beleeve* it, so it is *unpossible* for God to *effect* it; For if these things be not direct *contradictories*, I know not how any man can name any contradictories in the world.

But to this they answer, that they doe not say that the *same* thing is both *Bread* and *Flesh*, for they all know that this is unpossible to bee done: but they say that the substance of the bread is *vanished* and reduced into *nothing*, which God *can* doe, as we all confesse; and that the sole substance of the *Flesh* is there *remaining*, to bee received of the beleever, of the Communicant, bee hee faithfull or Infidell; yea, of Rattes, Kattes, Dogges, and Serpents, if they can come by it.

I answer, that I doe *admire* the *subtiltie* of *Satan*, to sow such seed of strong *delusions*, to deceive simple soules: and the more I follow these sophisticall *shifts*, the more I do abhorre these vile *deceits*; for I beseech you marke what *absurdities*, what *contradictions*, what *impossibilities* doe still more and more accrew; for

The most ridiculous absurdities that must follow the doctrine of Transubstantiation.

First, the *substance* of the Bread is *gone*, *Nihil est*, it is reduced to nothing; and yet behold, the *colour* of it is there, the *forme* of it is there, the *taste* of it is there; thine eye *sees* it Bread, and thy hand *feeles* it Bread, thy mouth *findes* it Bread, and yet it is *no Bread*. I would faine know what *Aristotle*, or al the Schoole of Phylosophers would define this to be; *Bread*, and no *Bread*; *Bread* in the *judgement* of all the world; and no *Bread* in the *judgement* of all the Iesuites of the world: a *strange* thing that God should worke such *strong* delusions. I find that Satan did them *often*, but never that God did *ever* the like: and yet this is not all; for here must be *Flesh* too, though neither seene, felt, heard nor understood: If it be so, let all men *judge*; For I blush to say more in a point so *cleere*.

Mat.14 17.

Mar 6.36.

Iohn 6.5.

How Christ multiplied the loaves of Bread.

Secondly, we confesse, that as God *can produce* any substance of nothing, so he can *multiply* any one thing into a thousand things; as he *did* the five *loaves* to feed five *thousand men*, besides women and children: but that he should make that, which is *numerically one*, to be *five thousand things*, and yet to be but *one* thing, at the very same time that it is five thousand things; and that *that one thing* should be, but in *one place*, and yet at the same time should be in *five thousand places*; we doe say there cannot be a *greater contradiction*; for as when the loaves were *multiplied*, if he multiplied them in number, he did not multiply them *to be more then five*, and yet *to remaine but five*; or if he multiplyed them in quantity (which I rather thinke) he did not make them to be of a *greater quantity*, and yet to remaine of the same *lesser quantity* that they were before; for this is meerely contradictory; to be *more* in number then five, and yet to be *but five*, or to bee *augmented* in quantity, and yet to bee but *the same* in quantity; but when any part thereof was *diminished*, hee still *multiplyed* the remaining *quantity* into the same quantity as it was before, or greater; as he did the meale in the barrell, and the oyle in the cruse of the Widdow of *Sarepta*, in the daies of *Elias*. And herein indeed is no contradiction; even so, if God should *multiply* that *one body* of his *Soune*, to bee *five thousand bodies*, it cannot bee, that it should be *one* and *five thousand* both at once, or if he should cause that *body* which is in one *place*, to be in *five thousand places* all at once, it cannot be, that it should be in *five thousand places*, and yet but in one *place*; as every child almost may easily perceive.

1 King.17.16. That it cannot be, that one body should be but in one place, and yet to bee in a hundred places at the same time.

And therefore seeing it is apparant, that *Christ* hath but *one* true, naturall, and Phisicall *body*, else we shall make *Christ* to be no Christ, and that it cannot be, that that *one* should still *remaine* one, and yet be five thousand *millions* of bodies, and that that one must still remaine in *one place*, as Saint *Peter* sheweth, and yet should be at the same time, in *many millions of places*; I hope it is as plaine, that these things are *meerely contradictory*, and so simply impossible to be done, as that the Sun doth shine at noone-day.

Act.3.21.

But

But they instance, that one *Xavier* (as *Tursellian* reports it) was at the same time seene, both in a *Ship*, and in a *Boat*; and I read it alleadged out of *Bellarmine*, that he relates the like of Saint *Antony* of *Padua*, that he was seene Preaching in a *towne* of *Italy*, and at the *same* time was seene in *another place*; and therefore a body may bee *commeasured* to its place, and yet be in *other places* at the same time.

D. *Hall* relates it. How they relate lies to boulster up their errors.

To these Instances I say, not onely with *Plautus*, *Tun' id dicere audes, quod nemo unquam homo vidit, nec potest fieri, tempore uno, homo idem duobus ut locis simul sit?* How dares any man *say*, that which never any man did *see*, nor can be; that at the same time, *one man* should be in two *severall places?* but I say also with *Aquinas* of the locality of Angels, that by the same reason, that he might be in *two places*, he may be in a *thousand places* at once; and therefore if *Xavier* or *Antony* was in *one place*, it must needs be the *divell* that was in the *other place*, to teach such *lies* to *delude* the credulous.

Plaut. Amphyt.

Thom. in Mag. l. 1. d 32. q. 1. art. 1.

But yet still they will reply, that we must not *conceive* of Divine things, and especially of Gods Power, by the *rule* of humane *reason*; For subtill Philosophy doth many times *obscure* pure Divinity, and *Aristotles* Books of *Nature* have caused many a Doctor to *corrupt* the Scripture; for he made *Ætius* to follow *Arrius*, saith *Socrates*: and therefore we must attaine unto the knowledge of these things, not by the *reason* of man, but by the *rule* of Faith, which *Philo* calleth *Fidem oculatam*, so well-eyed, and so sharpe-sighted, that as the *Eagles eye*, being aloft in the cloudes, can notwithstanding espie, *Sub frutice leporem, & sub fluctibus piscem*, Vnder the waves a *Fish*, and under the shrubs a *Hare*; so *Faith*, here in earth, can notwithstanding *search into the deepe things of God in Heaven*, and can most perfectly see those things, which humane sence can no way *perceive*.

Socrat. l. 2. c. 38. Eccles. hist.

That Faith seeth what Reason cannot conceive.

To this I answer with Saint *Augustine*, that we confesse God is *able to doe*, as he hath done, many things which we are *not able* to understand; in all which we *beleeve* them, without searching the *reason* of them; because in such things (as Saint *Augustine* saith) *Ratio facti est potentia facientis*; The whole *reason* of the deede, is the *Power* of the doer; but, as for the joyes of Heaven, though it passeth all understanding *to know* positively, what excellent things are there, yet negatively we doe certainely know *what is not there*; for there is no *sorrow*, no *sickenesse*, no *evill*; and as wee know not perfectly *what God is*, yet we doe certainely know *what he is not*, for hee is not the *Sunne*, the *Moone*, nor any other *creature* whatsoever; Even so, though we know not the *height* or *greatnesse* of Gods *Power*, what infinite things he can doe, above what we can *speake* or *thinke*; yet we know many things that he *cannot doe*; which I have shewed unto you before: And therefore that bread should be *transubstantiated* into flesh, and yet *remaine* bread; that accidents should *subsist* without their *subjects*; that *Christ* should sit in *Heaven*, and lie in the *Bread* which we do eate; that he should be *visibly* there, and *invisibly* there; and that he should be *one*, and *many*; continued, and discontinued; intire in *one place*, and at the same time intire in a *thousand places*; and such like assertions, which do *overthrow*, not only the *humanity of our Saviour Christ*, but also the *order* of things, and the very *principles* of Nature, and doe *exceede* the bounds of all sence and reason, and *repugne* indeed the very *truth* of *God*, we can in no waies beleeve them; not because we know *no reason* how they *may be done*, for so we beleeve many things, as all the mysteries of our Faith; but because we have *many reasons*, even *out of the Word of God*, to assure us, that these things *cannot be done*: And so much for the chiefest *objections* that are usually made against the truth of this Doctrine of *Gods Power*.

Aug. ep. 3. ad Volusian.

Damen. Jsagog. de Deo.

We beleeve not the assertions of the Iesuites, not because we know not how they may be done, but because wee know they cannot bee done.

CHAP. IV.

Of the usefull application of this Doctrine of Gods Power.

4 Of the use and application of the former doctrine. 1 Lesson.

YOu have seene the truth of this Doctrine of the *Power* of God; it may serve for many especiall ends; As first, for the *confutation* of a world of *errors*, and the cutting downe of many infinite *heresies*, especially those whereof I have already spoken; and therefore I need not say any more of them in this place.

2 A great comfort to the godly, that God is able to deliver them. Mat.10.16. Dan.3.17.

Secondly, this Doctrine of *Gods Power*, may serve for the *consolation* of the godly; for they are *invironed* with many enemies, they are sent *as Sheepe into the middest of Wolves*, and they are hated of all men for *Christ* his sake; but (as the three Children said,) *We know that God is able to deliver us from the burning fiery Furnace*, and from the hands *of all that hate us*, and to *preserve us blamelesse untill the day of the comming of Christ:* And therefore though we be set with enemies on every side, especially the World, *Tanquam Syrena dulcis*, Like the alluring Mermaides, The flesh, *Tanquam Dalila blandiens*, Like a false flattering *Dalila*, and the Divell, *Tanquam Leo rugiens*, Like a roaring Lyon, that doe seek by all meanes to destroy us;

Bosquier. de sacrament. victor. Christi. p.367.

Virgil. Æneid. L.1

Præsentemq́ viris intendunt omnia mortem:

Revel.2.10.

Yet, we need not *feare any of those things, that we shall suffer*: *Quia non plus valet ad deijciendum terrena pœna, quam ad erigendum divina tutela*; Because all the power of darkenesse is not so able to *suppresse* us, as our gracious God is to *support* us; for otherwise, *Si Diabolus nocere posset, quantum vellet, aliquis justorum non remaneret*; If either Satans *malice*, or the *hatred* of wicked men, or the *fury* of bloud-thirsty Tyrants, might *prevaile* against the godly servants of *Christ*, so much as they would, then not a righteous man could *remaine* upon the face of the Earth; but God can put a *hook* in their *nostrils*, and say unto them, as he sayes unto the Sea, *Hitherto shalt thou go, and no further:* And therefore, *If God bee with us*, we need not feare who be against us; *Quia major est, qui est in nobis, quam qui est in mundo*, Because (as S. *John* saith) He is *greater* and *stronger*, which is *in us*, then he that is *in the World.*

Rom.8.31.

1 Iohn 4.4.

1 Pet.3.11.

Even so we have the lusts of our owne flesh, the *messengers of Satan*, that doe *buffet* us, and *fight against our soules*, and make us many times, when they compell us *to do* the evill that we *would not do*, and to leave *undone* the good that we *would doe*, to crie out with the *Apostle, O wretched men that we are, who shall deliver us from the body of this death?* or who shall preserve us unto eternall life? And to say with the Poet,

Rom.7.19.

O terq́ quaterq́ beati, queis ante ora patrum contigit oppetere;

O happy had wee beene, had wee *died* before we had *sinned*; but if we cast our eyes to looke upon *Gods Power*, we may be presently *comforted*; because the Saints of God, though they bee *shaken*, and sifted, and *winnowed like wheate*, yet *are they kept*, not by their owne strength, for so they should soone faile, but *by the Power of God* (saith Saint *Peter*) *through faith unto salvation:* And this indeed is the *sole comfort of all Christians*, that we shall never perish; because our *Father*, which *gave* us unto *Christ*, *is greater then all*, and *none is able to take us out of our Fathers hands.* This is that *Foundation* which remaineth *sure*; and therefore happy is that man, which *builds* upon this *Foundation*; for the Lord is called *strong*, and Christ is said to be the *Mighty God*, not only because he is *Almighty* in his owne *nature*, but especially, because hee hath this *might* to use for our *salvation*, and the *destruction* of our enemies; in regard whereof it is said, that *he walketh in the midst of the seven golden Candlesticks*, that is, in the mids of his Church, and to have his feet of *burning brasse*; not onely to *tread* upon his enemies, but also to *consume* them, when they are trampled under

1 Pet.1.5.

Ioh.10.28,29.

Esay 9.6.

under feet; becauſe the wicked, like evill weeds, will quickly *ſpring* againe, if the roots be left behind; and truly this is a mighty *comfort* to all Gods children, in all their trials and afflictions, to think of the *all-ſufficient power* of the Almighty God; becauſe the *leaſt* temptation will be *too ſtrong* for us, if God do not ſupport us; but the *greateſt* can no waies hurt us, if this *mighty* God be on our ſide.

And therefore *Abraham*, conſidering that God was *El Shaddai*, a God all-ſufficient, as the Lord had expreſt himſelfe unto him, did aſſure himſelfe, that although *Sarahs* wombe was dead, yet God was not dead, but was as *able* to raiſe him a living *ſonne* out of her dead wombe, as he is to raiſe our *dead bodies* out of the ſenſleſſe earth: So *Moſes*, when he had ſix hundred thouſand people and upward to be provided for in a *ſandy deſart*, which yeelded them neither bread nor water, conſidering the *power* of God, did believe, that he could bring drink out of the *rocke* as out of a river, and meat out of the *clouds* as out of a cupboard; for he knew, that *Egypt* did not, and *Canaan* could not ſuſtaine them, without Gods *bleſſing*, and the moſt *barren* wilderneſſe was able enough to do it, when God would bleſſe it; becauſe, as the Pſalmiſt ſaith, *A fruitfull land maketh he barren for the wickedneſſe of them that dwell therein*; and for the love he beareth unto his ſervants, *He maketh the wilderneſſe a ſtanding water, and water ſprings of a drie ground:* So *Ionathan*, when he went againſt the Philiſtims that were thouſands, had this reſolution for his encouragement, that *God could deliver with few as well as with many:* And ſo *Aſa* went as farre as he, when he had a huge army of Ethiopians conſiſting of a thouſand thouſands, and three hundred chariots, the greateſt army that ever I read of, to come againſt him, *Aſa cried unto the Lord his God, and ſaid; Lord, it is nothing with thee to helpe, whether with many, or with them that have no power; helpe us, O Lord our God, for we reſt on thee, and in thy name we go againſt this multitude; O Lord, thou art our God, and let not man prevaile againſt thee.* And ſo every man ſhould *depend* upon his God, who can helpe us with *few* friends, or *no* friends, with *ſmall* meanes, or *no* meanes, as well as if we had *all* the *meanes* or all the *friends* in the world; and therfore let us never be diſmaid in our *afflictions*, let us never faint in our *temptations*; but if our *troubles* be great, let us remember that our *God* is greater; if our *enemies* be mighty, let us know that our *God* is mightier; his hand is of *iron*, and his feet of *burning braſſe*.

Gen. 17. 1. Rom. 4. 19, 20, 21.

Exod. 16. 17.

Pſal. 107. 35, 37.

1 Sam. 14. 6.

2 Chron. 14. 11.

Rev. 1. 15.

Thirdly, this Doctrine of *Gods Power* may ſerve for the *reprehenſion* of the wicked; for he can *deſtroy* all the workers of iniquity, and *caſt both body and ſoule into hell fire*; And therefore will ye not *feare* to offend ſo *great* a God? Remember, I beſeech you, what *he hath done* to the old world, to *Sodome* and *Gomorrah*, to *Corah*, *Dathan*, and *Abiram*, to *Pharoah*, *Iudas*, and many more; remember that *he can do* whatſoever he will do; and remember what he ſaith, *He will do* unto them, that *heare* the words of the *curſe of the Law*, and yet will *bleſſe* themſelves in their hearts, ſaying, *We ſhall have peace:* And let theſe things move you to be *humbled* before the *mighty hand of God*; and to cauſe you here to *feare* his *power*, that hereafter you may not *feele* his *anger*; For, it is *a fearfull thing to fall into the hands of the living God*; and they that now *go on* in ſin, and make but a *ſport* of iniquity, without either *believing* his *truth*, that he will puniſh ſin, or *fearing* his *power*, that he can puniſh them, ſhall then *find* and *feele*, that it had been better for them never to have been borne, or to have had a *mill-ſtone hanged about their neckes, and to have been caſt into the middeſt of the ſea*, than to have broken the *leaſt commandement* of this *powerfull* and *Almighty God*.

Mat. 10. 28.

3 That the wicked ſhould feare to offend this powerfull God.

Deut. 29. 19.

1 Pet 5. 6.

Heb. 10. 31.

And ſo much for the firſt attribute of God here expreſſed, that is, his *Power*: And now followeth the ſecond attribute, which is, *Gods Goodneſſe*.

CHAP. V.

Of the Mercy of GOD, and wherein the ſame chiefly conſiſteth.

2 Attribute, that is, Gods goodneſſe. Exod. 33 9.

YOu have *heard* of the *Power of God*, we are now to ſee how God proclaimeth his *Goodneſſe*, according as he had promiſed before, *I will make all my goodneſſe to paſſe before thy face*: A *Doctrine* farre more *comfortable* than the former; for not he that *can*, but he that *will* help us, is beſt unto us; and he that is *willing* to do what he can, though it be but little, is farre more *deare* unto us, than he that *can* do much, but *will* do nothing: but the *power* of God ſheweth that he is *able*, and this *goodneſſe* of God proveth that he is *willing* to relieve us; and therefore the *goodneſſe* of God is the *anchor* of our hope, and the *foundation* of all our comfort; and it is well coupled with the former attribute; for in *vaine* were his *willingneſſe* to help us, unleſſe he were *able*, and in *vaine* were his *ability* to help us, unleſſe he were *willing*; the former being but a *fruitleſſe wiſh*, and the latter but *a graceleſſe power*: but both joyned together, are like *apples of gold in pictures of ſilver*; and therefore, as before he had ſhewed his *power*, that he was *able* to helpe us, ſo now he ſheweth his *goodneſſe*, that he is moſt *willing* to relieve us: And to ſhew how *plenteous* his *goodneſſe* is, he expreſſeth the ſame by ſeven ſpeciall and ſeverall *particles*: I will handle them by Gods helpe, as they lie in order, and as briefly as I can.

Prov. 25. 11.

Seven particles of Gods goodneſſe, 1 Mercifull.

The firſt particle of *Gods goodneſſe* here expreſſed, is, that he is *Mercifull*: touching which, we muſt underſtand, that *Mercy* in God is no *paſſion*, nor any griefe of mind, conceived through the miſery of another; (as mercy is commonly defined to be) unleſſe you underſtand it, *per* ἀνθρωποπάθειαν, improperly ſpoken, only for our better apprehenſion; as when he ſaith, *My bowels are troubled for Ephraim*: Or as it is aſcribed to the Sonne of God *Chriſt Ieſus*, who doth indeed *condole* our miſeries, and *ſympathize* in our afflictions; becauſe he is man as we are, and *ſubject to all like paſſions as we be, ſin onely excepted*: But *mercy* in *God* ſignifieth a *propenſity*, and a readineſſe of mind, to helpe, not only the *miſery*, but alſo the *wants*, and all the defects of man; *Movet enim pium judicem, fragilitas conſiderata peccantium*; For *he remembreth that we are but duſt*; and therefore he *pitieth* our frailties, and he *helpeth* our infirmities; yea, he *crieth* and *calleth*, and *ſeeketh* after us, when we by our ſins do *run away*, and flie apace from him: For

Cicero in 4. Tuſc. Senec de clem. Aug. de Civit. Dei. l. 9. c. 5. Ier. 31. 20. Heb. 2. 17.

What mercy in God ſignifieth. *Caſſiod. in Pſal.*

When *Adam*, by the wiſdome that he got by the Serpent, had found him a way to *run away from God*, and ſo to fall into the *depth* of deſpaire, and as a man without *helpe*, without *hope*, void of *grace*, and full of *ſinne*, to become *free amongſt the dead*, excluded from God, and exiled from the land of the living, a *ſlave* of Satan, which makes me *abhorre* to think of it, and a *fire-brand* of eternall deſtruction, which makes me *tremble* for feare of it; yet then behold the never-dying *mercy* of the God of all *mercy*, did preſently *find* the means to bring him *backe* againe by repentance, and to make him an *example* of his *mercy*, to many babes that were as then unborne; for he that doth *neither ſlumber nor ſleepe*, would not ſuffer him *to lie* and *ſleepe* in ſin; but he preſently runs after him, that was running from him, and cries, *Adam where art thou?* and what is become of thee? And he did this, not becauſe he *knew not* where *Adam* was, which knoweth *every thing*; but becauſe he would have *Adam* to know where *himſelfe was*, in a ſtate, *deſtitute* of all grace, and *repleniſhed* with all miſeries; that ſo, *finding* himſelfe in the *depth* of ſuch *miſeries*, he might the more earneſtly *ſeeke* unto God for *mercy*.

Gen. 3. 9.

Examples of Gods infinite mercies, in the ſpeedy ſeeking after his Saints when they had ſinned againſt him. 2 Sam. 24. 10. Ionas 1. 4.

So he did to *David*, when *David* had *offended* him in numbring *Iſrael*; he ſtirred up his heart, that *it preſently ſmote him*, that he might not be *ſmitten* of God; ſo to *Ionas*, when he began his journey to *flie* from God, he ſent the winds to *flie* after

after him, and as a purſevant to *arreſt* him, and to bring him back againe to him, who otherwiſe would have *poſted* to hell; ſo to *Peter*, when he denied his Maſter, and ſwore that *he knew him not*, to whom a little before he had ſworne that *he would die with him*, he looked *backe* upon him, to bring him *backe againe* to repentance, and he cauſed *the Cocke to crow*, the dumbe beaſt *to crie* unto him, to ſend him out, to *crie* unto God for *mercy*, and to weepe ſo *bitterly* for his ſins, *Ut lachrymæ lavarent delictum*, that God ſeeing his ſorrow and *teares*, might be inclined to heare his *prayers*; and ſo he doth unto us all, when we do fall, and ſinne, and ſleepe in ſinne, he ſends his *Preachers* ſtill to *call* us, and his *owne ſpirit* into our hearts, to *move* us to repentance, *not to be repented of*, and to *promiſe* to ſhew *compaſſion* on us, and to *receive* us unto his grace, if we would ſhew our *contrition*, and promiſe to *leave* and to forſake our ſinnes. Matth 26.74.

O then, that this *mercifull ſeeking* of us, would make us to *ſeeke* unto him, *while he may be found*; and that this *calling* after us, to *recall* us from our *miſeries*, would make us *call* unto him for *mercy*; for if we do *ſeeke* and *pray* for *grace*, we may aſſure our ſelves, that *our Salvation is nearer* than we think; but if we ſtill *continue in ſinne*, we may be ſure our *damnation is nearer* than we feare; for the *day* of grace *paſſeth away*, and the *night* of death *commeth, when no man can worke*: and therefore *while it is to day*, let us *heare his voice*, ſo *lovingly* calling us, ſo *carefully* ſeeking us, and ſo *mercifully* offering to receive us, *to kiſſe us with the kiſſes of his mouth*, to deliver us from the *ſhadow of death*, and to bring us unto the land of *everlaſting life*; ſuch is the never-dying ſtreams of the *mercy* of God; it is like a boundleſſe Ocean, there is *no end* of his *goodneſſe*: and therfore S. *Bernard* in admiration thereof, crieth out unto God, ſaying, *Quam dives es in miſericordia, & magnificus in juſtitia, & munificus in gratia, Domine Deus noſter?* O how rich art thou in mercy, how magnificent in Iuſtice, and how bountifull in grace, O Lord our God? For thou art a moſt *liberall* beſtower of heavenly gifts, thou art a moſt *righteous* rewarder of humane works, and thou art a moſt *gracious* deliverer of all that truſt in thee; yea, and beſides all this, *Tu gratis reſpicis humiles, tu juſtè judicas innocentes, & tu miſericorditer ſalvas peccatores*; thou doſt *freely* exalt the lowly, thou doſt *juſtly* deliver the innocent, and thou doſt moſt *mercifully ſave* thoſe ſinners that do put their truſt in thy ſufferings: and therefore, *Quis ſimilis tibi?* O Lord our God, who is like unto thee, that when there was not a righteous man upon the face of the earth, *not one that did good, no not one*, thou ſenteſt *one* from heaven, that by him we might be all brought unto Heaven? So *great* is the *Mercy* of God to us poore *wretched* Men. That the goodnes of God ſeeking after us, ſhould move us to ſeek unto God. Ioh. 9.4. *Nam tu munerator copioſiſſimus, remunerator aquiſſimus, & liberator pijſſimus. Bernard.* *Aug. in Pſal. 48.*

The Prophet *Eſay* is elegant in the expreſſion hereof, ſaying, *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſonne of her womb?* Yea, they may forget; they may prove *Medea's* or *Pragne's*, or ſuch as the Poet ſpeaketh of, Eſa. 49 15.

Sævus amor docuit natorum ſanguine matrem
Commaculare manus ——— *Virgil. in Eglog.*

Yet will not I forget thee, ſaith the Lord; for *behold, I have ingraven thee upon the palmes of my hands*; and if you put all the kindneſſe of all the fathers and all the mothers in the world together, yet is it but as the drop of a bucket in compariſon of that ocean of mercy which is in our mercifull God; and therefore the Prophet *Hoſea* ſaith, *In thee the fatherleſſe findeth mercy*, and he is a helper to the helpleſſe. Hoſ 14.4.

And it is obſerved by Divines, that the Mercy of God conſiſteth chiefly in theſe three things, *viz.* Wherein the mercy of God doth chiefly conſiſt.

In { 1 *Giving of Graces.* 2 *Forgiving of ſinnes.* 3 *Qualifying of puniſhments.* } And

The firſt extendeth it ſelf unto all creatures; the ſecond unto his *Saints*; and the third both to *Saints* and *ſinners*; both to the *beſt* of Men, and to the *worſt* both of Men and Angels. 1 In giving of graces to all creatures.

For

For the first, the Prophet *David* saith, the earth is *full* of his mercy, *quoniam bonus est universis*; because all creatures *taste* of his goodnesse.

1 Making them.

1 In that they be; because *in him they live, and moove, and have their being*; for whatsoever is, is from him; and whatsoever they have, they have from him; life, motion, sense and all; all is from him, whose mercy is over all.

2 Preserving them Psal. 147.9.

2 In that they are preserved in their being, and he hath given to each one his severall place, as he gave the seas to the fishes, the field for the beasts, the ayre for the fowles, the earth for the children of men; and to all these *He openeth his hands, and filleth all things living with plenteousnesse*, and he feedeth *the young Ravens that call upon him*: and therefore, *Omnia in te sperant Domine*, the eyes of all things do *looke* on thee O Lord, and thou *givest* them *their meat in due season*.

Aug. de hæresibus. hæres 31. Epiphan. hæres. 60.

And in this respect, the reprobates and the damned Divels are in debt unto the mercy of God; for, though there were certaine hereticks called *Angelici*, which thought the Angels to be independent, and therefore adored them as gods, as Saint *Augustine* and *Epiphanius* do relate, yet is it most apparent in the first words of *Moses*, that they were all *created* by God; for when he saith, *God created heaven and earth*, he meaneth *these*, and all things that are in these, as *Moses* doth expound himselfe in *Exod.* 20. 11. and Saint *Paul* doth more fully *explane* him in *Col.* 1. 16. and he created them of most *excellent* beauty, making them

Properties of the Angels.

1 *Spirits*, without any mixture of *bodies*.
2 *Immortall*, without any feare of *corruption*.
3 *Intellectuall*, with a most piercing *apprehension* of wit.
4 *Free*, that nothing could *force* or compell their *wills*.
5 *Wise*, with the fulnesse of understanding in all naturall sciences.
6 *Powerfull*, above all the strength of any *sublunary* creature.
7 *Holy*, with the endowments of most admirable vertues.
8 *Celestiall*, to be the inhabitants of the highest Empyrean heaven.
9 *Capable*, of the most happy *vision* of the beatitude of God, with the *perpetuity* of that incomprehensible felicity, if they would persevere in his service.

And are not these mercies without measure, to be bestowed on these unworthy creatures, that turned all these graces into wantonnesse, and because they were made so excellent by God, would needs be as excellent as God?

So God did not onely *make* the reprobates and wicked men, but he doth also *heape* his blessings and benefits upon them, both in temporall and in spirituall things. For

Mat. 5 45.

1 In *temporall* things, *he maketh the raine to fall and the Sun to shine, both upon the just and unjust*; he giveth them breath, and life, and health, and all that they have, filling their hearts with food and gladnesse; so full, that the godly are sometimes grieved to see the wicked in such prosperity.

Psal. 37. & 73.

Ezek. 18. 1 Tim. 2. 4. Mat. 11. 28.

2 In *spirituall* things, he sends his servants to them, he sheweth his will unto them, he tels them plainly he desireth not the death of a sinner, but would have all men to be saved, and to come to the knowledge of his truth; and therefore he calleth all to come unto him, and pitieth those that will not come, saying, why will ye die, why will ye die? So the wicked cannot say but they have abundantly tasted of the goodnesse of God, and his mercy hath been plentifully shewed to them.

2 Forgiving sins.

For the second, that is, the *forgiving of sinnes*, we shall the better understand it, if we do, though but briefly, consider these few particulars; as

Many particular points to be considered in the forgiving of sinnes. *Aug. in Psal.*

1 Who forgiveth.

First, who forgiveth, *God omnipotent*, who hath no need of sinners, *Et quinec melior si laudaveris, nec deterior si vituperaveris*, and which is so *eminently* good, and so *immutably* blessed, as that all which thou canst do, cannot better him; *Quia summè & perfectissimè bonus*; because he is so good, that he cannot be better;

better; nor any thing that thou canſt ſay or do, can make him one jot the worſe, as S. *Auguſtine* ſpeaketh. For

He is infinite in *greatneſſe*, infinite in *goodneſſe*, and infinite in all the reſpects that we can imagine; and therefore that *ſinne*, which is committed againſt ſuch an infinite God, muſt needs be in ſome *ſort* an infinite injury, as *Aquinas* noteth: and yet *every* ſin we do is darted forth againſt God; for albeit in *murder*, or *adultery*, or the like, we do wrong our *neighbours*; and in *drunkenneſſe*, *gluttony*, or the like riotous living, we do offend our *ſelves*; yet in all theſe we do *chiefly* ſinne againſt *God*; becauſe in every one of theſe we breake his *commandement*, which hath commanded us to live, not onely *religiouſly* towards God, but alſo *righteouſly* towards our neighbours, and likewiſe *ſoberly* towards our ſelves: and therefore when *David* had abuſed *Bathſheba*, and killed *Uriah*, he ſaith not, I have offended *man* and wronged this *woman*, therefore I will ask them pardon, but he ſaith, *Againſt thee O God, have I ſinned, and done this evill in thy ſight*; becauſe in all theſe things he had tranſgreſſed the *commandement* of God, which had ſaid, *Thou ſhalt do no murther, thou ſhalt not commit adultery*; and ſo *Nathan* told him; *Wherefore haſt thou deſpiſed the commandement of the Lord, in killing Uriah, and taking away his wife*: And therefore in *every* ſinne *God* is principally offended, and *God* is he that muſt forgive it, or els in vaine is all the forgiveneſſe of men.

Thom.p 3.q.1.art.2 ad.2. God chiefly offended in every ſin.

Tit.3.12.

Bucerus in Pſal.51

2 Sam.12.9.

Secondly, what he doth forgive; *crimen læſæ majeſtatis*, ſin, horrible ſinne, and high treaſon againſt himſelfe; a thing ſo hainous, that it would require a whole Treatiſe to expreſſe it: you ſhall a little behold the *uglineſſe* of it, if you will but conſider theſe few of many *miſchiefs* that it brings unto us.

2 What God forgiveth.

The miſchiefes that ſin brings to every ſinner. *Gildas de excidio Britanniæ. Polydor Virgil. Hiſt. Angl. l.2. p.16.*

1 In this life, it waſteth our wealth, and depriveth us of our goods, eſtates, and countreyes, which are given from us, becauſe we have abuſed them; ſo *Gildas Cambrenſis* tels us, this our owne land was given into the hands of our enemies, by reaſon of the ſinnes of the inhabitants, even as the Iebuſites and Canaanites, and the reſt of thoſe ſeven nations were rooted out of their countreyes, becauſe of their abominable impieties; and as our ſinnes do waſt our wealth, ſo they take away our honour and eſteeme, not only with God, but alſo in the ſight of men, and they make us to be accounted baſe and vile whitherſoever we come; for *they that deſpiſe me, ſhall be deſpiſed*; and reaſon good, that he ſhould loſe his own honour, which cares not for the honour of his God: and therefore, as *Nebuchadnezzar* was turned from the honour of his kingdome to the baſeneſſe of a beaſt, becauſe he had ſinned againſt his God, ſo whenſoever or whereſoever I ſee a ſinfull, prophane, laſcivious, ungodly man, I hold him but a vile and a baſe perſon, were he the greateſt Lord in this land; and ſo all mens hearts do loath wicked men, though they ſeem to have a little honour from their knees; becauſe, as S. *Bernard* ſaith, *Ipſis beſtijs beſtialior eſt homo, ratione vigens, & ratione non vivens*; that man, which is indued with reaſon, and lives without reaſon, is more beaſtly than a very beaſt; and beſides all this, ſin cauſeth a deadneſſe of Spirit, a ſadneſſe of heart, drieth the bones, deſtroyeth our health, and bringeth all miſeries upon us, and at laſt death it ſelfe; and then

1 Sam.2.30.

Bern.ſerm.33 ſup. Cant.

2 In the next life, it faſteneth us to the wrath of God, and bindeth us to eternall paines in that lake, which burneth with fire and brimſtone for evermore; a moſt fearfull thing, and able to make our hearts to tremble to think of it; and yet *Anſelmus* ſaith, if he ſhould behold all the paines and puniſhments of hell devoid of ſin on the one ſide, and the horrour, uglineſſe, and deformity of one deadly ſin, void of puniſhment on the other ſide; and that he muſt of neceſſity chuſe one of them, hell or ſinne, he would rather throw himſelfe into the eternall flames, than to commit that enormious fault; and *Eleazar* choſe to ſuffer any torment that malice could invent, rather than he would breake the commandement of God; and ſo *Daniel* and the three children were of the ſame mind; ſo odious and ſo hatefull a thing is ſin to any godly man.

Anſelm. in ſimilitud.c.190. inter opuſcul. Anſelm. p.81.

2 Mach.6.23.

Thirdly, to whom he doth forgive this; *to his owne creatures*, and ſervants, that do

3 To whom he forgiveth.

doe στομαχειν, rebell and make warre, like those slaves (whereof *Iustine* speaketh) that made war against their Masters, against him that *made* them, that *feeds* them, and that *blesseth* them, even then when they *curse* him; the Prophet *David* considering the vilenesse of this sinner, saith, *he is like a thing of naught*, his body dirt, his end dust, his flesh grasse, and his whole life but a shadow, but a vapour that soone passeth away, as the Apostle speaketh; and yet this needy worme, this naked wretch must needs fight against him, who, with the breath of his mouth, can reduce all nations into nothing.

Psal. 18. 3. Psal. 144. 4. Gen. 2. 7. & c. 3. 19. Esay 40. 6. Iac 4. 14.

4 How he forgiveth.

Fourthly, How he doth forgive all this; by *laying* all upon his Sonne, *The rebukes of them that rebuked thee, are fallen upon me*, saith Christ; yea by *slaying* his *innocent* Sonne, to save us his *wicked* servants; for the Scripture sheweth, that the Sonne *of God* was made the Sonne *of Man*, that the sonnes of *sinne*, might be made the sonnes *of God*; the Lord of glory was *vilified*, that the sonnes of shame might be *glorified*, and the Lord of life was delivered unto *death*, that the sonnes of *death* might bee restored *to life*: and thus, as the Christian Poet saith,

——Deus emit sanguine servos,
Mercari exiguo nos piget ære Deum.
God shed his bloud, to purchase those,
That for his love give not a rose.

So strange is mans *ungratitude* unto this most *mercifull* God.

5 How often hee forgiveth. Pro. 24. 16.

Fiftly, How often he doth forgive us; every day, and that many a time, God knoweth, and none knoweth but God; for *who can tell how oft he offendeth? Septies in die cadit justus*, the just man falleth seaven *times* a day, saith *Salomon*; and if the just man falleth seaven *times*, then certainely the wicked falle seaventy *times* seaven *times*, by their *lewd* thoughts, *wanton* lookes, *idle* words, *cursed* oathes, *wicked* lies, and *sinnefull* workes.

6 After what manner he forgiveth.

Sixtly, After what manner he forgiveth all this; so, as that he forgiveth *all*, never *to recall* them, never to *remember* them; for as the *Distich* saith,

Larga Dei bonitas veniam non dimidiabit,
Aut nihil aut totum, te lachrymante, dabit.

Mal. 3. 6. Ier. 30. 20.

He forgiveth all, or none at all: *Et semel remissa nunquam redeunt*, and sins once *remitted* are never after *questioned*; for *I the Lord change not*, and my gifts are ἀμεταμελητα, without *repentance*; and therefore sins once *remitted* are never after to be found; for the *iniquities* of *Israel* shall be *sought* for, and there shall be *none*, and the sinnes of *Iuda*, and *they shall not be found*; but they shall ever bee *forgotten*; for *I will doe away thy transgressions as a cloude*, and *thy sinnes as a mysie*, and *I will put away all thy wickednesse out of my remembrance*, saith the Lord; that is, they shall be cleane *forgotten, as a dead man, out of minde*, or as the thing that had never beene.

Esay 44. 22. Ezech. 18. 21.

Psal. 77. 10.

And yet the Prophet *David* saith, *quod non obliviscetur misereri Deus*, that God cannot *forget* to be mercifull; for though *the wrath of the Lord endureth but the twinckling of an eye*, yet as the same Prophet saith, (and that seven and twenty times in the same Psalme) *the mercy of God endureth for ever*; and so it is everlasting; and that (as the Schooles observe) two manner of waies:

Psal. 136.

The mercy of God is everlasting two waies. *Gab. Biel. in sent. dist. 1. q. 5.*

First, Essentially, For God is mercy; *quia in Deo nihil est quod non sit ipse Deus*, because the Divine essence *identificat sibi omnia quæ sunt in divinis*, doth *identifie* to it selfe all things that are in the Deity, and so God hath not things as *qualities*, but *is* the things that are spoken of him, as his essence; and therefore *mercy* being *of himselfe*, and ever *himselfe*, it must needs bee *eternitie* it selfe.

Aug. sup. Gen. l. 5.

Secondly, Relatively, as it respects the creatures, and makes impression on them, *Quia omnia, priusquam fierent, in notitia facientis erant*, because the creatures had their being in God, *according to his eternall purpose* (as the *Apostle* saith) from all eternity; *quia nihil novi accidit Deo*, because no new thought can

Ephes 1. 4. 9. 11.

happen

happen to the minde of God, and so ever they *needed* mercy, to *continue* and to *accomplish* that their *intended being*; and therefore thus *ex parte ante*, the mercy of God is *everlasting*, because it is from all eternity: and now since they had their *being*, and so long as they shall have their *existence*, in their naturall causes, they doe and ever shall *need* his mercy; and therefore also thus, *ex parte post*, his mercy is everlasting, because endlesse. And therefore, *Let the house of Aaron now confesse, that his mercy endureth for ever*, and therefore also, let us *all* confesse, that (as the Prophet saith) he cannot *forget* to be mercifull. Psal.119.3.

O most excellent argument of exceeding comfort, he can *forget* our sinnes, (as I shewed you before,) but *he cannot forget* to be mercifull; *Can a Woman forget her owne childe? Improbus ille puer, crudelis tu quoque Mater:* Virgil in Ecl.

If she should, that child were very *unhappy*, and that Mother full of *cruelty*, yet because some *Progne-like* have done it; therefore, *Though a Woman should forget her owne child, yet will not I forget you saith the Lord.* Esay 49.15.

Well then, here is a *comfort* unto us all; for if thou beest a man *full of sinnes*, here is a God *full of mercy*; and in very deed, this is our *chiefest* comfort; for be we Kings, Nobles, rich or poore; yet after all our *pompe* and *power*, when we see our *selves*, and consider our owne *sinnes*; when death *approacheth* and sicknesse *seizeth* upon us, we must all say with King *David. Miserere mei Deus; have mercy on me O God according to the multitude of thy mercies*, or with poore *Bartimæus*; *have mercy on me, O Iesus thou son of David. Et hoc tutissimum est*, and this is the safest course for all sinners, as *Bellarmine* wisely acknowledgeth, *totam spem, totamque fiduciam in sola misericordia Dei reponere*: to place all our trust and confidence in the *sole mercy* of our most mercifull God: for otherwise, who dares present his best workes to be judged without mercie; because (as Saint *Augustine* saith) *Væ laudabili vitæ hominum, si remota misericordia discutiat eam Deus*, Woe to the *purest* life of the holiest Saint, if God should *discusse* the same *without mercy?* And therefore after wee have gone with the *Prodigall* childe, into a *farre countrey* of wickednesse; after we have *wasted* all our goods, our graces, and have *committed* all our sinnes; yet let us not despaire and say with *Caine, My sinnes are greater then can be pardoned*, but let us rather returne unto our Father; and say with the Prodigall childe, *Father I have sinned against Heaven, and against thee*, and *I am no more worthy to bee called thy Sonne*; Yet I pray thee *make me as one of thy hired servants*: or else let us cry with Saint *Augustine*, saying, *O bone Domine, noli attendere malum meum, ne obliviscaris bonum tuum*; O good Lord, doe not *remember* my wickednesse, lest thou shouldest *forget* thine own goodnesse; but consider, O my God, that although, *Ego admisi unde me damnare potes, tu non amisisti unde me servare soles*, I have *committed* that for which thou canst damne me, yet thou hast not *forgotten* that whereby thou art wont to save me; and though my sins be many, yet thy mercies are more; and the more thou *forgivest* unto me, the more it will *expresse* thy goodnesse, and the more *bound* I shall be, to be thankefull unto thee: For *he loveth much, to whom much is forgiven*, saith our Saviour Christ. That the chiefest and the surest comfort of every man is to relie upon the mercy of God. Mat.10.48. Luk.15.13. Gen.4.13. Luk.15.21. *Aug. Meditat.* Luk.7.47.

For the third, that is, the *qualifying* of punishments, we finde that in his *greatest* anger against sin, *mercy rejoyceth against judgement*, and that (as *Nicephorus* saith) *Vindicta gladium misericordiæ oleo semper acuit*, He steepeth his sword of vengeance, in the *oyle* of mercy; and he doth alwaies punish, *lesse then our iniquities deserve*: as *Ezra* saith. And this hee doth not onely unto the *elected Saints*, but also to the *reprobates*, and to the *divels* themselves. For 3 In qualifying punishments. How God qualifieth punishments. Iames 2.13. *Niceph. l.17.c.3.* Ezra 9.13

First, Touching the *Saints*, it is apparant that their punishments doe *proceed* from mercy; for when they are *afflicted* in this life, they are *chastened of the Lord that they should not be condemned of the world.* 1 Touching the Saints. 1 Cor.11.

Secondly, touching the *reprobates*, both men and Angels, both here and hereafter, the mercy of God *abateth* much of that punishment, which they have most justly deserved. For 2 Touching the reprobates.

First, Here God being not like unto *Theodosius*, that put all the *Thessalonians* 1 Here. *Ruffin eccl. hist.*

to the ſword, for the offence of few; nor like that angry goddeſſe *Pallas*,

Virgil, Æneid. l. 1.

——Quæ exurere claſſem
Argiuum, atq; ipſos voluit ſubmergere ponto,
Vnius ob noxam——

That would deſtroy the *whole Navie* of the Argives, for the onely offence of one onely *Ajax*; but (if it be lawfull to uſe the compariſon) as the *Perſian* Generall ſpared *Delos* for *Apollo's* ſake; So God in this life, ſpareth whole multitudes of wicked men, for a few good mens ſake; as he *ſpared* the lives of all the people that were in the ſhip with Saint *Paul*, for the love that he bare unto this bleſſed *Apoſtle*, and, as he would have *ſpared five wicked Cities*, if but *ten good men* had beene found therein; and ſometimes he *ſpareth the ſins* of the wicked, for the very love he beareth to the *perſons* of the ungodly: and though they ſtill *ſin* againſt him, yet doth he ſtill *ſpare* them, to ſee if *his patience and long ſufferance will at any time leade them to repentance.*

Act. 27. 24.

Gen. 18. 32.

Rom. 2. 4.

Aug. in Enchirid. cap. 12, 13.

Secondly, hereafter, *Quia non datur ſummum malum, quoniam malum non inhæret niſi in ſubjecto bono*; Becauſe the *being* both of *reprobates* and *divels* is ever good; therefore the mercy of God *pittieth* that good, and cannot be *ſevered* from it, but ſtill *loveth* the ſame, even in its greateſt torments; and in that reſpect, doth ever *mitigate* ſome part of that torment, which the ſinner juſtly *deſerved*, and which God in the *rigor* of his Iuſtice might rightly have *inflicted* on him.

2 Hereafter. That God in the ſtrictneſſe of his Iuſtice might inflict more puniſhment upon the damned ſoules then he doth.

And therefore, though the torments of the *damned* in hell bee very *grievous*, yet is it not ſo *great*, as their *unthankefullnes* for Gods bleſſings and their *ungratiouſneſſe* in abuſing of Gods goodneſſe have deſerved, but the Lord in reſpect of the *mitigation* of their paine, not the *termination* of time, may be rightly ſaid to ſhew *mercy* to theſe tortured ſoules, in that unquenchable fire: yea the very *divels*, whoſe hainous ſin hath deſerved not *one* hell alone but a *thouſand* hells, becauſe they ſinned not as *Adam*, that was *ſeduced*, but were the *firſt* authors and *free* actors of their owne fall, as *Albinus* noteth, might have a great deale *more* puniſhment, though not *longer*, laid upon them, if it were not for the *pittie* and the mercy of God, which doth extend it ſelfe unto theſe damned ſpirits.

Albin quæſt. in Gen.

But you will ſay the Scripture teacheth, that they ſhall be puniſhed in *meaſure*, and that they ſhall have judgement *without mercy*; And therefore how can they be ſaid then, to have the leaſt *jot* of the *mercy* of God; *Dives* being denyed one drop of water to coole his tongue?

Luk. 16. 24, 25.

I anſwer, that they ſhall neuer be *eaſed* of the leaſt *jot* of that puniſhment that is once *inflicted* upon them; but I ſay, that God never *impoſeth* ſo much torment on the damned, as in the *ſtrictneſſe* of his *Iuſtice* he *might* juſtly doe; and yet are they ſaid, to have judgement without *mercy*, becauſe the *greatneſſe of their* iuſufferable paines, doth ſwallow up all *ſenſe*, and perſeverance of mercy, and makes them *thinke* that God *could not* poſſibly *inflict* greater torments on them then they endure. Whereas indeed, (if they perceived it) it is moſt certaine that they are not *puniſhed*, according to the *height* of that meaſure of puniſhment which their ſinnes *deſerved*, and which God juſtly could *inflict* upon them; but that in them alſo the *Apoſtles* words muſt take place, that *mercy rejoyceth againſt judgement.*

Zanch. de nat. Dei. l. 4. c. 4. p. 378.

And therefore, well might the Prophet *David* ſay, that all *Gods paths are mercy*, and that his *mercy is over all his workes*; becauſe there is no *place* which can be *imagined*, wherein there is not ſome *impreſſion* of Gods mercy, nor any *Creature*, that can be *named*, which can ſay, that he doth *no way* taſte of the *mercy of God*; for God *pittieth* his *own workes*, even then when he *puniſheth* our *workes*, that is, our ſins.

Pſal. 25. 10.

Pſal. 145. 9.

And yet here we muſt *obſerve*, that the *mercy* of God is twofold:

Mercy of God twofold.

1. *Generall.*
2. *Speciall.*

} For

1 Generall.

Firſt, the generall *mercy* of God is that, which extends it ſelfe *towards all*, and over *all* Gods works; but

Secondly,

Secondly, the ſpeciall *mercy* of God, is onely extended unto the *godly*, and wholly *denyed* unto the wicked; for ſo the Lord himſelfe ſaith, *I will have mercy on whom I will have mercy*; that is, not upon *all*, but upon *ſome*, whom I *will*; and who are thoſe? the Scripture ſheweth: for *Moſes* ſaith, *Miſeretur Iehova ſervorum ſuorum*, The Lord will repent himſelfe, or be *mercifull* unto his ſervants; and the Prophet *David* ſaith, that as a father *pittieth his owne children, ſo will the Lord be mercifull to them that feare him*; and ſo God himſelfe ſaith, *I will ſhew mercy on them that love me*; but they that *feare* him not, that *ſerve* him not, that *love* him not, he will deale with them in his *fury*; and his *eye ſhall not ſpare them, neither will hee be mercifull unto them.*

2 Speci all. That God is only mercifull to them that love him. Exod. 33. 36.

Deut. 32. 36. Pſal. 103. 8.

Exod. 20. 6.

Ezek. 8. 18.

And therefore, though God be *mercifull* unto the wicked, and ſheweth many ſingular effects of his mercy unto them; as to *create* them, and to *preſerve* them from many *evils*; yea, from many *ſinnes*, which otherwiſe they would fall into; and to beſtow many gifts and graces upon them; yet have they *no part*, nor *portion* in this *ſpeciall mercy of God*; becauſe (as the Lord himſelfe ſaith of the wicked;) *Non eſt mihi voluntas in vobis*, God hath no *pleaſure*, he hath no *delight* in them.

That the wicked have no part in the ſpeciall mercy of God.

Mal. 1. 10.

And no marvell; for ſeeing the *mercy* of God ſpringeth from the *love* of God, as may bee collected from the words of thoſe Iewes, who ſeeing how Chriſt *ſighed*, and *mourned*, and *wept* over *Lazarus*, ſaid preſently, *Behold how he loved him*, and as the *Apoſtle* plainely ſheweth in the 3. of *Titus*, and the 4. *verſ.* and 1 *Tim.* 1. 2. It is moſt apparant that where there is *no ſpeciall love* of God, there can be no *ſpeciall mercy* of God, but the *ſpeciall love* of God, is onely *extended* unto the *Saints*, and choſen children of God; and *not* unto the *wicked* reprobates; as might be eaſily ſhewed from thoſe eſpeciall effects of this ſpeciall *love* of God; ſuch as are their eternall *election*, their effectuall *vocation*, their ſingular *preſervation*, and the bountifull *donation* of many heavenly gifts and graces, which he giveth not unto the reprobates; (as I purpoſe by Gods helpe more fully to declare in ſome other place:) and therefore the *ſpeciall mercy of God* is onely ſhewed unto Gods *Elect*, and none elſe; for, *he will have mercy on whom he will have mercy*, and *whom he will he hardeneth.*

Iohn 11. 36.

That God loveth not the wicked.

Rom. 9 18.

Well then beloved Brethren (ſeeing the *ſpeciall mercy* of God pertaineth onely unto the *Saints*,) let us all *examine* our ſelves, and if we find we *feare not God*, we *ſerve* not God, we may aſſure our ſelves, that although wee daily feele many infallible arguments of Gods *generall mercy* and *favour* towards us; yet are we *deſtitute* of the leaſt *aſſurance* of this *ſpeciall mercy* of God; I know many *deceive* themſelves herein, and make thoſe things, *which ſhould be for their advantage, to be unto them an occaſion of falling*, when as *continuing* in ſinne, they notwithſtanding, doe *appropriate* unto themſelves, this *ſpeciall mercy* of God, which indeed is onely *proper* unto thoſe *Saints* that *feare* him; for though after a *generall manner*, he is *mercifull* unto *all*, to *make* them, and to *preſerve* them, and to *beſtow* many bleſſings upon them; yet after this *ſpeciall manner*, to *forgive* their ſins, and to *bring* them to eternall life, he is onely *mercifull* to them that *feare him*; to them that *love* him; to them that *ſerve* him; as the Scriptures doe moſt plainely ſhew unto us:

That we ſhould carefully examine whether wee love and ſerve God or not.

Pſal. 69. 23.

And therefore I would *adviſe* all wicked men, either to *ſerve* the Lord, or not to *thinke* that they have any *part* in this *mercy* of God; for I do here confidently *aſſure* them, that if they doe ſtill *continue* in ſinne, they ſhall not *taſte* of this *Cup* of mercy; but ſhall be *forced* to *wring* out even the *dregs* of that *red Wine* of the *wrath and indignation of God.* And ſo much of the firſt Particle of Gods *goodneſſe*: *Mercifull.*

Pſal. 75. 8.

CHAP. VI.

Of the Grace *of God: and what the ſame chiefely ſignifieth.*

2 Particle.

THe ſecond *Particle* of Gods *Goodneſſe*, here expreſſed, is, that he is *Gracious*: a word very large and ample in ſignification; and it is diverſly taken, but chiefly it *ſignifieth* one that is,

{ 1. *Amiable.* 2. *Placable.* 3. *Liberall.* }

What is meant by the word Gracious.

First, he that is lovely is gracious.

Luk. 2. 52.

First, it ſignifieth that *affability* and lovelineſſe of perſon, whereby the beholders are *inflamed* with the love and ſweetneſſe thereof; for when Chriſt is ſaid *to have increaſed in wiſedome, and ſtature, and in favour*, or in *grace* (as the originall hath it) *with God and man*; the meaning is, that he grew to be more and more *amiable*, and beloved both of God and men; and therefore wee may ſay that a ſweet, *affable*, *amiable* man, is a *gracious* man.

Secondly, he that eaſily remitteth offences is gracious.

Gen. 6. 8. Luke 1. 30.

Secondly, it ſignifieth that *readineſſe* of minde, to *forgive* all the offences done againſt one, and to *receive* the offender into his favour againe; for when *Noah*, *Mary*, and other are ſaid, *inveniſſe χάριν apud Deum*; to have *found grace with God*; it ſignifieth that they found him *favourable* unto them; both in *remitting* of their offences, and in *receiving* them into his favourable countenance; and therefore, we may rightly ſay, that he which eaſily *receiveth* offenders into his favour, is a *gracious* man.

Thirdly, he that is a bountifull man is gracious. Gen. 33. 5.

Act. 11. 23.

Thirdly, It ſignifieth a *bountifull* giving, and *beſtowing* of any gifts; for ſo the Scripture ſheweth, all the *gifts of God*, whether temporall or ſpirituall, to be the *graces of God*; as *Iacob* ſaid unto his brother, theſe be the children, *Quos Deus gratificatus eſt mihi*, which God of his *free grace*, and *favour* gave unto me; and ſo it is ſaid of *Barnabas* that when he ſaw τὴν χάριν τοῦ Θεοῦ the *grace* of God, that is, the *gift* of God beſtowed upon the beleevers, he rejoyced; and therfore a *liberall* and a bountifull man, may be truly ſaid, to be a *gracious* man.

Now in all theſe reſpects, we find God to be moſt *gracious*. For

That God is gracious in all reſpects. Pſal. 45. 3.

Eſay 52. 3.

First, It is ſaid of Chriſt, that he was *fairer then the ſonnes of men*, and that *his lips were full of grace*; yea, *ſo full of grace, that all men wondred at the gracious words that proceeded out of his mouth*: And indeed, howſoever he was contented to become *Sanguinolentus propter te*; without forme or beauty for our ſake; *Quando velaverunt faciem ejus*, when the accurſed Iewes, *buffeted*, and *beſpitted* his *glorious* face; yet was he alwaies *glorioſiſſimus in ſe*, moſt *gracious*, and *glorious* in himſelfe: and ſo the *Apoſtles* teſtifie, that they *ſaw his glory, as the glory of the onely begotten Son of God, full of grace and truth*: And yet they ſaw the ſame but in *part*; becauſe of the infirmity of their fleſh, while they lived here in this life.

Iohn 1. 14.

Heb. 1. 3.

1 That God is of an incomprehenſible beauty.

But Chriſt is the image *of the Father*, and *the ingraved forme of his perſon*; and therefore God muſt needs *be gracious*, and *amiable*, yea, ſo *amiable*, ſo *lovely*, that it is no marvell, the very *Saints* and *Angels* do ſo vehemently deſire to *ſee the face of God* in Ieſus Chriſt, and do eſteeme it their chiefeſt *happineſſe* to be alwaies *contemplating* upon the ſame. And the reaſon why all men are not *inflamed* with the *love* of his excellent Majeſty is; becauſe they know *him not*, they have not taſted how ſweet the Lord is; *Quia ignoti nulla cupido*; for if men did know how *gracious* and how *amiable* the Lord is, they would with S. *Paul*, long to be *diſſolved* that they might but ſee him.

2 That God is eaſie to be reconciled.

Secondly, God is not onely *gracious* in himſelfe, but hee is alſo placable and reconcileable unto us; for though God be *provoked every day*, yet doth his *wrath indure* but the *twinckling* of an *eye*, and hee is ready to *receive* us into his fatherly

fatherly *favour*, if wee would but bee *willing* to bee *reconciled* unto his Majeſty: and therefore the Prophet *David* examining this point, and ſaying, *Will the Lord abſent himſelfe for ever, and will hee bee no more intreated? Is his mercy cleane gone for ever, and is his promiſe come utterly to an end for evermore? Hath God forgotten to be gracious, and will he ſhut up his loving kindneſſe in diſpleaſure?* At laſt hee concludeth, that it was his *owne infirmity*, that is, his *unableneſſe* to returne to God, and not Gods unwillingneſſe to be reconciled unto him; for the Lord is ever *gracious* and ready to *forgive* us, if we were ready to *receive* his grace; yea, he *beſeecheth* us to be *reconciled* unto himſelfe, and not wilfully to *refuſe* his *grace* and *favour*, which he ſo lovingly offereth unto us: And therefore, I wiſh to God that we had but that *grace*, to *accept* his *grace*, when it is ſo graciouſly *offered* unto us.

Pſal 77.7,8,9.

Pſal 77.10.

Thirdly, hee is not onely ready to *receive* us into his *favour*, but he is alſo willing to *inrich* us with all kinde of *graces*; for though wee be *polluted* in our owne bloud; that is, *Loathſome* in our ſelves, and *odious* in his ſight; yet doth he *waſh* us in the *bloud of Chriſt*, and then *indue* us with his moſt excellent *graces*, *faith*, *hope*, and *charity*, and all the other *vertues* and good things that are in us: And though we be come *naked* into this World, yet doth he *clothe* us, and *feede* us, *inrich* us, and raiſe us to all that we have. And in this kind hee is not onely *gracious* unto the *godly*, but alſo unto the *wicked*; for what *hath* any of them, which he hath not *received* of the Lord? It is he that *filleth* the Barnes of *Dives*, as well as the *Pallace* of *David*: And therefore Saint *Iames* ſaith, That πᾶσα δόσις, Every *good giving*, that is, Every temporall gift, καὶ πᾶν δώρημα τέλειον and every *perfect gift*, that is, Every ſpirituall grace, that is given to bring us to *perfection*, is from *above, and commeth downe from the Father of Lights.*

3 That God is moſt bountifull unto all his people.

Ezech. 16.7.

Iob 1.21.

Iames 1.17. δόσεις ἀγαθαι. δωρήματα τελεια.

But herein is the *difference*, he beſtoweth *temporall graces* upon the wicked; yea, many times more plentifully then to the godly; for he ſeeth their deſire is onely ſet on worldly things: Therefore, as he *ſaid* of hypocriticall Faſters, *They have received their reward*; that is, *Acceperunt ſuam, ſed amiſerunt meam*, They have what they *would have*, though they *leeſe* thereby what I *would have given them*; which is a loſſe not countervailed with any gaine: So he *dealeth* with the Worldlings; *Hee filleth their hearts with his hidden treaſure*, and hee gives them often times, (eſpecially to moſt of them) *their hearts deſire*; that is, the riches, and the vanities of this life; *So fooliſh are they and ignorant, even as it were a beaſt before him*: But to the godly, who *love not this World, nor the things of this World*, hee ſhewes himſelfe *gracious*, after a more *ſpeciall manner*, in giving them his *heavenly graces*, that is, graces which will bring them unto Heaven; and in giving them worldly bleſſings too, ſo much as he ſees needfull and convenient for them; Becauſe, *Godlineſſe hath the promiſe of the life that now is, and of that which is to come.*

The difference betwixt the gifts that God giveth to the godly, and to the wicked. Mat. 6.16.

God giveth temporall riches unto the worldlings.

1 Tim 4.8.

And ſo you ſee, how God is *gracious* in all reſpects; *amiable* in himſelfe, *placable* unto men, and *liberall* unto all his Creatures; and in all theſe reſpects, *gracious*, after a ſpeciall manner unto his *elected Saints*, and Servants. *O that men would therefore praiſe the Lord for his goodneſſe, and declare the wonders that he doth for the Children of men*; And that (as the *Apoſtle* ſaith) *Wee would not receive the grace of God in vaine*, that is, That wee would not *vainely abuſe* the good *gifts* and *graces*, which our moſt gracious God doth ſo *freely* and ſo *graciouſly* beſtow upon us. And ſo much for the ſecond particle of Gods goodneſſe, *Gracious.*

Pſal 107.8,15.

CHAP. VII.

Of the patience and long ſufferance of God.

How ſlow the Lord is to revenge our ſins.

THe third *Particle* of Gods goodneſſe here expreſſed, is, that he is *ſlow to anger*; that is, that he is ſuch a one, that although we by our daily *ſins*, do give moſt *juſt occaſions* to *provoke* his *wrath* and *indignation* againſt us, to *deſtroy* us, and to conſume us from off the face of the earth; yet the *fire* of his wrath is not ſuddenly *kindled*, and his furious vengeance is not ſpeedily *executed*: But he is *ſlow to anger*, full of *patience*, long ſuffering, and in a word, ſuch a one as *rejoyceth* not to ſee the ſin committed, that he may puniſh, but ſtill *expecteth* if the ſinner will at any time *repent* and *amend*, that he may *ſpare* him: For ſo the Prophet ſaith, *The Lord will waite, that he may be gracious unto us*; that is, He doth *tary* and *ſtay*, and looke if at any *time*, or by any *meanes*, we will *forſake* our ſins, that he may *ſtay* his judgements, and be *gracious* unto us. O moſt ſweet and excellent ſaying: and therfore the Prophet addeth; *Bleſſed are all they that waite for him.* And the teſtimonies of Scripture that do confirme this point, are almoſt infinite; for *Ionas* ſaith, That he knew *God was a gracious God, and mercifull, ſlow to anger, and of great kindneſſe, & repenteth him of the evill*: Therefore he would not go to threaten *deſtruction*, becauſe he knew God was ſo ready to *ſpare*: And the Prophet *David*, in the 78. Pſalme, and in the 106 Pſalme, and in many other places, doth moſt fully and plainely ſet downe this truth.

Eſay 30.18.

Ionas 4.2.

Pſal.78. Pſal.106.

Examples of Gods ſlowneſſe to puniſh ſin.

But the *examples* of Gods patience, and long ſufferance, make it more plaine; For when *Adam* ſinned, he came not preſently, but *ſtaid* to the *coole* of the day, before he would call him to account; and when *Adam* was *called*, Gods wrath did not appeare to be *kindled*; for he ſaid no more, but, *Adam where art thou?* And when he *appeared*, he ſaid, but, *haſt thou eaten of the tree, whereof I ſaid unto thee, that thou ſhouldeſt not eate therof, leſt thou dieſt?* So when *Ionas* was angry unto *death*, for the gourd that *ſprung* in a night, and *withered* in another; the Lord ſaid no more, but *Ionas, doeſt thou well to be angry?* So, when *Iudas* betrayed the Sonne of God into the hands of ſinners, he ſaid no more, but, *Iudas betrayeſt thou the Sonne of man with a kiſſe?* So when the old World had ſo defiled it ſelfe, that *it made God ſorry in his heart that ever he made man*; yet would he not ſuddenly deſtroy this *Augeum ſtabulum*, but gave it 120. *yeeres to repent*: So hee gave to the *Ninivites* forty daies, and to the *Iſraelites* in the Wilderneſſe forty yeeres; throughout all which time, he was ſo mercifull, that *hee forgave their miſdeeds, and deſtroyed them not, nor would ſuffer his whole diſpleaſure to ariſe*: So for *Iericho*, there were more dayes ſpent in the *deſtruction* of the ſame, then in the *creation* of the whole World; for the World was made in ſixe daies, but *Iericho* was to bee compaſſed ſeaven daies before it ſhould fall: And ſo for this whole World, notwithſtanding the wickedneſſe of ſo many generations of men, it ſtands unpuniſhed to this very day; as if *judgement* were *forgotten*, or God were loath to be moved to be angry: And for our ſelves, alas, how many times do we *offend* our God, *neglect* his Sabbath, *blaſpheme* his name, *contemne* his Word, and *abuſe* his ſervants; and yet ſtill God ſtayeth his anger from us, and ſpareth us, when we ſpare not him: And whence comes this? but onely hence, that our God is ſlow to anger; for, *Si quoties peccant homines, ſua fulmina mittat Iupiter*; If God ſhould *puniſh* us as often as we *offend* him, we ſhould all *periſh*, and ſoone come to a *fearefull end*.

Gen.3.9,11.

Ionas 4.8.

Gen.6.6.

Verſe 3.

Pſal.78.38,39.

How God ſpared the whole World, and ſo ſpareth us, notwithſtanding all our wickedneſſe, to this very day.

But it is obſerved by many Divines, (writing upon thoſe words of the Prophet, that *God ſhould riſe as in Mount Perazim, and ſhould be wrath as in the vallie of Gibeon, that he might doe his worke, and bring to paſſe his act, his ſtrange act*;) that the *act* of *puniſhing* is the *furtheſt* from God, and leaſt *agreeable* to the nature of ſuch a *ſoveraigne goodneſſe*; for as the *motive* of ſhewing mercy is

The act of puniſhing is leaſt agreeable to Gods Nature.

within

within him; and therefore is hee called πατὴρ οἰκτιρμῶν; The *Father of mercies*; as if mercy did as naturally proceed from him, as the Childe doth iſſue from the Father; So the *motive* of executing *judgement*, and revenge, is *without* him, in our ſinnes; and therefore is he never called, the Father of vengeance, but is as it were compelled either to puniſh us, or to bee unjuſt in himſelfe, *Quia abyſſus abyſſum invocat*; becauſe the greatneſſe of our ſins doth ſtill cry for vengeance againſt the ſinners: And therefore many times when the Sword is drawne, and the hand ready to ſtrike, yet mercy ſteps in, and as the Angell cryed to the foure Angels, to whom power was given to hurt the Earth, and the Sea, ſaying, *Hurt not the Earth, nor the Seas, nor the Trees, till wee have ſealed the ſervants of God in their fore-heads*. Or, as the Angell ſaid unto *Abraham*, *Lay not thine hand upon the Lad, neither doe thou any thing unto him*: So doth *mercy* ſay to God, *ſtay* yet a while, O *Iuſtice*, and deſtroy them not, untill I have tried them one yeere more, whether they will bring forth any fruits of repentance or not; for *how ſhall I deliver up Iſrael? or why ſhould Ephraim be deſtroyed? My heart is turned within me, and my repentings are kindled together*; And therefore, O doe not execute the *fierceneſſe* of thine anger, but ſtay a while, to ſee what they will do; and ſo *mercy* ſtayes the hand of *Iuſtice*, and many times gets the victory: and when it can move us to turne to God, it turnes all the weapons in the Armory of Heaven, like the Raine-bow, which is a Bow indeed, but without an Arrow, with a full bent, but without a ſtring, and with the wrong ſide towards us; as if now he meant to ſhoote at Chriſt for our ſinnes, and not at us, which are the ſinners.

Mercy proceedeth naturally from God.

God is compelled to puniſh.

Apoc 7.2,3.

Gen.22.12.

Hoſea 11.8,9.

Our turning from our ſins, doth perfectly turne away Gods wrath from us.

And thus, God which is ever ready and willing to ſhew mercy and compaſſion, is ſtill loth and ſlow to ſuffer his anger to be kindled, to worke our woe and deſtruction: And both theſe are excellently repreſented unto us, in a twofold paſſage of the Scripture; the one, in the Father of the Prodigall Childe, who *runnes* to meete his returning wandring ſonne; to ſhew unto us, *Quod non ſit lenta neq; tarda divina miſericordia, ad ſubveniendum compunctis corde*; That the *mercy* of God is neither *ſlow*, nor *ſlacke*, to helpe and releeve *repenting ſoules*, but is alwaies ready and willing to receive them into his favour; and therefore, *cucurrit*, he ranne, when he ſaw an occaſion to ſhew mercy: the other in God, ſeeking *Adam* in Paradice, who *walked* with a ſlow pace, (as the originall word imports) to ſhew how *loth* he was to be too *quicke* in indignation; and therefore *ambulavit*, He did but walke, and come with a ſlow pace; becauſe he is *ſlow to wrath*; yea, when nothing will prevaile to recall us from our ſins, but that he muſt puniſh us; yet as a compaſſionate Iudge pronounceth ſentence againſt a malefactor with weeping eyes, and a melting heart, even ſo God is grieved, and his bowels yearneth when we are puniſhed. And ſurely, this *unwillingneſſe* of God, to *puniſh* us, ſhould make us all to be *unwilling* to *offend* him; and this his *ſlowneſſe* to anger, ſhould make us *quickely* to repent: For, *the patience and long ſufferance of God, is uſed to leade us to repentance*, ſaith the Apoſtle. And ſo much for the third particle of Gods goodneſſe, *Slow to anger*.

Luke 15.20.

Didacus ſtella in Luc.15.

Gen.3.8 God is quicke to ſhew mercy, ſlow to puniſh.

Qui fruitur pœna ferus eſt, legumq; videtur violentiam præſtare ſibi.

Chap. VIII.

Of the ſuperabundant Goodneſſe of God.

THe fourth particle of Gods goodneſſe here expreſſed, is, that he is, *Abundant in goodneſſe*; Touching which we muſt note, that *Goodneſſe is the perfection of things*, for which they are deſireable; and we have learned of the Prince of Philoſophers, *Perfectum id eſſe cui nihil deeſt*; That perfection imports *freedome* from all *defects*, and a *fullneſſe* of all *excellencies*: but what is more perfect, or more deſireable then God? the very divels knew this, when perſwading our forefathers to offend God, they told them, *they ſhould become as God*: and therefore God muſt needs be good.

What goodnes is.

Bonũ id eſſe quod omnia appetunt. Ariſtotelis. l.1.c.1

Arist. l. 7. Æthic.

That there is a twofold good.

But *Aristotle* distinguisheth good to be twofold, as

{1 *That which is good in it selfe.*
{2 *That which is good unto others.* } For

There be many things, which are good in themselves, which are not good to others; as all the creatures, which God hath made, are good in themselves; for *God beheld all that he had made, and loe, they were exceeding good*; and therefore the very divels, in respect of their nature and being, as they are the workes of God, must needs be good: but they are not good for others; so (as the same *Aristotle* saith) a man may be good in himselfe, and good to himselfe, and yet not good to others, as he that is *bonus vir & malus civis*, a good man, but an evill Governour: but God is good both wayes; For

Gen. 1. 31.

That the nature or being of all things is good.

God is good

1 In himselfe.

First, He is good in himselfe; because his *essence* is most *perfect*, wherein nothing is wanting that can be desired, and than which, nothing can be more desireable: and

2 God is good unto all things, Psal. 73.

Secondly, he is good to all things els; *the whole earth is full of his goodnesse*; and so, the very *creation* of all things, so admirably good, the *sustentation* and *gubernation* of them, so exceedingly well, and the *donation* of so many excellent gifts upon them, especially the sending of his deerest Sonne to die for us men, do sufficiently shew the goodnesse of God. *Nam si ista bona dulcia & pulchra videntur, &c.* For if God were not good unto them, from whence have they received all the goodnesse that they have, saith S. *Bernard?* And therefore I do wonder how *Marcion* could say, that this God, which made all things, and preserveth all things, and which had made him a man, and not a beast, was not good: for reason it selfe will tell us, that *bonum est sui diffusivum*; it is the property of good to diffuse it selfe unto others, *& eo melius est, quo latius se alijs communicat*; and that good is ever *best*, which communicates it selfe *farthest* unto others; as the Sun is therefore said to be the *best Planet*, because it yeelds *most light* unto all sublunary creatures: but God doth so *largely communicate* himselfe unto *all things*; as that, whatsoever strength, sense, life, moving, or being they have, they have them all communicated, and conferred upon them, from this goodnesse of God.

That thing is ever best which communicates most goodnesse unto others.

God is

1 Perfectly good. 1 Ioh. 1. 5.

Gen. 1. 31.

And therefore we say that God must needs be good, yea, so good, that he is justly said to be abundantly good, that is, perfectly and absolutely good.

First, perfectly good, because that, as he is that light, *in whom there is no darkenesse at all*; so he is that *goodnesse*, in whom, and from whom, as from an efficient cause, there can be no *evill* at all; and therefore it is rightly said, that whatsoever things he did, *they were exceeding good.*

2 Absolutely good

1 Cor. 3. 8. Iames 1. 17.

Mar. 10. 18.

Secondly, he is absolutely good, that is, good in all respects; *bonum universale, non contractum*, *universally* good, for all things, and unto all things; and that by an *inbred goodnesse* in himselfe, and from himselfe: whereas the goodnes of all other things is but *bonum particulare*, good for some speciall end, and not simply in all respects, and a goodnesse *not inbred* in themselves, but by *participation* of the goodnesse of God, that is, received from him; as both S. *Paul* and S. *Iames* do shew.

And therefore well might our Saviour say, that *there is none good but God*, no not himselfe, as he was Man; because the goodnesse of his *Man-hood* was *communicated* unto him from the *Deity*, and was no more than his humanity was capable of: and therefore much lesse is any other creature good, that is, simply and absolutely good; but God is *eternally* good in himselfe, and *universally* good to all things else.

Now this goodnesse of God, which is, *extra se*, extended from God unto his creatures, is either

That the goodnes of God is twofold.

{1 *Generall.*
{2 *Speciall.* } And

1 The generall goodnesse of God is seen in two things.

First, the generall goodnesse of God, is chiefly seen in two things.

1 *In*

{1 *In the creating* / 2 *In the sustaining*} of his creatures. And

1 In the creation of things he made all things doubly good.

1 In creating things

First, simply good, in respect of their being; for *he beheld every thing that he had made, and loe, it was very good*, that is, so *perfectly* good, as that nothing more can be desired, for the *perfecting* of the *essence* of any thing, nor the least jot can be subtracted from any thing without some want or missing of the same; and so *Galenus* did ingeniously confesse, when he considered the most admirable fabrick and composition of mans body: and therefore though we confesse that God could, if it had pleased him, have indued all creatures with farre more *excellent gifts*, than he did, in respect of their *accidentall good*; for he might have made Man so, that he could not have fallen; yet we say that, *Nihil in sua specie perfectius esse potuit, quam à Deo creatum sit*, nothing in the world could be made more perfect, in respect of their *essentiall good*, than God created them.

1 Simply good. Gen. 1. 31.

Galenus de usu partium.

1 That God made every thing perfectly good in his kind.

Secondly, He made all things *relatively* good; that is, good and usefull in respect of some other things; as the Earth, the Sun, the Moone, and the Starres, they are not only *essentially good* in themselves, but they are also *relatively good*, for other creatures.

2 That God made all things relatively good for some use.

And thus we say, that although God made not every thing *universally good*, that is, good for all things; because though God be good to every thing, yet *non communicavit omnibus omne bonum*, he made not every thing good for every purpose; as we see the fire, which is good to heat, is not good to coole any thing; yet God made every thing good in some respect, and for some use: And this is the reason why many things, which are good in themselves, and good to some things, may notwithstanding be evill and hurtfull unto other things, as we see many times, that feedeth and nourisheth one creature, which is poyson and death unto another: And therefore, if we see some men *abstaine* from some things, which are good in themselves, and good to many others; yet let us not presently condemne them for *superstitious*, because that thing may be good for one, which is not good for another, and if we see things not good for us, or whose goodnesse we know not; let us not by and by, with the *Manichees*, say, *God made them not*; because we know not to what end they are good: but rather, let us confesse with S. *Augustine*, *Omnia esse pulchra in suo genere*, that all things are good *in their kind*, although many things become *hurtfull* unto us for our *sinnes*, and we know not to what end many things were created, by reason of that ignorance which is in us.

Hieron. de Medicis in Thom. p. 1. q. 23. Art. 3.

Aug. de Civit. Dei. l. 11. c. 18.

Idem de Gen. cont. Man.

Secondly, God sheweth and extendeth his goodnesse unto his creatures by their continuall *sustentation*: and this also he doth two wayes.

2 In sustaining them.

{1 *Liberando à malo*, by freeing them from evill. / 2 *Largiendo bona*, by inriching them with good.}

For the first, {1 *Of sinne.* / 2 *Of punishment.*} *Evill* is either {And God delivereth them from both; for}

1 By delivering them

First, though God suffered *Adam* to fall into sinne; yet had not God *withheld* and upheld him, even in that very time of his sinning, no doubt but he had with *Satan*, irrecoverably fallen away from God; and so ever since, did not God *with-hold* the sonnes of men, they would become more abominably sinfull, than the divels; and all their sinnes would prove to be *peccata clamantia*, such horrible and hideous sinnes, that the earth would not be able to beare them: but God puts a *bridle* in their jawes, and a hook in their nostrils, and saith unto sinners, as he doth unto the sea; *Hitherto shalt thou go, and no further, here shalt thou stay thy proud waves*: and this we see in *Saul*, when he went, *breathing out slaughters against the Church*, God laid a block in his way, and hindered him from running into the height of iniquity; and so he did to *Ieroboam* the sonne of *Nebat*, and to many other wicked men, that would have become most *intolerably* wicked, had they not been *hindered* by this *goodnesse* of God.

1 From sin. How the goodnes of God withholdeth all men from falling into many sinnes.

Acts 9. 1.

1 King. 13. 4.

Secondly,

Gen. 3. 17

a From punishments. How God suspendeth the punishments that we have most justly deserved.

Secondly, though God hath *cursed the earth for the sinne of Man*, and hath most justly *inflicted* punishments, and miseries upon us all, and upon all other creatures for our sakes; yet is there not any creature but had been *swallowed* up by his deserved miseries, were it not *preserved*, and the just punishment thereof *suspended* by this goodnesse of *God*. I know men *slightly* deem of their *deliverances*, and do seldome think of their *preservations*; but if they truly weighed the same in the ballance of good consideration, they should herein find abundant testimonies of Gods *goodnesse* towards them; for if we would seriously observe those *abominable* sinnes, and *Luciferian* pride, that raigneth every where in the world, we should not only *adore* with *reverence*, that infinite *patience* and long-suffering of God, that still gives them leave to walk after the lusts of their owne hearts; but we should also *admire* with all *humility* this unspeakable goodnesse of God, that not only *hindereth* the wrath of God to consume us, but also *withholdeth* those plagues and punishments from us, which, otherwise, our sinnes would soon pull downe upon us.

a How God inricheth his creatures with all good things.

For the second, that is, the *good things* which we receive from our God, *Non est dignus peccator pane quo vescitur, neq; lumine cœli quo illuminatur*; the best of us is worthy of nothing; and yet God heapeth upon us *beneficia nimis copiosa, multa & magna, privata & positiva*; innumerable, admirable blessings; and his abundant goodnesse,

——fluit acrius amne perenni,

doth most plentifully *flow* over all the world; and none can say, he hath not *tasted* of it; for *the eyes of all do wait upon thee, O Lord*, and *thou givest them their meat in due season: thou openest thy hand, and fillest all things living with plenteousnesse*; and as Saint *Paul* saith, *In him we live, and move, and have our being.*

Psal. 145. 15, 16.

Acts 17.

Acts 14. 17.

In this respect S. *Paul* saith unto the *Lyconians*, that *God left not himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnesse*: and yet such is the stupidity and sensletnesse of men, that although God should, as he doth every day, *showre* down his *goodnesse* in plenty upon them; yet if they have not wealth, and promotion, and every thing els that they would have, they are ready to *quarrell* with Gods *Goodnesse*: but alas, if we would but looke *within* our selves, there is not one of us all, but he should easily find a plentifull *theame* of Gods *Goodnesse*; for be it, we have not such plenty of wealth as we desire, yet we have our *health*, our *limbs*, our *sight*, our *senses*; and are these nothing? *An divitias bonitatis contemnis?* What, shall we *contemne* these things, that are better than all wealth? *Oh that we would therefore praise the Lord for his goodnesse, and shew the wonders that he doth for the children of men!*

Rom. 2.

Neither doth he only *confine* his *goodnesse* unto these temporall blessings; but he doth many times bestow upon many of the children of this world, many excellent *gifts* and *graces* of his *spirit*, as not only the *calling* of them from their sins, and the *shewing* unto them the way of *righteousnesse*, by the Preachers of the Word, but also the *working* in them of some *joy* at the hearing of the same, and some *faith* to believe the same, and to bring forth some *fruits* of *repentance*, and diverse other *graces*, which are common to some of the wicked with the godly, and which are rightly termed by *Bucer, initia fidei*, the beginnings of saving faith.

Mat. 13. 20.

Heb. 6. 4. 6.

All which are sufficient *arguments* of Gods *goodnesse*, and might be the *meanes* to bring them unto *happinesse*, but that, through their *contempt*, and *diffidence*, and *abuse* of Gods *goodnesse*, by turning *the graces of God into wantonnesse*, they make them all, like *the untimely fruit of a woman, which perisheth before it seeth the Sun*, or like the grasse upon the house top, that *withereth before it be plucked up.*

Zanch. de nat. Dei. l. 4. c. 1. q. 3. thes. 1.

a How God is not alike good unto all men.

Secondly, though it is most certaine, that God is *good* unto *all*, yet is it as certaine, that he is not *alike good* unto all; but, as the master of a house is good unto all

all that are under him; and ſo provideth for them all, men and beaſts; yet is there a *gradation* of his love and goodneſſe towards them; in as much as he loves his wife and children, better than he doth the reſt of his family; ſo God is good unto all, but in a more *ſpeciall manner*, he is good to ſome, rather than unto others: ſo among the Angels, he was good unto them all, in that he *made* them, and *indued* them with moſt admirable gifts of nature; but he ſhewed *more goodneſſe* unto them which he *preſerved* by his grace, that they ſhould not fall into condemnation, than he did unto thoſe which he *ſuffered* to run into deſtruction; and ſo among men, though he be *the Saviour of all men*, and doth good unto all men; yet is he *ſpecially* good to them that *believe*, or, as the Prophet *David* ſaith, *to them that are of a right converſation*: And therefore (ſpeaking of Gods *goodnes* towards men) we ſay, that although God be *good* unto *all*, in reſpect of his generall goodneſſe, yet in reſpect of his *ſpeciall goodneſſe*, he is onely good unto his *Church*, unto *his Saints*, and choſen children: he is good, *to them that feare him, and put their truſt in his mercy*.

1 Tim. 4. 3.

Pſal. 73. 1.

And this *ſpeciall goodneſſe* of God towards his Saints, is chiefly ſeene in theſe two things; which he extendeth and exhibiteth unto them and not to others.

1 *In the decreeing of our eternall election.*
2 *In the executing of this decree for our ſalvation.*

Gods ſpeciall goodneſſe towards his Saints, is ſeene in two things.

1 God fore ſeeing all the whole race of *Adam*, in the ſtate of ſin wherein they had fallen, did (before the foundation of the world) *intend* and *purpoſe* to aſſume into his favour, a certaine number of men, out of all that maſſe of corruption, on whom he would confer more *ſpeciall fruits* of his goodnes, than he meant to do on all the reſt; that they might be *the ſpeciall veſſels of his mercy* and *goodneſſe*, and made fit *to follow the Lamb whereſoever he goeth*. And this *election* of ſome, and not of all, is ſufficiently ſhewed in many paſſages of the holy Scriptures: as in *Eph.* 1. 4 *Mat.* 20. 16. where our Saviour ſaith, *Many are called but few are choſen*; and *Ioh.* 13. 18. *I know whom I have choſen*, and ſo the Fathers, Schoole-men, and all are all of the ſame judgement, that God *decreed* to glorifie *ſome*, and not *all*.

1 In our election. *Aug. de fide ad Pet. c. 35. & cont. Iul. Pelag. l. 5. c. 3. &c.*

God electeth ſome men, and not all.

2 As he ſhewed his goodneſſe towards them, *more plentifully* than the reſt, in thus *purpoſing* to ſave them, rather than the reſt; ſo he doth farre more *plentifully* ſhew the ſame unto them, in the *executing* of this decree of *election*; and in bringing of them unto eternall ſalvation. And this he doth two wayes.

1 *By effectually calling them.*
2 *By giving and conferring many ſingular graces upon them.*

2 In the execution of the decree of our election.

1 Though God ſent his Son to *die* for all men, that *whoſoever believed in him, ſhould not periſh, but have life everlaſting*, and ſends his Preachers to *call* all men to believe in him; yet is all this *ineffectuall*, to all thoſe that are not inwardly called by Gods Spirit; *Quia inanis eſt ſermo docentis, niſi intus ſit qui docet*, for we find *many called*, and often *called* by the Preachers of the Word, which yeeld not obedience unto the faith of Chriſt: becauſe (as our Saviour ſheweth) they are not *choſen* unto life. But whom God hath *decreed* to ſave, he doth inwardly and effectually call by his Spirit, and when we do outwardly Preach the Word, he doth graciouſly open their hearts, as he did *the heart of Lydia*, that they ſhould imbrace and believe the ſame. And this S. *Paul* ſheweth, when he ſaith, that *whom God did fore-know and predeſtinate*, them he called, that is, *inwardly and effectually*, and ſo powerfully, that when he doth ſo call them, they do preſently anſwer, *loe, I come*; or with *Samuel, Speak on Lord, for thy ſervant heareth*. And thus he calleth none, but thoſe whom he hath decreed to ſave: for ſo our Saviour ſaith, *That no man knoweth the Father but the Son, and he to whom the Son revealeth him*, that is, thus effectually by his Spirit: And therfore God ſheweth more goodneſſe unto them than he doth unto all others, in that he doth more *graciouſly* call them, rather than all others.

1 By calling them. That God effectually calleth none but his elect.

Mat. 20. 16.

Acts 16. 14.

1 Sam. 3. 10.

2 When he hath thus effectually called them, he beſtoweth many ſpeciall and ſingular *graces* upon them, which he doth not upon all others, as chiefly,

2 By inriching them with graces.

1 *The*

Of certaine speciall graces that God bestoweth upon his Saints.

{1 *The grace of preservation.* 2 *The grace of justification.* 3 *The grace of sanctification.* 4 *The grace of glorification.*} And

First, the grace of *preservation* is that which keepeth and preserveth these chosen, and peculiarly beloved Saints of God, from many evils both of

{1 *Sinne.* 2 *Punishment.*} For

1 Grace of preservation.

1 From sin.

Psal. 73. 24.

How God preserveth the godly from many sinnes.

Gen. 6. 9.

Gen. 19. 7. Gen. 39. 8, 9.

Aug. Soliloq. l. 16.

To abstaine from sins, is from God.

1 Though (as I shewed you before) the goodnes of God *preserveth* the wicked many times from committing many *horrible sinnes*, which otherwise they would do; yet doth he after a more *speciall manner*, guide the godly with his *counsell*, (as the Psalmist saith) that they run not with the wicked *into the same excesse of riot*. For seeing by *nature*, we are all *equally indifferent* to all sinnes; how comes it to passe, that we *abstaine* from many abominations, and hainous impieties, that wicked men do practice? is it from our selves? or from the goodnesse of our Nature? or is it not rather from the goodnesse of God, that giveth his holy Spirit unto us; that as he preserved *Noah* from partaking with the wickednesse of the old world, and *Lot* from following after the abominations of the *Sodomites*, *Ioseph* from consenting to the lewd inticements of his *Mistresse*, *Elias* from the idolatry of *Israel*, and the like; so he might preserve us from those lewd actions that the wicked do? S. *Augustine* makes it plaine; for *Tentator defuit* (saith he) Satan was away, and time and place was wanting to do the deed; but this was thy *goodnesse* to *preserve* me; the tempter came in time and place convenient; but then thou *with-heldest* me from consenting; and so when I had *will*, I wanted *ability*; and when I had *ability*, I wanted *opportunity*, and all this was from thy blessed *goodnesse* that *preserved* me: And therefore if we do abstaine from drunkennesse, lewdnesse, or any other sin, let us not rob Gods *grace*, to ascribe it to the goodnesse of our *natures*, but let us truly acknowledge it to proceed from the *goodnesse* of God, that *preserveth* us rather than the rest; for had God *preserved* the wicked from their sins, they would have abstained from them, even as we do; and had he not *preserved* us, we should have *run* into the same *excesse of riot*, even as they do: our abstaining from sin is not from our selves.

Psal 34 16.

Psal. 91. 12.

2 He doth not onely *preserve* us from the evill of sin; but also from many *plagues* and *punishments*, that he suffereth other men to fall into: for so the Psalmist saith, that *mis-fortune shall slay the ungodly, but God preserveth the righteous, that not one of his bones shall be broken*: And againe he saith, that although Gods plague should be so great, and so hot against the wicked, as that a thousand of them should fall beside the righteous, and ten thousand on his right hand; yet *it should not come nigh him*: because God doth so command his Angels, to *preserve them in all their wayes, that they dash not their foot against a stone*.

How God preserveth the godly from many plagues and punishments. Wisd. 10. 4. 6.

How mercifully God delivered us in *Anno* 1588, and from the Gun-powder treason.

Thus he preserved *Noah* out of the floud, *Lot* out of *Sodom*, *Moses* and *Aaron* out of the hand of *Pharoah*, and the three children out of the fiery furnace; and thus at all times he preserveth his little flock and faithfull children, out of many miseries and dangers. And we have in a large measure tasted of this goodnes: for as *Noah* had been drowned in the floud, and *Lot* had beene consumed in *Sodom*, had they not been *preserved* by this *speciall goodnesse* of God: so except the same *goodnesse* had been on our side, *when men rose up against us*, in 88. and in the gun-powder Treason especially, *it had not failed, but our soules had beene put to silence*; and we should have been swallowed up of our miseries. I need not instance any particular deliverance of private men, each man doth best know that himselfe: and for mine owne part, I have so abundantly seene the *goodnesse* of God herein, that I can never think, how graciously God *preserved* me, so many times from so many and so mighty enemies, *Qui oderunt me gratis*, which hated me freely without a cause, (God he knoweth my simplenesse,) but *exultavit cor meum, & eructavit verbum bonum*, O how plentifull is thy goodnesse unto them that feare thee, and that put their trust in thy mercy?

Psal. 13. 21.

If any man hath found *experience* of the like, or any other *preservation* from any evill, let him never think it is from any *chance* or *fortune*, but solely from this *goodnesse* of God; for seeing we are all the sons of *Adam*, all sinners, and that no man hath a *patterne* of exemption, or a *priviledge* of immunity, to be free from common calamities; and yet we see, one break his *leg*, another his *necke*, one *staine*, another *drowned*, one *diseased*, another *disgraced*, one lose his *estate*, another his *liberty*, a third his *life*, and it may be unjustly too; and we our selves *delivered* from these, or the like miseries; how can we chuse but see the *abundant goodnesse* of God, in our *deliverance* from these calamities, which we daily see incident to other men?

No man priviledged from common calamities.

Ob. But here it may be some will object, how doth God shew more *speciall goodnesse* unto his Saints, by *delivering* them from plagues and punishments, rather than the wicked; when as we see they are more commonly plagued and scourged than the wicked be, as the Prophet *David* plainly sheweth unto us?

Sol. I answer, that although God many times preserveth his servants from the punishments of the wicked; yet doth he not alwaies deliver them from all afflictions; but doth often menace them, and sometime whip them too, with the rod of correction: And yet this goodnesse of God is no lesse seen to reflect upon them in these showers of *adversity*, than at any other time in the Sun-shine of *prosperity*; For, when the wicked in their afflictions *do gnash with their teeth and consume away*, through griefe and despaire, and so grow worse and worse, as *Saul* did, from *Samuel* unto the *witch*, and from the *witch* unto the *divell*, the godly in their afflictions are more humbled, more dejected in themselves, and more earnest suppliants unto God to help them, and to deliver them out of their distresse; for the righteous are therefore often *pressed*, that they might *cry*, and *crying*, might be *heard*, and *heard*, might *glorifie* God: and so (as *Alexander* was *Semper bello quam post victoriam clarior*; more famous in his *warre*, than in his *peace*) the Saints of God do euer grow *better* and *better* in their afflictions, and as the Poet saith,

The Saints in their afflictions do most of all perceive the goodnesse of God.

1 Sam. 18. 7.

Premuntur iussi, ut pressi clament, clamantes exaudiantur, exauditi glorificent Deum. Quint. Curt. l. 8.

Sæpe tulit lassis succus amarus apem;

They gather honey, not onely, with the *drones*, from the *hive*; but also, with the *bee*, from the *thistles*: and, as a *pearle* in the *darke*, they do shew more *lustre*, and more tokens of their goodnesse, *faith*, *hope*, *charity*, *patience*, and many other graces, in their *afflictions*, than ever they did or could have done in their *exemption* and *freedome* from all miseries.

And all this is not, because afflictions and punishments makes them better, but because God *preserveth* them, and delivereth them from all the *hurts* and *evils* that otherwise these afflictions would bring upon them, as well as upon other men, and gives them grace to make a *right use* of these their just deserved chastisements; for so the Propher saith, *Many are the troubles of the righteous*, there is his just deserts; but *God delivereth him out of all*, there is Gods *goodnes* towards him; yea, *more* a great deal in *delivering* him out of these troubles, than if he had *preserved* him from the *having* of any troubles at all; For, as *that* man is to be *commended* as most *valiant*, which hath been in *wars*, and receiving many wounds at the hands of great and many enemies, hath *victoriously escaped* them all, rather than *he*, which *never fighting* with any, hath kept himselfe *safe* and *free* from all danger; so he that *delivereth* me from the hands of mine enemies, and *preserveth* me from fire and water, from all troubles and afflictions, doth shew a great deale *more love* unto me, and more favour to *deliver* me from my misery, than only to *remaine* with me in my prosperity, &c. And therefore, if we be *free* from troubles, it is *quia bonus Deus Israeli*, from the goodnesse of God, that preserveth us; if we be *punished* and afflicted, *repose* thy trust in God, and be not *dejected*, to add griefe unto griefe; but think it is because *it is good for us to be afflicted*; and if we be *delivered* from our afflictions, and *preserved* from that poyson of despaire, and other evils, that they bring on others, it is from this goodnesse of God, which *worketh all things together for the best for them that love him.*

Psal 34. 18.

Forti animo mala ferre, nec bonis misere ossa dolere.

Rom. 8. 28.

2 What the grace of Iustification is.

Secondly, the grace of *justification* is that infused Faith, which he worketh in the hearts of his Elect, whereby they do lay hold, and apply unto themselves all the merits of Iesus Christ, and do by that *imputative righteousnesse* of him, stand *justified* in the sight of God.

3 What the grace of Sanctification is.

Thirdly, the grace of *Sanctification* is that, whereby we are heartily sorry for all our fore-passed sinnes, and do every day indeavour more and more to live *in all holinesse and righteousnesse*, to the praise and glory of God.

4 What the grace of Glorification is

Fourthly, the grace of *Glorification* is that, whereby we live *holily* in this life, and shall live *happily* in the life to come; because (as *Aquinas* saith) God glorifieth his Saints, *Per profectum virtutis & gratiæ, & per exaltationem gloriæ*, by making them holy here on earth, and bringing them to the happinesse of heaven. All these *graces*, and what grace soever else is dependant upon any of these are *wrought* in the Saints by this *speciall goodnesse* of God; for, *Whom God did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified:* This is the *golden way*, and the *royall degrees* of Gods *goodnesse*, whereby the *Saints* of God are *saved*. And therefore if any of us do find these *graces* in our selves, let us not ascribe them to our selves, but to the *grace* and *goodnesse* of God; for *This is the worke of God, that ye believe in him, whom he hath sent*, saith our Saviour Christ; And *it is given to believe*, saith the *Apostle*. And herein let us admire with *reverence*, and acknowledge withall *thankefulnesse*, his *speciall* and his *singular goodnesse* towards us, more than towards others, which perhaps naturally are as well, if not better deserving than our selves; for had he *bestowed faith* and repentance upon them, they would have *believed* on him, and served him even as we do; and had he not bestowed *these graces* on us, we should have beene poore and naked of all goodnesse, even as they are.

Rom. 8. 30.

Phil. 1. 29.

That if there be any goodnesse in us, we should ascribe it all to God

Ob. But then here it may be objected, that if we do *no good*, but what God *giveth* us to do, and that the very reprobates *would believe* in God, and serve him, if God *would bestow* those effectuall and powerfull *graces* upon them, which he bestoweth upon his Saints, then it must needs follow, that the wicked are not altogether so *culpable*, for the *omission* of those required *duties*; because God gives them not the *grace* and ability to performe them; *Quia nullus actus potest excedere potentiam agentis*, because no act can *exceed* the power of the agent: and therefore, whosoever limiteth the power, is the *cause* of the *intermission* of the consequent *act*, and of the event that floweth thereby; and therefore God *circumscribing* our ability, must needs be the *cause* of our deficiency.

Sol. To this I answer, that we ascribe all the *goodnesse of the Saints* unto the *grace* and *goodnesse* of God, to *magnifie* Gods *goodnesse*, and to *vilifie* our owne baseneſse; to shew that we have nothing in the world whereof to *boast*: and we thinke our Saviours words are sufficient to confirm this truth, where he saith, *A man can receive nothing, except it be given him from above*: And againe, *Without me ye can do nothing*: And we say that the wicked *would* do these things, if God *would* give them, I say, not *sufficient*, but *effectuall grace* to do them; because it is impossible, but the same measure of effectuall grace should produce the same measure of effects; for if God would work in them that *sanctity* which he doth in his *Saints*, how could they *resist* his will? Or is it possible that this *will* of man should withstand the *will* of God? no wayes.

John 15. 5. That of our selves we can do nothing that is good.

What the Semi-Pelagians feare.

And I see no reason, why any man should except against this truth, but that hereby they fear that *imputation of injustice*, which (as they think) must needs light on God, if he should *condemne* them, for not serving him, and yet *not give them* the grace or ability to serve him, or at least wise of *partiality*, if he, without any manner of *desert* of the one more than the other, should notwithstanding *choose* the one sort, and *inrich* them, and *leave* the other sort, and *condemne* them.

But to this I answer, that if God should *require* such duties, as are not due to him, or command them to do that, which they never received power from him to fulfill, we might perhaps think him no just in his demands; For

Subaudi

δυνάτον τὰς νομὰς τετεθῆναι Lawes must be made according to the rule of mens ability to perform them; or if God did *take away this power* againe from the Agent, then might he likewise be said to be the *cause* of the deficiency of the subsequent act: but if God requires nothing at our hands, but that which is our duty to do, and what he made us able to performe, and we through our own default and wilfulnesse, *Male utentes potestate*, abusing the power which God hath given us, like those that spend their wealth on whores, which they should imploy to maintaine their wives and children, have *lost this power*, that we had received, and brought upon our selves an inevitable impotency, the very Law of humane reason will here take part with God against us, *Non habere excusationem, &c.* that he hath no excuse for himselfe, which is the cause of his owne impediment, as a Father saith: And therefore, seeing man *lost* the *power* of serving God, by his owne *faults* in offending God; and that God is not bound to restore it againe, God, in not giving it, is no *efficient cause* of their not serving him: but, as the Sun is the cause of darknesse, *Non per se, sed per accidens*, not because properly it effecteth darknes, but *accidentally*, by reason of its departure from us; So is God only the cause, why the wicked serve him not; not because he *worketh* any unwillingnesse in them to serve him; but because he *denieth* his grace unto them, whereby they might be inabled to serve him: and this *deniall* of his grace is no *injustice* in God; because their own sins have made this separation betwixt God and them, and makes every man like unto *Turnus* soule, ——*Fugit indignata per umbras*; to hide himselfe from this shining light: And God is a *debter* to no man, that he should inlighten any, but whom it pleaseth him.

God taketh not the power of serving him from any man.

God is not bound to give the wicked power to serve him.

Secondly, I say that this extending of his speciall goodnesse unto some, and not to others, is *no accepting of persons* in that sence, which the Scripture saith, *God is no accepter of persons*: For

First, Saint *Augustine* tels us, that *ibi est acceptio personarum, ubi quæ æqualibus, ex æquo debentur, inæqualiter distribuuntur*; there is the acception of persons, where those things which are *equally* due to all men, are *unequally* distributed to some men: but where those things, which are due to none, are freely given unto some, and unequally distributed unto those; yet herein is neither partiality, nor iniquity: because, as our Saviour saith, *God may do with his owne what he will*, and give the same to whom he please: And thereby, *Huic facit misericordia, tibi non fit injuria*; he doth but shew mercy unto the one, and he doth no injustice to the other.

What it is to be an accepter of persons.

Mat. 20. 15.

Secondly, the meaning of the Holy Ghost, in saying that *God is no accepter of persons*, is not, that he chuseth not one man rather than another; for so he chose *Iacob*, and hated *Esau*; but that he chuseth not any man in regard of the *outward* indowments, or *naturall* gifts, or any other thing, that is in that man rather than in other men; as not *Achitophel* for his *wisdome*; not *Absolon* for his *beauty*; not *Sampson* for his *strength*; not *Dives* for *riches*; nor *Iacob* for any thing that was in *Iacob* more than in *Esau*: for whom he chuseth, he chuseth meerely out of his meere grace and goodnesse towards the one, rather than the other, as he himselfe plainly sheweth, *I will have mercy on whom I will have mercy*.

Mal. 1. 2.

God chuseth no man, for the love of any thing that is in man.

Exod. 33. 19.

And so you see, how abundantly God is good, *eternally* in himself, *generally* unto all, and more *especially* unto his Saints: Oh then let us not be like the *Egyptians*, that found out the *streames* of the river *Nilus*, but knew not the *springs* from whence they issued: Let us not be ignorant of that *spring* and *fountaine* from whence we receive so many benefits, and so many *streames* of *goodnesse*; for this were but (like the swine) to eat the *acornes* that fall on the ground, and never to behold the *tree* from whence they fall, or *to beare the name of God written in our hearts*, by the pen of nature, and yet to be like the *Athenian Altar*, wherein was in graven ἀγνώστῳ Θεῷ, to the unknown God: but rather in all things whatsoever we have, or injoy, health, wealth, or prosperity, spirituall, or temporall grace, let us, with S. *Iames*, acknowledge the same, *to descend from above*, and to proceed unto us from this *abundant goodnesse of God*: And for the same, let us ascribe unto

That we should acknowledge all our goodnesse to proceed from God.

Iames 1. 17.

God *the honour due unto his name*, to *worship* him *with holy worship*. And so much for the fourth particle, of the *abundant goodnesse of God*.

CHAP. IX.

Of the superabundant truth of God.

5 Particle.

THe fift particle of *Gods goodnesse*, is, that he is *abundant in truth*: Now *truth* (saith *Anselmus*) is as *Time*, or as *Light*, which though but one, yet is it diversly distinguished; so *Truth* (saith the *Philosopher*) is variously considered; and that either

{1 *Morally*. 2 *Physically*.} And

Arist. Æthic. l. 4. c. 7 Moral l. 1. c. 33. Truth considered two wayes

1 What morall truth is.

In the first sence, ἀλήθεια ἕξις μεταξὺ, τῆς εἰρωνείας καὶ ἀλαζονείας. Truth is a vertue, evenly placed betwixt arrogancy and simulation; or, as *Cicero* defines it, (and which S. *Augustine* holds to be the best *definition* of it) *Veritas est per quam immutata quæ sunt, quæ fuerunt, & quæ futura sunt, dicuntur*; Truth is that, (that is, that *vertue*,) whereby things past, things present, and things to come, are immutably related as they are. And this *truth*, though it be in God, or rather from God, because he alwaies saith and relateth things immutably as they be, yet is it not in him, as in us; because in us truth is a morall *vertue*, whereby, as by an habit, we are propense and inclined to shew forth the things as they be: but in God, it is not as a quality, but an *essentiall property*, whereby he is, what he is, and can no more leave to be, or to relate Truth, than he can leave to be a God.

2 What Physicall truth is.

Aug. Solil. l. 2. c. 5.

In the second sense, *Veritas cujuslibet rei, est proprietas sui esse, quod stabilitum est ei*; The truth of every thing is the *propriety of his being*, or (as S. *Augustine* saith) *Verum est id quod est*; that is true, which is: *Illud enim omnes verum dicunt esse, quod tale revera est, quale esse videtur, &c.* For all men (saith he) affirme that to be true, which is indeed as it seems to be; and that to be false, which is not as it seems to be; as the Image of a man in a glasse, seems to be a man, and is not; and therefore though it be a true image of a man, yet is it a false man: And so he is a false friend, which seems to be a true friend, and is not. A most heavy sentence against them, which say, *They are Iewes, and are not, but are of the Synagogue of Satan*; which say they are Christians, but serve not God; and which seem to be just, and honest men, but *inwardly are ravening wolves*; because they being not what they seem to be, do deceive themselves, *and the truth is not in them*: And therefore, *Nihil prodest illis nomen usurpare alienum, & vocari quod non sunt*; It will availe them nothing to *usurpe* a wrong name, and to be called what they are not; for though they may deceive the world, yet Christ which is truth it selfe, and knoweth all truth, will tell them at the last day, that *he never knew them*, that is, to be true Christians, which they seemed to be, but were not.

Rev. 2. 9.

1 Ioh. 1. 6.

Mat. 25. 12.

God truth two wayes.

And thus God is truth, and that two wayes.

{1 *Essentially in himselfe*. 2 *Causally in all things*.} For

1 Essentially.

Deut. 32. 4.

First, God is essentially true, yea truth it selfe, as *Moses*, and as our Saviour saith, *quia est quod est*, because he is that which he is, and that which he seems to be; and thus properly nothing can be said to be truth, but God; because nothing is or can be said to be of himselfe, but God.

2 Causally.

Ioh. 14. 6.

The manner how all truths do proceed from God.

1 Way.

Secondly, as God is *essentially* truth, so he is *causually* truth, that is, the *fountaine* of truth, from whence all other channels of truth do flow: for this is the order of all verity.

First, the truth of all things is *conceived* in the *Idea* and notion, or practicke knowledge and understanding of God, from all eternity; because all things had their being in the divine understanding, before they had their being in themselves: then

Secondly,

Secondly, this truth *floweth* to the *things* exiſting in themſelves, which are therefore true, becauſe they are adequated and conformable to that truth conceived in the mind of God, concerning them: then 2 Way.

Thirdly, This truth of things *paſſeth* to the *underſtanding* both of Men and Angels, when the underſtanding is adequated and conformable to the things conceived, as they are in themſelves, that is, when we truly underſtand things to be as they be: then 3 Way.

Fourthly, this truth *conceived* in the underſtanding, *proceedeth* unto *expreſſion*, either by words, or writings, when our *expreſſion* of things is agreeable to that *conception*, which we have of them in our underſtanding, that is, when we ſpeak, or write, as we think. 4 Way.

And therefore, whenſoever our words do any waies ſwerve from our minds, and underſtanding, they cannot be true; *quia mendacium eſt contra mentem ire*, becauſe a lie is to go againſt our own minds, or to ſay otherwiſe than we think, ſaith S. *Auguſtine*; and a truth of words is the adequation and conformity of the tongue with the mind and underſtanding; and whenſoever we underſtand any thing otherwiſe than it is, there can be no truth in that underſtanding; becauſe the truth of the underſtanding is the adequation of the ſame, to the things exiſting and being in their naturall cauſes, and whenſoever things do any waies *ſwerve* from that eternall *notion* and conception of them, in the *mind* and underſtanding of God, they cannot therein be true: becauſe the truth of all things conſiſteth in their *adequation*, and conformity to the truth, eternally conceived of them in the divine underſtanding.

But when our words are agreeable to our *minds*, our minds and *underſtandings* to the things conceived, and thoſe things to the *mind* of God; then are they *true*: becauſe (as the Schooles truly teach) *Intellectus divinus eſt menſurans non menſuratus, &c.* the divine conception of things is that which meaſureth the truth of all things, and is not meaſured it ſelfe by any thing; *Et res naturalis eſt menſurata & menſurans*, and every naturall thing, thus meaſured by the notion of God, doth meaſure the truth of our underſtanding, and our underſtanding meaſured by the truth of things conceived, doth meaſure the truth of our words. How the divine underſtanding is the rule that meaſureth all truths.

And ſo you ſee truth to be *primatively* in God, as the light in the body of the Sun; and thence to be derived *in res exiſtentes*, into the things wherein it reſteth *ſubjectively*, like unto the light of the Moone and the Stars, which they receive from the Sun; and ſo to paſſe into the underſtanding *terminatively*, like the reflection of the light of the Moone and the Stars, upon theſe lower orbs; and laſtly to our words or writings, *expreſſively*, like unto the manifeſtation of things, by that light which ſhineth upon them.

Now, this *verum declarativum*, this expreſſed truth is to be conſidered two wayes. Expreſſed truth twofold.

{1 *Primarily.* 2 *Secondarily.* } For

First, as it is directed by God, and *guided* by his Spirit, ſo as therein there can be no *commixtion* of errour; and in that reſpect it is called *the divine truth*, becauſe it is *wholly truth*, and expreſſed by the divine Spirit; for, as S. *Peter* ſaith, *The holy men of God ſpake as they were moved by the Holy Ghoſt*; this is, *Theologicall truth*, and it is wholly contained in the holy Scripture, which is therefore called, *the Word of truth*. 1 Primarily. 2 Pet. 1. 21. Col. 1. 5.

And this *truth*, though I might alledge many other reaſons, to prove the worth and the excellency thereof; yet is this ſufficient inſtead of all, that (beſides what *Zerobabel* ſaith of it) it is in many paſſages of the Scripture compared unto the light, as the Pſalmiſt ſaith, *Send forth thy truth and thy light*, and that eſpecially in three reſpects; for, as the light is

The excellency of the divine Truth.

1. *The diſpeller of darkeneſſe.*
2. *The ſhewer of things.*
3. *The effecter of generable Creatures.*

} So is Truth: for

1 Truth expelleth errours.

First, As the *Light*, when it ariſeth, *chaſeth* away all darkeneſſe, and ſuffereth not the ſame to adhere unto it; whereupon the *Apoſtle* ſaith, *What agreement is there betweene light and darkeneſſe?* Even ſo, this *Truth*, when it ſhineth, *diſpelleth* and driveth away all errors and ignorance from the mindes of all wherein it reſteth: And therefore Father *Zachary* ſaith, That Chriſt, which is *Truth* it ſelfe, when he came to preach this Word of *Truth*, came, *to give light to them that ſit in darkeneſſe, and in the ſhaddow of death*, that is, To diſperſe thoſe myſts of ignorance and errours, which had over-ſhadowed the whole face of the Earth.

2 Cor. 6. 14.

Luk. 1. 79.

2 Truth ſheweth what every thing is.

Ephe. 5. 13.

Secondly, as the *Light* when it ſhineth, *diſplayeth* it ſelfe, and *pierceth* every tranſparent body, though never ſo ſolid, and *maketh* all things *manifeſt*, what they are; for in the darke, there is no certainty of *colours*, white from blacke is ſcarce diſcerned; there is no certainty of *things*, Gold cannot be knowne from Copper: but when the *Light ſhineth*, it preſently *ſheweth* what every thing is: Even ſo, though while we are ignorant of Gods will, *evill* may be deemed *good*, and *good evill*; yet when this *Truth* of God *ſhineth*, that is, this *Word* of God is *Preached*, it maketh knowne every thing what it is; it ſheweth the *true God* from the *falſe*, the *true ſervice of God*, from the *falſe ſuperſtition* of men; the *true Church of Chriſt*, from the *falſe Synagogue* of Satan, and the *true members of Chriſt*, from the *falſe hypocrites* of the World. Hence it is, that the wicked cannot abide the Truth, *Becauſe their workes are evill*; and by the *preaching* of the ſame, their workes are *manifeſted* to be ſo: And therefore Saint *Paul* ſaith, That the *Preachers of Gods Word*, are oftentimes become *enemies* unto the wicked, *becauſe they tell them the Truth.*

Iohn 3. 19.

Gal. 4. 16.

3 Truth begets us unto God.

Thirdly, As the *Light* when it ariſeth, doth ſo *heate*, and *hearten* every thing, that it is moſt truly ſaid; *Sol & homo generat hominem*, The Sunne and Man begets a Man; Even ſo this *Truth of God*, and the *Preaching* of the ſame, is the onely meanes whereby we are *regenerate*, and begotten againe *to be the Sonnes of God*, as the *Apoſtle* ſheweth.

And this is that *Truth*, whereby God ſheweth himſelfe to be abundantly true; becauſe as *Hugo* ſaith, *In ſacra Scriptura non ſolum bonitas eſt, quod præcipitur, & felicitas, quod promittitur, ſed etiam veritas eſt, quod dicitur*; Whatſoever is ſaid in the holy Scripture, it is *abſolutely* true, without any errour; and the *promiſes of God* are as *ſure*, as if they were already *performed*; for he is *yea*, and *Amen*, that is, True in *himſelfe*, true in his *workes*, and true in all his *words*: And this *Truth* of the Lord *indureth for ever*: for, *He will not alter the thing that is gone out of his mouth, neither will he ſuffer his Truth to faile*: But when we forget both him and our ſelves, he will ſtill *be mindfull of his promiſe, and remember his holy covenant.*

2 Cor. 1. 20.

Luke 1. 72.

And therefore, ſeeing that as the *Light* is ſo excellent a thing, the *firſt-borne* of all viſible creatures, and the very *comfort* of every afflicted heart, that *diſpelleth* all darknes, *diſcovereth* all things, and is the *procreative cauſe* of all creatures; ſo is this *Truth* of God, of that tranſcendent excellency, as that it is the *beſt guide* of our lives, and the *ſole meanes* to ſave our ſoules, It ſhould teach us,

What wee ought to doe.

First, to ſpare no coſt to get that Truth.

Mat. 13. 44.

First, *Comparare veritatem*, To purchaſe this *Truth*, and to get the ſame unto our ſelves by any meanes: It is that *Treaſure hid in the field*, to gaine which the wiſe Merchant ſold all that ever he had: no labour is too great, no coſt is too deare, to gaine this Truth.

Horat.

Multa tulit fecitq; puer, ſudavit & alſit.

And as another ſaith;

——Ardua quamvis
ſit via, non metuit virtus invicta laborem.

If the *Gentiles* did toyle, and moyle, and ſweat, and ſpare no paines to get a little

little measure of *humane learning*, which did almost nothing else but puffe them up with pride; what paines ought we to take, to search and seeke for this *Divine Truth*, which is onely able to save our soules?

Secondly, *Retinere veritatem*, to let passe this truth, when once we have attained unto the same, by no meanes; but to keepe it and to retaine it unto death: for so *Salomon* saith; *Buy the truth, but sell it not*, that is, when you have gotten it, part not from it: and this is no small taske: *Non minor est virtus quam quærere parta tueri*: But it is as difficult a thing to *retaine* it; as it is to *finde* it: for seeing the *truth* is like the *light*, and the *light* is many times *obscured* with cloudes and darkenesse; so the *truth* is *opposed* by errour and ignorance; it is envied and hated by the sonnes of men; and as *Tertullian* saith, it hath beene ever seene, *Veritatem in terris peregrinam agere, & inter ignotos facile calumniatores invenire*; That the truth was entertained on earth but as a Pilgrime, and a Stranger, that easily findeth enemies in every place, and scarce friends in any place: and so the Booke of God, and the story of times doth make it plaine; how the Professors of this *Truth*, were alwaies *persecuted*; and the *Truth* it selfe sought to be *suppressed* by the sonnes of darkenesse. *Moses* and *Aaron* were withstood by *Pharaoh*, and resisted by *Iannes* and *Iambres*, and the rest of the Sorcerers of *Egypt*. The Prophets were so vehemently and so generally persecuted by the *Iewes*, that Saint *Stephen* asketh them, *Which of the Prophets have not your Fathers persecuted?* and *Christ* himselfe, which was borne to this end, *Vt testimonium perhiberet veritati*, That he might beare *witnesse* unto the *Truth*, was resisted unto death; and so all the *Martyrs* and faithfull witnesses of this eternall Truth can beare *witnesse* what they *suffered* in the defence of *Truth*.

Secondly, to hazard all we have in defence of this Truth, Pro. 23. 23.

Tullius in Apol. ex Tertul. Apologet.

Acts 7. 52.

Iohn 18. 37.

And therefore, if wee would retaine the truth, we have need of *Patience*, wee have need of *Courage*, and of a constant *Resolution*, never to *suffer* this Heavenly Truth to be *taken* from us, untill our selves bee *taken* out of this wretched *life*. Let us lay before us the examples of the *Patriarkes* and *Prophets*, of Christ himselfe, of his holy *Apostles*, and of all his blessed *Martyrs*, which thought not their *lives* too deare to defend this *Truth*; and let us not be *degenerate* children of such *worthy* Progenitors, as transmitted this Truth unto us with the losse of their lives.

What is needfull for us, if we would retaine the Truth.

And though wee have need of *Patience*, to suffer much in the defence of *Truth*, yet we may be confident, that *Truth* will *prevaile* and get the *victory*; for as no *darkenesse* can so *swallow* up the *light*, but that in its appointed time, it will gloriously *returne* againe; so no *power* of darkenesse can so suppresse the *Truth*, but at last it will appeare as the cleare day; Because as the nature of *errour* is such, that although none be to *withstand* it, yet as the *smoake*, at last it will *vanish* of it selfe; so the nature of *Truth* is such, that although never so many doe *oppugne* it, yet at last it will *prevaile*, as *Zerobabel* saith; and as the Comicke saith, Ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος; Time will bring out the *Truth* into *Light* at last: And therefore seeing the *Truth* is of that invincible *power*, that although it may bee *obscured*, yea, for a time with *Christ* himselfe be *buried*, yet it cannot be *extinguished*, nor remaine perpetually intombed, but that the time will come, wherein *nothing is hid which shall not bee revealed*, nothing *is covered which shall not be manifested*, We should arme our selves with *confidence* and sure *trust* in God, which according to his *Truth*, will at last bring all *Truth* to light, and save all them that put their trust in him.

That truth at last will ever prevaile.

Cokus de iure regis Ecclesiastico.

But here me thinkes I heare some saying, they would willingly spend their *lives* in defence of *Truth*, if they could tell what were *Truth*; for now there are so many *Religions*, so many *Professions*, and so many diversities of *Opinions* in the world, that it is farre easier for them to spend their *life*, then to find out what is *Truth*.

I answer, that as *Claudian* saith, *Sæpe mihi dubiam traxit sententia mentem, curarent superi terras, an nullus inesset rector.*—Hee was much distracted, and knew not well what to resolve, whether there was a Divine providence *or not*; becanse

Claud. l. 1. in Ruff.

——Rursus labefacta cadebat religio.

Rom 1.25.

Iohn 3.9.

Psal. 4.2.

Iohn 17.17.

6 Monachi vestri stomachi sunt amphora Bacchi; vos estis Deus est testis turpissima pestis.

Mat. 5.46.

Rom. 1.18.

Mat. 7.22.

Rom. 3.3.

Chap. 10.16.

because when he saw the most admirable course of things, he said, *Tunc omnia rebar consilio firmata Dei*; He thought it was unpossible, that that could *proceed*, but from a *superiour cause*: but on the other side, when (as the Prophet *David* saith) *He saw the wicked in such prosperity*, and the Righteous hang downe their heads like a Bull-rush; yea, and hanged many times like the wicked sonnes of evill doers; then he thought it could not bee, that there should bee any God; because he cared not (as he thought) for the righteous people: Even so I must needs confesse, that when I consider the *sincerity* of that *Religion* which wee teach, the *summe* of it plainely expressed in the *Scriptures*, and the *end* of it, tending onely to the *glory* of God, I doe assure my selfe, that we have amongst us the very *Truth* of God: but on the other side, when I consider *Quomodo commutaverunt veritatem Dei in mendacium*, How many of us do change this *Truth* of God into a *lye*, when they doe live cleane contrary to what they *Professe*; and some of the best of us, even of the *Teachers* of this *Truth*, doe leade our lives, not onely as they doe, whom we daily condemne for such intollerable corruptions, unbeseeming Christians; but also in many things, as *Pagans* who know not God; It makes me often muse, and *Nicodemus*-like to aske, *how can these things be?* to have the Truth amongst us, and yet *to have such pleasure in vanity, and to seeke after leasing*; For our Saviour prayeth for his servants, that *God would sanctifie them through the Truth*; and yet behold the fruits of our Sanctification. It was said of old,

Mos est prælatis præbendas non dare gratis;
Sed bene nummatis aut eorum sanguine natis.

And now the world saith of some of us; We sell our Churches, we purchase Lands, we raise our sonnes to worldly honours, wee suppresse whom wee list, though never so good, we raise our friends our kinsfolkes alliances, & servants too, though they be never so bad, and what not? What should I say any more? what (say they) can *Rome* doe more? or what more doe we then the Heathens doe? or as our Saviour saith, *Doe not the Publicans and Sinners even the same?* and *if these things bee done in a greene tree?* If this be the life of us that are as *the light of the world*, what shall we say of others, which by *Profession* are lay secular men? I take God to witnesse, before whom I stand, and by whom I shall bee judged, that I have *admired*, and often *grieved* at my heart, not onely to *heare*, what perhaps the adversaries of the Truth, or some *lewd* dissolute men, that neither *love God*, nor his *Ministers*, but are ever *ready* to speake the worst of *all*, for the offence of *few*, might falsely say against us; but also to *see* how dissolute, how worldly, and how conformable to the world, (*boone companions*, fashionable to all Companies,) a great many of us doe live, who as the Poet saith,

Nec Iovis imperium, nec Phlegetonta timent.

And therefore I wonder not, that the simple are brought to their *nonplus* to see *Truth* and *Wickednesse* thus *linked* together in the same persons:

But when I consider what the *Apostle* saith, that the *Gentiles did hold the Truth in unrighteousnesse*; I must needs acknowledge that wicked men may have the *theoricke knowledge* of the *Truth*, and *teach* this *Truth* unto others, and yet be *castawayes* themselves; for so our Saviour saith, that *many shall come in the last day, and say, Lord open unto us, for wee have propheſied in thy Name, and done many great workes through thy Name, to whom the Lord shall answer, I know you not; depart from me you workers of iniquity.*

Besides, as the *Apostle* saith of the *Iewes*, *What if some did not beleeve, shall their unbeleefe make the faith of God without effect?* God forbid: or what *If all did not obey the Gospell*, or that *some of the branches be broken off?* Shall this hinder the salvation of the rest? God forbid; So I may say of us; What if *some* of us, what if *many* of us, even the *greatest* of us, should be, as the world saith we are? should that *prejudice* the *rest*, and especially the *Truth* of God? God forbid: I hope I

may boldly say it, that the world cannot say, nor any man in the world deny it, unlesse he putteth on the face of the *father of lies*; but as we have had many Reverend and faithfull *Bishops*, many grave & painefull *Preachers*, that have spent their *strength* in the expressing, and sacrificed their *deerest blond* in defending this Truth; so we *have* still many *worthy* and godly Bishops, and many holy and heavenly Ministers, that doe most *uprightly* walke in the *Truth* of God; and shall *these* be *condemned* and *reproached* for the offence of *others*? Shall *all* be blamed for the offence of *few*? No, God forbid, let every horse beare his *own* burthen; for *every man shall be judged according to his owne workes.*

Parcite pancorum diffundere crimen in omnes Spectetur meritis qualibet apte suis.

And therefore though, as in the field of Gods Church, there are *Tares* as well as *Wheat*; so in our Priestly dignity there are many *amongst us*, that are not *of us*, (of whom I understand what I said before) that are like *Statuæ Mercuriales*, which shew the way to others, but walke not one steppe themselves; or like those skillfull Cookes that dresse good meate for others, but taste not a bit thereof themselves: or rather that *feed not* the flocke at all, but *feed* themselves upon the flocke of *Christ*, and gather wealth to themselves in steed of gaining soules to God; yet let God be *true*, and *every man a lyar*, and let not the wicked *life* of some men, scandalize this eternall *Truth* of God: wee have it now amongst us: It was *purchased* by paines, *preserved* by blood, and most gloriously *continued* to this very day: and I doe assure my selfe, that as there were seaven thousand men in *Israel which bowed not their knees to Baal*; so there be many thousands of men in England, that if they wanted *Inke* to defend that *Divine Truth* which we doe Professe, would maintaine the same with their *deerest blood*; and I boldly set it downe, that if Satan should be let loose to persecute the Saints of God; I doe unfainedly wish my burning bones might first give light unto all them that desire to walke in this Truth. But wee have more cause to pray to God to *defend* the *Defendor of this Truth*, not onely by his *Royall Authority*, whereby we doe injoy this *Truth* in a *blessed peace*, but also by his owne *Divine* Ponne and industry, whereby hee shewed himselfe, *Esse quod est*, to be of the *Truth* indeed, rather then any waies in the least manner to *feare* or suspect the *disturbance* of the same; for God, who is *abundant* in *Truth*, will preserve his owne *Truth* for evermore. And therefore, seeing that, though some of us bee wicked, yea, though all of us should be wicked and deprive our selves of happinesse, which I hope our greatest enemies will not dare to say, yet doth not that make the *truth* of God of none *effect*. Let us be *Gens Sancta, custodiens veritatem*, a Righteous and a holy Nation to hold fast this Truth of God; not shewing our selves like *Rehoboam*, that found shields of *gold*, but left behinde him shields of *Brasse*; to receive the cleere Truth, from our fathers, and to leave the same darkened unto our children.

1 King. 19. 18.

Esay 26.

Secondly, As the Word of God is the *primary* and most absolute declared Truth, wherein there is no possibility of errour, *Quia dicta Iehovæ, dicta pura*; Because the *words* of the *Lord* are *pure words*; So the words of men, agreeable to their understanding conformed to the Truth of things, are *secondarily* the Truth of God; because as every *lye* is from the *divell*, though it should be uttered from the tongue of a *Saint*, as our Saviour sheweth; so every *truth* is from God, though it were spoken from the mouth of a *divell*; because the Spirit of God is the Spirit of *truth*, *Et omne verum, à quocunq; dicitur, à Spiritu Sancto est*, And all Truth (whosoever speakes it) doth spring from the Spirit of God, saith Saint *Ambrose*.

2 Secondary.

Ioh. 8. 44.

A sufficient reproofe for them that will not heare the *Word* of God, but from the mouth of *Saints*; for we are not to respect who speake, or what they be that speake, but what is spoken: and therefore if *Baalams* Asse should preach mee *Christ*, I would willingly be his Disciple; for Saint *Paul* tels me, that none can say, that *Iesus is Christ, but by the Spirit of God*; and therefore he did not so much care, who preached, nor how they preached, so they preached *Iesus Christ*; because he knew that every *truth* must needs *proceed* from the Spirit of Truth.

Every Truth whatsoever, whosoever saith it, proceeds from God.

1 Cor. 12. 3.

And

That we ſhould ſay nothing but Truth.

And therefore this ſhould teach us to make much of *truth*, and not onely to *beleeve* the Truth whoſoever ſpeakes it; but alſo *to ſpeake the truth*, every man unto his neighbour, whatſoever comes of it; though it ſhould be like *Caſſandra's* Propheſie, not beleeved, or *Odium parere*, Beget hatred, as the *Comicke* ſpeaketh; *Quia dilexit Deus veritatem*, becauſe, as all Truth is from God, ſo God loveth all Truth whatſoever.

Corruit in platea veritas. Pſal. 12. 1.

Pſal. 15. 5.

And yet we ſee, *Quod diminuta ſunt veritates à filijs hominum*, The Truth is trodden downe in the ſtreet, and *the faithfull are miniſhed from among the children of men*; we are all like the *Cretians*, alwaies *lyars*; and though the godly man keepeth his promiſe unto his neighbour, *though it were to his owne hinderance*; yet, now we ſeldome thinke of any promiſe, unleſſe it be for our furtherance to attaine unto our owne deſires: ſo farre are we from Truth: But we muſt all *love truth*, and *follow* after *truth*, if we would be children unto him that is *abundant in truth*. And ſo much for the fift *Particle* of Gods goodneſſe, Of Gods *abundant truth*.

CHAP. X.

Of the large extent of Gods mercy, and of the remiſſion of all kinde of ſinnes, and the uſefull application of the whole Attribute of Gods goodneſſe.

6 Particle. God is merciſull to all men.

THe ſixt *Particle* of Gods *Goodneſſe* is, that *he reſerveth mercy for thouſands*, and that (as I underſtand it) two manner of waies;

1. *Extenſively.*
2. *Succeſſively.*

1 Extenſively.

Baſil in regulis contract. q. 15.

Firſt, he meaneth that his *Mercy* is not like a carnall Patrons love, which commonly reacheth no further then his *kindred*; he can preferre none elſe; Nor yet like great mens favours, which extend no further then their *ſervants*, their greatneſſe is no greater; but *Miſerationum Dei multitudo numerari, & magnitudo menſurari non poteſt*; The mercies of God are ſo many, that they cannot be numbred, and ſo great that they cannot be meaſured; ſo that he hath enough in *ſtore*, to helpe not onely a *few*, but alſo *many* multitudes of thouſands: hee hath enough for all: being not like *Iſaac* that had but one *bleſſing*; for he hath many bleſſings for every one.

Gen. 27. 38.

2 Succeſſively. Gods Mercy laſteth for al times, even for ever and ever.

Secondly, he meaneth that his *Mercy* is not for any ſet *Period* of time, which is the property of all other things, even of the greateſt *Monarchs*; they have but their *time*, and when that *time* is gone, they can do nothing, which a little before *ſeemed* to be able to doe all things: but Gods *mercies* are tyed to no *time*, but they continue *from generation to generation*; they are like a *ſpringing well*, that can never be *dryed*; or like the *Lampe* that is fed with the oyle of *immortality*: And this the Word, *reſerving*, doth moſt plainely ſhew, that he hath mercy enough in *ſtore*, not onely for the *fathers* that *beleeve in him*, but alſo for their *children* and for their *childrens children*, even unto a thouſand generations, *of them that love him and keepe his Commandements*: O then what a *Patrimony* doe good parents purchaſe unto their children, to have the *Mercies* of God reſerved and laid up in *ſtore* for thouſands of them; and (as the *Apoſtle* ſaith of the *Iewes*) *to make them to be loved for their fathers ſake?* Moſt happy are thoſe children, which have ſuch fathers as doe feare God, and keepe his Commandements. And ſo much for the ſixt *Particle* of Gods *goodneſſe*, Reſerving *Mercy* for thouſands.

Good Parents do leave the beſt patrimony unto their children. Rom 11. 28.

7 Particle Forgiveneſſe of ſins, our chiefeſt comfort. Rom 4. 7.

The ſeaventh *Particle* of Gods *goodneſſe* is, that hee *forgiveth iniquity and tranſgreſſion and ſinne*: Here is the *laſt* but not the *leaſt* act of Gods *goodneſſe* expreſſed; For herein conſiſteth all our happineſſe, *Bleſſed is the man whoſe unrighteouſneſſe*

teousnesse is forgiven, and whose sinne is covered. And here by these three words God understandeth three sorts of evill.

What these three words signifie.

1. By *Iniquity*, is understood *originall corruption.*
2. By *Transgression*, is meant the *outward* and *actuall commission.*
3. By *Sinne*, is understood the *height of all abhomination*, The custome of sinning, and the *greatest sinnes:*

For God deprives not these from hope of *Pardon*, if they come to him with *penitent* hearts: and therefore, that none should *despaire* of his *goodnesse*, hee sheweth that hee can forgive all these, and forgiving these, hee forgiveth all.

No sinner excluded from hope of pardon.

But here I must have leave to take away the vaile from *Moses* his face, and to looke further then the *Iewish Tabernacle*; for as in *Ezekiels* vision, *Rota erat in rota*, Gospell was in the Law, and Law in the Gospell, (as Saint *Gregory* expounds it;) so here I finde all this to bee Gospell, and I see *Iesus Christ* in every word; for in *Christ, wee have Redemption through his blood, the forgivenesse of our sinnes*; and so of *all* the rest of these *Graces*, wee have them *all* by Christ; for *though the Law came by Moses*, yet (as Saint *Iohn* saith) *Grace and Truth*, yea, *Mercy and Peace*, and all the other good that we have, wee have them all *through Iesus Christ our Lord.*

Ezek. 10. 10.

Colos. 1. 14.

Iohn 1. 17.

And thus by the helpe of Gods Spirit, we have thus farre sayled through the boundlesse Ocean of Gods *goodnesse*, and in all this wee can shew you no more then little *drops* of raine, or small *sparkes* of fire, in comparison of the *huge elements* of fire and water; so great is his *goodnesse*, and so unable is our small understanding to apprehend the *greatnesse* of Gods *goodnesse*: it should teach us,

What wee should learne from this doctrine of Gods goodnesse.

First, to be *afraid* to sinne; for there is *mercy with God that hee may be feared*, or if we have *sinned*, to make us presently to forsake our sinnes and to be sorrowfull for our offences; for the mercy of God leadeth us to repentance, saith the Apostle. And herein is the *difference* betwixt the *wicked* and the godly mans *application* of Gods *goodnesse*.

First, to be afraid to sin.

First, the wicked *considereth* how *gracious* and how *mercifull* the Lord is, as well as the best; but he maketh the worst use of this that possible can be; for he saith unto himselfe, that *the mercy of God is great*, and *he desireth not the death of a sinner*, which is most true; but then he *inferres* a most *damnable consequence*, that therefore he may the more boldly goe on in sin, or at least with the lesse feare offend his God: and so he maketh the *grace* and *goodnesse* of God, to be as an horse to carry away his sins, or as his sole *incouragement*, to goe on in sinne; and thereby *he heapeth unto himselfe wrath against the day of wrath*; because (as the Wiseman saith) *Mercy and wrath come from God*, and *his indignation falleth downe upon sinners.* But

Ezek. 18. 32.

How the wicked doe abuse Gods goodnesse.

Rom. 2. 5.

Secondly, the godly considering the *goodnesse* of God, doe thereupon exceedingly *feare to sinne*; because they are loath to offend so *good* a God, that hath beene so *gracious* and so *bountifull* unto them; and if at any time through their *infirmity*, they doe *offend* him, they will presently *returne* to God, because they *know* God is ever ready to receive them; and so they make the consideration of Gods *goodnesse*, to be a *hinderance* of their sinning, and offending God, and to be a *furtherance* of their *repenting*, to returne to God. And I would to God wee would all make this use of the Mercy of God, and say with that Christian Poet,

The consideration of Gods goodnes is a meanes to preserve good men from sin.

Ah miser, an summi quoniam propensa parentis
Ad veniam est bonitas, in scelus omne ruis?

Ah wretched men that we are, shall we *abound* in *sinne*, because God *abounds* in *goodnesse*? God forbid; for that were *to turne the grace of God into wantonnesse*, and to abuse his *goodnesse*, for our *destruction*, and not to use it for our *salvation*. And therefore the *better* God hath beene to us, the more wee should

bleed

bleed to offend that God: we ſhould call to minde, if we can, wherein God wronged our names, that we ſhould ſo often, at every word almoſt, *abuſe* the moſt ſacred name of God; or when he was hard to us, that we ſhould ſo *hardly deale* with him, as by our ſins we doe, to render him *evill for good*, and *hatred for his good will*.

Secondly, never to deſpaire of Gods Mercy. Rom.5.2.

Secondly, this Doctrine teacheth us, never to *deſpaire* of Gods Mercy; for *where ſinne aboundeth grace ſuperaboundeth*, that is, though thy *ſinnes* be never ſo great, never ſo many, yet the *Mercy* of God is greater; and therefore thou art deceived *Caine*, to ſay, *Thy ſinne is greater then can bee forgiven thee*; for though my ſinne were greater then ever hath beene *committed*, yet it is not greater then God can *forgive* me; or though I were never ſo *full* of ſinnes, yet is God more *full* of mercies; becauſe no ſinnes of man can *exceede* the Mercy of God, as Saint *Chryſoſtome* ſaith: and therefore though my ſinnes were never ſo *many*, even as many as have beene committed in the world, ſince the beginning of the world; yet ſeeing *the Lord can put them all away like a cloud*, and though they were never ſo hainous, even *as red as ſcarlet*, yet ſeeing *the Lord can make them as white as ſnow*, I ought never to *deſpaire* of the *grace* and *Mercy* of God; *Quia ſemper inveniam Deum benigniorem quam me culpabiliorem*; Becauſe I ſhall be ſure to finde God more *Mercifull*, then I am ſinnefull, as Saint *Bernard* ſaith; *Et quia uberior Dei gratia, quam precatio noſtra, ſemper plus tribuens, quam rogatur*; And becauſe God is ever readier to *forgive*, then we are to *crave pardon*, and doth alwaies beſtow more then uſually wee deſire, as Saint *Ambroſe* ſaith, *Et deſerentes ſe non deſerit*, And doth not alwaies leave them which forſake him, as Saint *Gregory* ſaith; *Sed & impios quærit, qui eum non quærebant*, But doth oftentimes ſeeke for thoſe wicked men, that never *ſought* for him. And this is the chiefeſt end, and the righteſt uſe of the *Mercy* of God; for as *Medicamentum propter vulnus*, The ſalve is made for the *wound*, and not the wound, becauſe I have a ſalve; ſo the Mercy of God is taught to *heale* our wounded ſoules, and not to incourage us *to wound* our ſoules with ſin, ſaith S. *Auguſtine*.

Greg.lib.22. ſuper illud, Ecce caperiſo excuſare, &c.

Ambroſ. ſuper Luc. l.5.

Bernard. Ser.1.

Eſay 44.22.

Chryſoſt. hom.19. in Gen.

Gen.4.13.

Ob. But here it may be objected, that there is a ſinne againſt the Holy Ghoſt, which cannot be pardoned; and therefore all ſinners cannot from hence conceive hope of pardon.

What the ſinne againſt the Holy Ghoſt is. Beza lib.28. de paſſ. Dom.

Sol. I anſwer, firſt, that although we may partly *know* what this ſinne is, *viz.* A *willing*, *witting*, *malicious*, *totall apoſtacie*; yet I ſay we can never *diſcerne* where it is, *Sine variſſimis inſpirationibus*, Without ſome rare and ſpeciall inſpiration, (as *Beza* ſaith) which few or none can now ſay hee is ſure of.

That ſinne is called irremiſſible, three waies.

Secondly, I ſay that a ſin may be called *irremiſſible* three waies.

1 Privatively.

Firſt, Privatively, when the ſin by congruence of merit *deſerves* damnation, though by the congruence of Gods Mercies, *it may* be pardoned; and ſo are all ſins irremiſſible, if we conſider their juſt deſert.

2 Contrarily.

Secondly, Contrarily, when the ſin doth not only *deſerve* puniſhment, but alſo *oppoſeth* pardon, and *refuſeth* all the meanes of remiſſion; and ſo is the ſin againſt the Holy Ghoſt irremiſſible; becauſe it not only not *ſeeketh*, but alſo *rejecteth* and *oppoſeth* pardon.

3 Negatively. That there is no ſin in the world, but God can forgive it.

Thirdly, Negatively, when the ſin can *no waies* bee remitted, and ſo in my judgement is no ſinne unpardonable; For though in regard of our *impenitency*, and *perpetuall* obſtinacy, in *reſiſting the Holy Ghoſt*, as Saint *Steven* ſaid of the ſtiffe-necked *Iewes*, this ſinne ſhall never be forgiven, as our Saviour ſaith; yet in regard of Gods *infinite Mercies*, which both for number and greatneſſe, doe *exceed* all ſinnes, and in reſpect of Gods *power*, which is able to *doe* all things, and to *ſubdue all things unto himſelfe*, I ſay this ſinne, and all ſinnes are *pardonable*, and can be *forgiven*, if we could *repent*, and aske forgiveneſſe of the ſame; elſe ſhould our ſins be more *infinite* then Gods mercies, which is impoſſible: And therefore whatſoever thy ſinnes have beene, never ſo great, never ſo many;

1 Cor.15.

many ſins of *darkeneſſe*, ſins of *Death*, ſinnes *more in number then the ſands of the Sea*; yet if thou haſt but that grace, to *wiſh* for grace, (if thou doeſt it from the bottome of thy heart,) *deſpaire* not of the Mercy of God, but call, and cry, and ſay unto him, *Lord be mercifull unto me a ſinner, and the bloud of Ieſus Chriſt ſhall cleanſe thee from all ſin; for a bruiſed reed he will not breake, and a ſmoaking flaxe he will not quench.* O Lord *who is a God like unto thee?* 1 Iohn 1.7. Eſay 42. 3.

It is ſaid of *Iudas* that he ſinned more in *deſpairing* of the mercy of God, then in betraying of his Saviour Chriſt; for the *betraying* of his Maſter, was but the *corruption* of man, but the *deſpairing* of Gods mercy, was a *denyall* of this *goodneſſe* of God, and ſo to make God cruell, at leaſt not ſo good, as he was evill, then which, a greater indignity cannot be *imagined*, againſt the Divine Majeſty: and therefore whatſoever our lives have beene, as bad as *Salomon*, or worſe then *Manaſſes*, yet let us not adde this unto all the reſt of our ſins, which alone will prove unto us worſe then all the reſt, to *deſpaire* of the grace and goodneſſe of God; but rather let us in the name of *Chriſt, draw neare unto the Throne of Grace, and wee may be ſure, to finde mercy againſt the time of need.* What a haynous ſinne it is to deſpaire of the Mercy and goodneſſe of God. 2 Chron. 33. 1, 2, &c. Heb. 4. 16.

Thirdly, This Doctrine teacheth us to *Imitate God* herein, in all theſe ſpeciall points of goodneſſe; For though there be many inimitable workes of God, wherein it is a ſin to a tempt to doe the like, as *Mundos fabricare, mortuos ſuſcitare, & inter fluctus ambulare*, To *create* worlds, to *raiſe* the dead, to *walke* among the waves, and the like, yet we are commanded *to be holy as he is holy*, and to imitate him in *goodneſſe*, that ſo we may be the *Children of our Father which is in Heaven.* And therefore, Thirdly, to imitate God in all theſe particulars of Gods goodneſſe.

First, we ſhould be *mercifull*, as he is *mercifull*, for as the Poet ſaith, First, to be Mercifull Luke 6. 36.

Regia (crede mihi) res eſt ſuccurrere laſſis.

And as another ſaith, *Pulchrum eſt vitam donare petenti*; It is a pleaſant thing to be *pittifull*: But the man of *bloud*, or the ſonne of *cruelty*, can never bee the Childe of the God of *mercy*; for, *he that hath no mercy, hath caſt away the feare of the Lord*, ſaith holy *Iob.* And yet alas, *mercy* is now gone out of our Countrey; *The poore are ever with you* (ſaith our Saviour) and never ſo many poore as now; for in *Court* and *Country*, in *Church* I am ſure, we are almoſt all beggars, and yet we may labour not only all night, with the *Apoſtles*, but all the daies of our life, and get nothing; becauſe we have nothing to give; ſuch is our time, that if ever that ſaying was true, it is now true; *Si nihil attuleris, ibis Homere foras*: Moſt is ſold, ſoules and all, little is given, either in Church or Common-wealth; and all is ſpent upon our *ſelves*, and upon our *friends*, and not upon the painefull *ſervants*, or poore members of *Ieſus Chriſt.* It is ſaid of *Araunah*, that being but a Subject, *as a King he gave unto the King*; but we goe like Princes, *in ſoft rayments*, and we fare like Kings, *daintily every day*; and we give like bankerouts, not a bit to the poore, not a penny to the painefull: But, O beloved, *Mutemus vitam ſi volumus accipere vitam*, We muſt *change* this courſe of life, if ever we looke for eternall life; And we muſt remember *the afflictions of Ioſeph*, and put on the bowels of mercy and compaſſion, if ever we be the Children of this God of mercy. Mat. 26. 11. That there is a great want of Mercy amongſt us, 2 Sam. 24. 23. Luke 16.

Secondly, we ſhould be *gracious*, that is, amiable, and affable, and courteous one to another, rather like *Titus Veſpaſian*, that was, *Delicia generis humani*, The delight of mankinde, delighting onely in doing good, then like Cinicke *Diogenes*, or carping *Zoylus*, that were unſociable, and unfit for any ſociety. 2 To be gracious.

Thirdly, wee ſhould bee *ſlow to anger*; for, *Anger reſteth in the boſome of fooles*: but, *hee that is ſlow to wrath, is of great wiſedome*; becauſe (as the Poet ſaith,) 3 To be ſlow to anger. Eccleſ. 7. 11. Pro. 14. 29.

——*Furor iraq; mentem præcipitant.*

Wrath and fury doe ſo blinde the minde and judgement of man, *Ne poſſit cernere verum*; That as *Cato* ſaith, He cannot *diſcerne* betwixt good and evill: And therefore *Euripides* ſaith,

ὀργὴ γὰρ ὅστις ἐυθέως χαρίζεται
κακῶς τελευτᾷ, πλεῖστα γὰρ σφάλλει βροτούς;

Whosoever precipitately *fostereth* anger, must needs fall into an evill end, because nothing can more *prejudice* a man in the whole course of his life, then the poysonous weede of *wrath*, and the bitter fruits of hasty *anger*.

4 To abound in all goodnesse.

Fourthly, we should *abound* in all *goodnesse*; for the more good we doe, the more excellent, and the more god-like we shall be; for good cannot *proceed* but from God, and cannot *tend* any where but to God. And wee are all Trees in in Gods Vineyard, well *planted*, well *feneed*, and well *watered*; for our *Land* is good, our *Law* is good, our *Service* and our *Sermons* good: And therefore we should be good, and bring forth *good fruits*, meete for repentance; or else, *we shall be hewen downe, and cast into the fire*, for, though it be very true, that he is a good man, which doth no evill; yet is it as certainely true, *Malum esse non fecisse bonum*, That hee is an evill man, which doth not good; because there are *privative sins*, not to do good, as well as *positive sins*, to doe evill: And therefore the *Iewish Rabbines*, that have beene curious to account all the Commandements in *Moses* Law, have found 365. *negative ones*, just as many as there be *daies* in the *yeere*, and 248. *affirmative ones*, just as many as there bee *limbes* or *bones* in a mans body; not onely to teach us that all *parts* of man, at all times of the yeere, are to be imployed in Gods service, but also to shew unto us, that we are not onely to *abstaine* from *evill*, but also *to doe good*; because not onely the riotous, and *wastfull Steward*, that imbezelled his Masters goods, but also the *idle*, and *thriftlesse servant*, that did no good with his Masters goods, *shall be bound hand and foote, and be cast out into utter darkenesse, where shall bee weeping and gnashing of teeth.* And so we reade of *Dives*, that he is tormented in flaming fire, *Non quia tulit aliena, sed quia non dedit propria*; Not because he did euill to any, but because he did not good to poore *Lazarus*; And therefore we should all strive, not only with the *Pharisee*, to be truly able to say, that *we thanke God we are not Adulterers, Swearers, Extortioners*, Drunkards, Raylers, Lyars, or such like; but also (as Saint *Peter* bids us) to adde unto our *Faith, Vertue*; and to our *Vertue, Knowledge*; and to *Knowledge, Temperance*; and to *Temperance, Patience*; and to *Patience, Godlinesse*; and to *Godlinesse, Brotherly kindnesse*; and to *Brotherly kindnesse, Charity*; and so to go on, from one grace unto another, untill at last we doe attaine unto the perfection of goodnesse: for assuredly to doe good will be our chiefest comfort, in life, in death, and after death; for, *glory, and honour, and peace, shall be to every one that doth good*; and God himselfe will say unto him, *Euge serve bone*; Well done thou *good and faithfull servant, enter thou into thy Masters joy.*

Mat. 3.10.

S. Chrysost. in Serm. de virt. & vit.

Negative precepts how many.

Maister in precep. aff. & neg.

Affirmative precepts how many.

Psal. 103.1. & 35. 10.

1 Cor. 15.58.

Mat. 22.13.

Luk. 16.19, 23.

Luke 18.11.

2 Pet. 1.5.

Rom. 2.7.

Mat. 25.23.

5 To accustome our selves to say the Truth.

Fiftly, we should *love* the *Truth*, and say the *Truth*, every man unto his neighbour; yea, and so accustome our selves to Truth, *Vt mentiri lingua prorsus ignoret*, That our tongues should not know how to lie; for, as God is *Truth*, so *Truth* makes us the *Children of God:* And therfore *Pythagoras* being demanded, wherein men become likest unto God, answered, *Cum veritatem exercent*; When they accustome themselves to say *Truth*; for this makes them *gods* on earth.

Stobæus Ser. 11.

I doe not know two more excellent things, and more comfortable for the life of man, while he lives here in this World, then *Peace* and *Truth*; Peace to *keep* us from all evill, and Truth to *preserve* us in all good. And yet I feare me, we may now take up the Prophet *Esayes* complaint, that *Truth is fallen in the streete*; yea, and (as *Ieremy* saith) *It is perished and cleane gone*; for though (as *Euripides* saith) ἁπλοῦς ὁ λόγος τῆς ἀληθείας ἔφυ, Truth is a simple speech, that requires neither welt nor guard, yet now we do so cunningly and craftily *adorne lies* and *falshoods*, that we make them *passe* currantly for *Truth*; and he that cannot *dissemble*, and *deceive* his neighbour, is accounted but a *foole*, that cannot *live* in the World: So that now it is growen into a common speech, to say, *We know not whom we may trust*; and we do verifie that ancient saying.

Zach. 8. *Veritatem & pacem diligite.*

Esay 59.4, 14. Ier. 7.28.

That there is a great want of practising to say the Truth amongst us.

Multis

Multis annis jam peractis, Many yeeres past and gone,
Nulla fides est in factis Faith in deeds there is none:
Mel in ore, verba lactis Hony in mouth, words sweete,
Fel in corde fraus in factis. Gall in heart, deceit in deede.

But if we will have any part in this God of *Truth*, wee must neither use to *speake* a lye, nor to *conceale* the Truth; for, *Qui veritatem occultat, & qui mendacium prodit, uterq; reus est; ille quia prodesse non vult, iste quia nocere desiderat*; He that *conceales* a Truth, and he that *inventeth* lies, are both a like culpable in the sight of God; the one because he will not do *good*, the other because he desireth to doe *evill*: And though *Veritas odium parit*; The Preachers of *Truth* shall find little grace with men (as S. *Ambrose* saith) yet must we not hide the *Truth*, for any *feare*; nor yet *speake* a falshood, for any *gaine*: but in all things we must hold *fast* the *Truth*, if we will be like unto this God of *Truth*. It is reported of one *Idor* an *Abbat*, that for three things he was most excellent.

Aug. in l. de Agō. Christiano.

Heraclid. in sua hist. Theat. Zwing.

First, that he never *lyed* at any time.

Idors praise.

Secondly, that he never *spake evill* of any man.

Thirdly, that he never *spake* any thing, without *great necessity*: And truly I doe wish from my heart that we were all like him herein.

Sixthly, we should *reserve mercy* for thousands, that is, to abound in the *workes* of *mercy*, and compassion; and that towards all men, either in action, or affection: for, where effecting *meanes* are wanting, God never rejects a charitable *meaning*; whereas the *doing* of *good*, without *good will*, or a *large* giving, with *small* charity, proves to be of no validity; because he gives but *externally* some things without himselfe, and not *internally*, *De semetipso*, From his heart: And thus our mercy should extend it selfe to thousands, because we have alwaies those before our eyes that have need of mercy; and that in a double respect.

6 To abound in the workes of mercy.

1. *Of a corporall necessitie.*
2. *Of a spirituall miserie.* } And

The Schooles avouch the first to consist chiefly in sixe points.

The outward workes of mercy, are principally sixe.

1. *Visiting the sicke.*
2. *Feeding the hungry.*
3. *Clothing the naked.*
4. *Redeeming the Captive.*
5. *Intertaining the Stranger.*
6. *Burying of the Dead.*

And for the second, I see not lesse *formes* of pitty, then there be *deeds* of Charity, or acts of iniquity: In the first respect, the *rich* may be *mercifull*, and shew *pitty* unto the *poore*; and in the second respect, the *rich* may be *pittied* by the *poorest* men in the World; because none are more lamentable, then those that are poore, and naked, and destitute of the true spirituall riches: And therefore in both respects, we ought ever to shew *mercy* and *compassion*, unto our *distressed* Brethren.

Now in mercy there are two speciall acts.

2 Acts of mercy

1. *To see their miserie.*
2. *To helpe their infirmities.*

1 Act.

1. To see with our *eyes*, and then to helpe with our *hands*, or at least to pitty with our *hearts*; *Dives* saw *Lazarus* full of sores, and we see men now full of sinnes; and yet he did not *pitty* him, and these will not be *helped* by us; for, if either by *reprehension*, or *instruction*, or by the mildest manner of *advising* them, yea, or by most humbly *requesting*, the Spirituall Lords, and temporall Potentates of this age, to looke into their miserable estate, we would seeme to *pitty* them, or make any attempt to *helpe* them, they would make us all to be pittied our selves: and therefore, onely lamenting that any of our Lords Spirituall should bee so much temporall, as in any thing to follow the steppes of this world, and our Lords temporall so little Spirituall, in seeking the Kingdome of Heaven as they use to doe, I will turne my speech to perswade all men, *to remember the afflictions*

Sinners are the men that are chiefly to be pittied.

of Ioſeph, and to bee mercifull unto the poore diſtreſſed members of Ieſus Chriſt.

Motives to perſwade us to bee mercifull.

And although I might eaſily inſert many motives, to perſwade all men to bee mercifull, as, that it is a *due debt*, which we owe unto our brethren, as our Saviour ſheweth, *oughteſt not thou to have had compaſſion on thy fellow, even as I had pitty on thee?* and the great *benefit*, that we ſhall reape, by being mercifull; *He that hath mercy on the poore lendeth unto the Lord, and the Lord will recompence him, that which he hath given*, and many more forcible reaſons to perſwade all men to practiſe *Mercy*; yet I will chiefely commend this ſame, *viz.* that hereby we become moſt *like* unto our heavenly Father; for we ſay, that child, is moſt like his father, which doth neereſt repreſent him in his *face*, and *countenance*; and the mercy of God is called the *face* and *countenance* of God, as the Prophet *David* ſheweth, when he ſaith, *God be mercifull unto us and bleſſe us, and ſhew us the light of his countenance and be mercifull unto us:* and therfore in ſhewing mercy we become moſt *like* unto God, and thereby we doe beſt *pleaſe* our heavenly Father, *which reſerveth mercy for thouſands.*

Pro 19.17. *Molliſſima corda humano generi dare ſe natura fatetur, quæ lachrymas dedit.*

Pſal.67.1.

But now the *mercifull* and pittifull men are *miniſhed* from among the children of men: they are dead, and gone, and unmercifull *Naballs* are ſtept up in their ſtead, who thinke all too *little* for themſelves, and every little too *much* for the poore. It might be eaſily proved that the moſt *powerfull* men, are the leaſt *pittifull* unto the poore, and that they which have moſt *money*, have leaſt *mercy*: In former times they ſold *their lands*, and gave the money unto the poore, but now they ſell *the poore*, and begger many, to buy them lands and livings, and, as the Prophet ſaith, *To joyne houſe to houſe, and land to land, untill there be no place for the poore to dwell among them*; For behold the Stranger, the Fatherleſſe, and the Widdow, how unmercifully they are dealt withall; the *Stranger* is ſtrangely *looked* upon, the *Orphans* goods is unjuſtly *detained*, and the poore *Widdowes* wrongfully *moleſted*; It is with us, as with the fiſhes in the ſeas, whereof *Alciat* ſaith,

Act 4.34,35. Iſa 5.8.

Piſciculos aurata rapit medio æquore ſardas:

That the little ſprats, being under the water, are *chaſed* and devoured by the *great-ones*; and if for feare they *ſpring out* of the ſea, they are preſently *ſwallowed* of the *Sea-mues*; even ſo the *poore* are oppreſſed at home by their *rich* neighbours, and if by *Law*, they ſeeke to be *releeved*, they are preſently *conſumed* by the greedy *Lawyers*; and ſo, *pauper ubique jacet*, they doe herein, but leape out of the *frying-panne* into the fire. But let theſe unmercifull men take heed; for the Lord is the *avenger* of all ſuch, and when their *teares* run downe their *cheekes*, they go up into *Heaven*, and the Lord *will heare their crie, and will helpe them:* And therfore it were well for us, if we would ſtrive, to imitate God herein, and to be *mercifull as our heavenly Father is mercifull.*

Eccleſ.35.15. Pſal.10.14. Luke 6.36.

And yet I muſt tell you, that although we muſt be mercifull unto *all*, we muſt know *how* to be mercifull unto *every one*; For, as there is an *undeſerved miſery*, wherein *mercy* is alwaies to be *ſhewed*, So there may be a *juſt calamity* wherein *juſtice* ſometimes muſt be *executed*, and therein as S. *Ambroſe* ſaith, *eſt crudelitas parcens & miſericordia puniens*, to ſpare is *cruelty*, and to pitty *impietie*, becauſe among godly men, to ſpare wicked and unparaleld varlets,

Ariſt.rhet.l.1.c.8.

Claudian de 6. conſul.honorij.

——Violentior armis
Omnibus, expugnat talis clementia gentem:

It would be the ruine of the righteous, and the cheriſhing of ſuch ſerpents, as would moſt malicioufly poyſon us: and therefore *Mercy and Truth muſt goe together*; and ſo ſhewing mercy, we ſhall be ſure to obtaine mercy.

Natura me clemẽtem, reſpublica ſeverum fecit.

7 To be moſt ready to forgive one another.

Seventhly, We ſhould be *ready* and willing, *to forgive one another, even as God for Chriſt ſake hath forgiven us*; For how ſhall we thinke, that God will write our ſins in the *Sands*, if we will write our brothers faults *in marble?* or that he will forgive us a thouſand pounds, that is, *iniquity, tranſgreſſion* and *ſin*, if wee will

Epheſ.4.32.

will not forgive our fellow ſervant *an hundred pence*, that is, ſome ſmall offence conceived, and conceited againſt us? And yet now;

——*Scribit in marmore læſus.*

It is ſtrange to ſee what memories we have, *perpetually* to *keepe* in minde, the leaſt *conceived* indignity, done unto us; O we can *never* forget it; we will *forgive* him, but we cannot *forget* him; he ſhall come into my *Pater-Noſter*, but not into my *Creed*; that is, into my *Prayer*, but not into my *favour*; a ſtrange *diſtinction*, which *Ariſtotle* never found in all the bookes of Nature, and I am ſure, cannot be found in all the book of God: It was invented in Hell, by that prince of ſubtle Sophiſters, to bring many a ſoule into Hell; for when God *forgiveth* our ſins, doth he not ſay, that he will *blot them* out of his booke? there is no reading of them any more; doth he not ſay, that *hee will put them out of his remembrance?* There is not the leaſt thinking of them, to be in the leaſt manner offended with us for them; and doth he not ſay, *he will put them away as a cloud*, and *he will waſh us as white as ſnow*, and then will *talke* together, and *walke* together with us, and be as loving, and as friendly unto us, as if we had never offended him; there is not the leaſt ſigne that ever he was offended with us; and when he threatneth the wicked abuſers of his moſt holy name, doth he ſay any more but *that he will not hold them guiltleſſe?* that is, he will not *forget* their abuſing of him, but he will *remember* it, when they think *leaſt* of it, and have perhaps quite *forgot* that ever they did it: and I think you will ſay, this is *a fearefull* ſaying: and therefore to ſay I will *forgive* him, but Ile thinke on him, is but a *fruitleſſe forgiveneſſe* of a revenging minde, or at leaſt of an *unreconciled* heart.

That we ſhould forget whatſoever we remit unto our neighbours.

Eſay 1.18.

Exod. 20.7.

And therefore, though I ſay not we ſhould *repoſe truſt* of ſtate or life in an adverſary, without good tokens of ſincere reconciliation, becauſe (as *Salomon* ſaith) we muſt not too haſtily, or unadviſedly truſt a *reconciled enemy*; yet I ſay that in our owne *hearts*, and *ſoules* we muſt ſo *forgive* him whatſoever is paſt, as never to *remember* it, never to *thinke* on it, as to be a meanes, in the leaſt manner, to *diſturbe* our charity towards him, to *hinder* him of any good, or *to doe* him the leaſt evill whatſoever; but, as we are towards all others, to be in as *perfect love* and charity towards him, as if he had *never offended* us; yea, and to be ſo *ready*, and ſo willing to *imbrace* his love and ſociety, as we are to imbrace the love of any other, if we thought his *heart* to be as upright towards us, as we know *our owne*, to be towards him, as *Iehu* ſaid unto *Iehonadab*. And thus if we be *mercifull, and gracious, ſlow to anger, and abounding in all goodneſſe, and truth, reſerving mercy, to the uttermoſt of our ability for all men*, and be ready, *to forgive one another*, even as God *forgiveth* us, then ſhall we be *happy* and *bleſſed*, and be the *children of the moſt higheſt*. And ſo much for the ſecond attribute of God here expreſſed, that is, his *Goodneſſe*.

A reconciled enemy not eaſily to be truſted.

2 King 10.15.

Chap. XI.

Of the Iuſtice of God, how juſt is God in all his workes, and eſpecially in the not abſolving or cleering of wicked unrepentant ſinners.

WE have *ſeene* ſome ſmall ſparks of Gods boundleſſe incomprehenſible *goodneſſe*, we are now to *conſider* the laſt part of his deſcription, that is, his *Iuſtice*, and ſeverity againſt ſin and ſinners; an *act* never *uſed* untill we *abuſe* his goodneſſe; and therefore left *laſt* to be *expreſſed*; to ſee if by the *firſt*, we will be *reclaimed*, if not, God will not be *vanquiſhed*, but *not holding the wicked innocent*, he will *viſit the ſins of the Fathers upon the Children, and upon the childrens children, unto the third and fourth generation*. And

2 Attribute, that is, Gods Iuſtice.

It is obſerved by Divines, that God ſheweth himſelfe to worke and to doe things in many reſpects, eſpecially,

Zanchius de juſtitia Dei. l. 4 c. 5 q. 2 p. 398. God juſt foure waies.

1. *As the abſolute Lord*, and owner of all things.
2. *As the God or maker, and preſerver* of al things.
3. *As the Father, and Husband* of his Church.
4. *As the Judge, and Juſt rewarder* of all men.

And in *all* theſe waies, God is ſaid to be *juſt* & righteous: but his Juſtice, in all theſe manners of working, is not the *ſame*; for

1 Way. Mat. 20. 25. Rom. 9. 21. Whatſoever God doth is juſt, and all things that are juſt, are juſt becauſe he doth them.

First, As the *abſolute Lord* of all things, whereby he *chooſeth* or *rejecteth*, *giveth* or *denieth* his grace, to whom he will; the *Juſtice* of God herein is the *Will* of God, as our Saviour ſheweth, ſaying; *May not I do what I will with mine owne?* or as the *Apoſtle* ſaith, *Hath not the potter power over the clay, of the ſame lumpe to make one veſſell unto honour, and another unto diſhonor?* And in all theſe things there is no *iniquity* with God; but he is *righteous in all his waies, and holy in all his workes*; and his *Will* is the *rule* of *juſtice*, and muſt needs be *juſt*, becauſe he hath *jus abſolutum*, a moſt abſolute right over all things: and therefore all thoſe *acts* muſt needs be *juſt*, which are done by him, which is *juſtice* it ſelfe, and that pure *fountaine*, from whence all *ſprings* of *juſtice* do proceed; for it is a ſure rule, that God cannot be ſaid properly to do things, becauſe they are *juſt*, but that thoſe things are *juſt*, becauſe he doth them: therefore *Abraham* thought it a *juſt* thing to ſacrifice his ſon, becauſe it was Gods *Will* to require it: ſo that in this reſpect, the *Will* of God is the *Juſtice* of God.

2 Way. Eſay 46. 4. Secondly, As the God of all things; that is, the Creator, Preſerver, and guider of all things; the *goodneſſe* of God is ſaid to bee the *Juſtice* of God.

3 Way. 1 Tim. 4. 10. Thirdly, As he is the *Husband* of his *Church*, and the *Father* of his *Elect*; the *mercy* of God, in giving *Chriſt*, and the obedience of *Chriſt* in ſatisfying the Law for us, is ſaid to be the *Juſtice* of God.

4 Way. Fourthly, As a *Juſt-Judge*; the *Juſtice* of God is the *diſtributing* of rewards unto every man, according to his *juſt deſart*; and δικαιοσύνη *Juſtitia*, is *quaſi* δικαιοῦ *bipartitio*; a parting to every one his owne due deſerved portion; and it is called *juſtitia diſtributiva*, a diſtributive juſtice: And this is that which is meant in this place, when he ſaith, that *by no meanes he will make the wicked innocent*, but *will viſit the ſinnes of the fathers upon the children*; and it is here ſet downe two ſpeciall waies.

Gods diſtributive Juſtice is here expreſſed two waies

1. *Negatively*, by the negation of abſolution unto the wicked, *not making the wicked innocent*,
2. *Poſitively*, by the expreſſion of the greatneſſe of the puniſhment, which ſhall be inflicted upon them, but *viſiting the ſinnes of the fathers upon the children*.

1 Negatively. Pſal. 14. 2, 3. For the firſt, he ſaith that *abſolving he will not abſolve the wicked*; and alas, *Wee are all gone aſtray, we are all become wicked*, and *there is none of us that doth good, no not one*: and therfore what ſhall we do, if God will not do this fatherly favour, to *abſolve* us?

Nay, he ſaid even now, that he would do it; that he would *forgive iniquity, and tranſgreſſion, and ſin*: and therefore now with the ſame breath to ſay, *he will by no meanes cleere the wicked*, ſeemeth ſtrange.

Aug. de civitate Dei. l. 8. c. 3. I anſwer, that for the cleering of this point *alij atque alij aliud atque aliud opinati ſunt*, (as S. *Auguſtine* ſaith in another caſe) divers men have made divers anſwers.

Some ſay that ſins muſt be *diſtinguiſhed*; as into ſins of humane *infirmity* and ſimple ignorance; when we do the things we *would not* do, or many times we do the things we *know not* to be evill; and theſe ſins God is alwaies ready to forgive; becauſe *he remembreth that we are but duſt*, and cannot do the things we would do: or into ſins of *wilfull ignorance*, when men *will not* underſtand, that they may do well, but do make a *covenant with death, and an agreement with hell it ſelfe*, and do ſay unto God, *depart from us, for we will not the knowledge of thy waies*; and into ſins of *obſtinate malice*, from whence proceed, thoſe horrid and horrible fearfull ſins, that do exceedingly provoke the wrath of God: as

Eſay 28. 15. Iob 21. 14.

First,

First, *Idolatry*, which is either the worshipping of the true God *with false worship*, in pictures, pixes, or idols, or the giving of the *true worship* only due to the true God, unto the *creature*, whether visible or invisible, whether inwardly conceited in our minds, or outwardly exposed to our senses; for so the Apostle saith, that *because the Gentiles knowing God, glorified him not as God, but changed his glory into the image of birds, beasts and creeping things*; therefore *the wrath of God was revealed from heaven against their ungodlinesse, and he gave them up to vile affections, to do those things which were not convenient*; for this sin of idolatry is so offensive unto God, that it is termed a service *of the Divell*, and therefore *abominable* and accursed by God, and most dangerous unto Man.

1 That idolatry is a most horrible sin

Rom. 1. 18. 24.

Deut. 32. 17. Deut. 7. 26.

And for this cause S. *Paul* bids us *flie from the worshipping of idols*; as if it were not enough for us to *run* away from them that are idolaters, but we should have *wings* to flie from them; and the Prophet *David* saith, *He will not mention the names of idolaters within his lips*. So the Christians of the Primitive Church were most wonderfull wary to have nothing to doe with Idolaters; for *Nonna Nazianzens* Mother would never eate salt with any of them; and her sonne *Gregory* saith, we should not tread the way with them twice for feare of infection, but we should passe by Idolaters, as men walke over the quicke-sands, swift and lightly, lest wee sinke into them, or as *Ulysses* sayled by the shores of the Syrens, either tied to the mast, that is, of Gods Word, or with our eares stopped, like the deaf adder, that we might not heare the inchantments of these Babylonish whores; for though you may think they are faire conditioned persons, good creatures, and honest men, but onely for their religion; yet in very deed is this all one, as to say, such a woman is a very good wife, but that she loves her friend better than her husband; or such a man is a very good Christian, but that he followeth Antichrist: and therefore, as false friends are the greatest enemies, and are then worst, when they seem best, like dissembling *Chusay* that did more mischiefe with his slie under-hand working, than open *Achitophel* could do with all his politique councell, though he was as wise as the oracle of God; so there can be no greater adversaries to our Church, than they that live amongst us, and yet perswade our people, that we are not in the truth, that pitie our ignorance, as they say, thereby indeed to bring us unto blindnesse, and shew us fine pictures, to delight our eyes, untill they blot our God quite out of our minds; and experience sheweth us, that as a land creature in *Iapan*, not much unlike unto a dog, by often using to swim and duck in the sea, is at length turned into a fish, so many of our people, by conversing with such faire-conditioned men, as they terme them, have been brought first to think their religion was not so dangerous, then to like it, at last to love it, and to forsake quite the truth of Christ, to imbrace the poyson of Antichrist, which they have insensibly sucked from their sweet-natured friends; and therefore, as God commanded his Prophet, that he sent to *Bethel, not to eat bread, nor drinke water in that place* of idolatry, nor to returne the way that he came, to teach us, saith S. *Cyprian*, how carefull we should be to shun the familiarity of them that may corrupt us, so we should be most wary to do as the Lord commandeth us, to have nothing to do with the stoole of wickednesse, to hate the garment defiled with sin, and to love the society of none which loves not my religion more than me; because I cannot love God, if I hate not them that hate him, yea and hate them right sore, even as though they were mine enemies; and they cannot love me, let them pretend what they will, if they hate my religion; because religion is that onely thing which ties and unites, as men with God, so men and men together.

Who most dangerous unto us.

Perrerius in Dan. l. 5. p. 83.

A most vehement perswasion to shun Popery.

Cyprian. l. 1. Ep. 6.

Psal. 139.

Religio dicitur a religando.

Secondly, a perfidious *tempting* of God, as whether he be with us, or whether he *can* or *will* do what he promised for us; for so the Psalmist saith, that the *Israelites tempted* God in their hearts, and spake against him saying, *Shall God prepare a table in the wildernesse? He smote the stony rocke, so that the water gushed out, and the streams flowed withall; but can he give bread also, or provide flesh for his people?* And therefore the Lord was so wrath, that *the fire was kindled in Iacob, and*

2 The doubting of Gods goodnes towards us, is a most horrible wickednesse. Psal. 78. &c. 1 Cor. 10. 9.

and there came up heavy diſpleaſure againſt Iſrael; becauſe *they believed not in God, and put not their truſt in his helpe*; for God is ſo *able* and ſo *willing* to helpe his owne ſervants, that none can doubt thereof, without horrible *indignity* offered him; and therefore we ſhould ever *relie* upon him, and never doubt of this infinite *goodneſſe* of God.

3 To murmure, or to be diſcontented with God, a heavy ſinne. Gen.4.5. 1 Cor.10.10.

Thirdly, a *murmuring* againſt God, and complaining *ſecretly* as it were in our hearts, that he doth either preſſe us ſore with heavy yokes and puniſhments, or that he *dealeth* not ſo *gently* and ſo *lovingly* with us, as he doth with others; for thus *Cain* murmured againſt *God*, that he accepted the oblation of *Abel* better than his; and thus the Apoſtle ſaith, *The children of Iſrael murmured againſt God*, that he had dealt *hardly* with them, in bringing them out of *Egypt* to ſuffer hunger and thirſt in the wilderneſſe; and therefore they were deſtroyed *of the deſtroyer*: and therefore we ſhould *beware of murmuring, which is nothing worth*, and take heed of this muttering againſt *God*: for there is no *thought ſo ſecret, that it ſhall go for nought*; but we ſhould with *Iob* in all eſtates put our truſt in him, *though he kill us*, knowing that he worketh all things for the beſt for them that love him.

Wiſd.1.11. Iob 13.15. Rom.8.28.

4 To refuſe to obey God, a fearfull ſin. Pſal.2.3,4,5.

Fourthly, an obſtinate contumacious *rebelling* againſt God, as when we *refuſe* to heare his Word, and will *not be obedient* unto his lawes, but will ſay with the *Iewes*, *Let us breake his bonds aſunder, and caſt away his cords from us*; for againſt theſe the Pſalmiſt ſaith, *He that dwelleth in Heaven ſhall laugh them to ſcorne, the Lord ſhall have them in deriſion*; and then *ſhall he ſpeake unto them in his wrath, and vexe them in his ſore diſpleaſure*: And therefore we ſhould take heed of rebelling, and refuſing to heare and to obey the Word of God, leaſt the wrath of God ſhould bee ſuddenly kindled againſt us, and conſume us.

5 To oppoſe the known truth, a moſt horrible ſin. Num.14 37.

Fiftly, *Blaſphemy* againſt God, and the *ſlandering* of the *Truth* of his Doctrine, eſpecially when we oppoſe it *fully*, though we know it to be *Truth* moſt certainly; as the *ſpies* that were ſent to *view* the Land of *Canaan* did; and therefore *died by the plague*, before the Lord; for this is a ſinne of a *malicious wickedneſſe*, and a branch of that *unpardonable ſinne againſt the Holy Ghoſt*; and therefore we ſhould ever take heed of oppoſing the *Truth* againſt our conſciences.

6 Diſobedience to parents, a moſt fearfull ſin. Deut.27.

Sixtly, *Diſobedience*, and *diſhonouring* of our *Parents*; for ſo the Lord ſaith, *Curſed be he that deſpiſeth his Father and his Mother, and let all the people ſay, Amen.* And therefore we find heavy *judgements* inflicted upon *Cham, Abſalon*, and all other like children of *diſobedience*; and the Lord requiring, that upon the bare *teſtimony* of the parents, ſaying, *This our child is diſobedient*, and will not be ruled by us, *They ſhould carie him out of the City, and ſtone him with ſtones till he died*, doth ſufficiently ſhew the *hainouſneſſe* of this ſin.

7 The ſhedding of mans bloud, a moſt hainous ſin. Gen.4.10.

Seventhly, the *ſhedding of innocent bloud*, eſpecially of thoſe that are the ſonnes of God; for *the voice of bloud*, as may be ſeen in *Abel*, is ſuch a ſhrill, piercing, *undeniable voice*, that it will ſpeedily *aſcend to heaven*, and never depart, untill vengeance be *powred* out upon the ſinners.

8 Oppreſſing the poore, a moſt fearfull ſin.

Eighly, the *oppreſſing of the poore*, the fatherleſſe and the widowes; for if you hurt the *poore, and they cry unto me*, (ſaith the Lord) I will ſurely heare their *cry*, *Et indignabitur furor meus*, and my *wrath* ſhall waxe *hot*, and *I will kill you with the ſword, and your Wives ſhall be widowes*, and *your children fatherleſſe*.

9 Vntamed luſts, a moſt odious ſin. 1 Cor.10.8. Iudg.19.25.

Ninthly, unbridled *wandring luſts*, ſuch as were the luſts of the Citizens of *Sodom*, and of all thoſe that give themſelves to do *adulteries, whoredomes*, and following after *ſtrange fleſh*; for the Lord hateth all ſuch laſcivious livers; and therfore he deſtroyed of them three and twenty *thouſand in one day*, and wrought a moſt grievous ſlaughter upon the whole tribe of *Benjamin*, for that one foule abuſe offered unto the *Levites* wife.

10 Sacriledge a fearfull ſin. Mal.3.8.

Tenthly, *Sacriledge* and *prophaning* of holy things; for this is a robbing of God,

God, (as the Prophet ſheweth;) and ſuch a high *tranſcendent ſinne*, as that I could farre eaſier fill *whole* volumes of moſt fearefull examples of Gods vengeance, executed againſt *ſacrilegious* perſons, than find you any *one* man, either in divine or humane ſtories, that wronged and robbed the Church of God, and ſcap'd unpuniſhed, both in himſelfe and his poſterity, unto the third and fourth generation.

Eleventhly, *Continuall ſwearing* and *prophaning* of the bleſſed Name of God; for of all the ſinnes forbidden in the Commandements, *this* only, with *Idolatry*, is forbidden with *ſub pœna*, with a *curſe*, yea a grievous curſe denounced againſt us, if we will not ſhun it; for *the Lord will not hold him guiltleſſe that taketh his name in vaine*.

11 Continuall ſwearing a moſt dangerous ſin.

Theſe and ſuch like lewd and wicked *ſinners*, they ſay, God *abſolving will not abſolve*; becauſe the doers hereof have no love of goodneſſe, no *care* of godlineſſe, no *ſenſe* of ſin, no *remorſe* of conſcience; and therefore is the *Wrath* of God ſo *exceedingly* kindled againſt theſe *ſinners*, ſinners κατ' ἐξοχὴν, theſe grievous, huge, and horrible ſinners, that he will *never* forgive them, without *exceeding great repentance*. And

Indeed I confeſſe, that ſuch *grievous* ſinners are in a *grievous* caſe, and that it is not likely, God would have uſed ſuch *fearefull* threatnings, but againſt *hainous* ſinners; yet I told you before, that no ſinne was ſo great, but the *Mercy* of God is greater, and able to *forgive*, if they be able to *repent*. And therefore

Others ſay, that the former clauſe, *forgiving iniquity, and tranſgreſſion, and ſinne*, is to be underſtood of the ſinnes of *Gods Elect*, be they great, or be they ſmall, he forgives them all; and this latter clauſe, *not making the wicked innocent*, to be underſtood of the ſinnes of the *reprobate*, of what quality ſoever they be; for, *he will have mercy on whom he will have mercy*, and *whom he will he hardeneth, &c.* Exod. 33.19.

And I yeeld this to be true in it ſelfe; but, becauſe God *onely* knoweth abſolutely, *Ex priori*, from the cauſes, infallibly, *who are his*, and we know it onely, *Ex poſteriori*, by *the effects* of Gods favour, and the *fruits* of his Spirit, if we would be *aſſured* of the remiſſion of our ſinnes, and would more certainly know how both theſe ſentences may be reconciled, I ſay briefly, that the firſt *ſentence* is to be underſtood, of the *penitent* and *amending ſinners*, of what quality ſoever their ſinnes have beene; and the *latter* clauſe, of continuall *unrepentant tranſgreſſours*: for God will pardon any *ſinne* if you be *ſorrie* for it, and *forſake* it; but *no ſinne*, if you *continue* in it; For *God ſhall wound the head of his enemies*, and *the hairy ſcalpe of ſuch a one as goeth on ſtill in his wickedneſſe*, ſaith the Prophet. And therefore if any of us have ſinned, yet let us not continue in ſinne; for *mercy and wrath come from God*, and if we *continually* ſinne in the time of *grace*, we ſhall *ſuddenly* be deſtroyed in the day of *vengeance*; *Quia non delinquenti, ſed peccata relinquenti miſericors Deus eſt*, becauſe *God will not be mercifull unto them that offend of malicious wickedneſſe*, and do ſtill go on in ſin, *that grace may abound*, whoſe damnation is *juſt*, as the *Apoſtle* ſpeaketh.

How both ſentences are reconciled

Pſal. 68.21.

Rom. 3.8.

Obiect. But thou wilt ſay, thou hopeſt God will *give* thee grace to repent, and thou meaneſt to leave thy ſinnes, before thou beeſt compelled to leave the world.

Sol. It is true (beloved) that our ſinnes ſhall be pardoned, *whenſoever* we repent; but we cannot repent *whenſoever* we will, becauſe repentance is the *gift* of God; and we have not God at our command; but as a Father truly ſaith, *Qui dat pœnitenti veniam, non ſemper dat peccanti pœnitentiam*; God which alwaies pardoneth the repentant ſinner, doth not alwaies give repentance unto ſinners; but as they *neglected* him, ſo he *rejecteth* them, and *ſuffereth* them to heape unto themſelves *wrath, againſt the day of wrath*.

That men cannot repent when they will.

Rom. 2.5.

And therefore, though God be *ſlow to anger*, and ſuffereth long; yet he is full of *juſtice*, and will not ſuffer *ever*; but at laſt the fire of his fury will be kindled, and

and then, *Furor arma miniſtrat*, his wrath will quickly afford him weapons: and as *Lactantius* ſaith, *Tarditatem iræ gravitate ſupplicij compenſabit*, he will requite the ſlowneſſe of his wrath, with the *ſeverity* of his vengeance; for as the old diſtich ſaith,

Ad pœnas tardus Deus eſt, ad præmia velox,
Sed penſare ſolet vi graviore moram.

Serior eſſe ſolet vindicta ſeverior.

God uſeth to come to puniſh on *leaden* feet, but he payeth home with *iron* hands: he will reach them *farre*, and he will ſmite them *full:* And therefore, *To day if ye will heare his voice, harden not your hearts*, and deferre not your amendment till to morrow; for

Pſal 95.8.

Qui non eſt hodiè, cras minus aptus erit.

If thou wilt not do it to *day*, it will be farre *harder* for thee to do it to *morrow*; and if thou wilt not do it at all, thou art in a moſt fearfull caſe; for *God abſolving will never abſolve thee*; that is, he will *never forgive* thy ſins, becauſe thou wilt not *forſake* thy ſinnes.

And ſo much for the *deniall of pardon* and abſolution unto the wicked.

CHAP. XII.

Of a twofold viſitation of God, and the full opening of that point, how God doth, and that juſtly viſit the ſinnes of the Fathers upon the children, and yet puniſh none but for his owne ſinnes.

FOr the ſecond, God ſaith, not only, that *he will not abſolve the wicked*, but he addeth further, that *he will viſit the ſinnes of the fathers upon the children*; Touching which we muſt firſt obſerve, that *viſitare eſt poſt longum tempus recordare*; to viſit is, after a long time, to call to mind, to remember, and to ſee thoſe things againe, which we ſeemed to have quite forgotten: and we find a twofold viſitation of God.

That there is a twofold viſitation of God.

Firſt, when he ſeemeth to *forget* our *miſeries*, to ſleep in our *afflictions*, even ſomtimes, untill we be almoſt *over-whelmed* with the raging waves of this world, as the *Diſciples* were with the waves of the ſea; Yet at laſt, when he ſeeth his time, and not when we think it *fit*, he will awake, *as a giant out of ſleepe*, and he will *aſſwage* the winds, and *rebuke* the ſeas, and deliver his people out of all their miſeries: thus he *remembred Noah*, thus he viſited his people that were in *Egypt*, and thus when we ſeeme to be forſaken of God, becauſe we are deſpiſed among men, he will, when he ſeeth time, *viſit* us, and *redeeme* us out of our *diſtreſſe*.

Mat. 8.24.
First, God viſiteth the afflicted.

Gen. 8.1.
Exod. 3.7.

Luke 1.68.

Secondly, When God ſuffereth the wicked to go on in ſinne, and to paſſe from one wickedneſſe to another; and yet ſtill to *flouriſh like a greene Bay-tree*, to build them houſes, to inlarge their poſſeſſions, and to have all things at their *deſire*; he ſeemeth to *forget* their impieties, or to have taken no *notice* of their wickedneſſe; yet at laſt (as the Prophet ſpeaketh) when they leaſt think of it, *He will viſit their iniquities with the rod, and their ſinnes with ſcourges*; Yea, *he will reprove them, and ſet before their faces the things that they have done:* and then he will ſeverely puniſh all their ſins, and that two wayes.

Secondly, God viſiteth the wicked.

Pſal 89.32.
Pſal. 50.21.

1 *In themſelves.*
2 *In their children.*
} And

God puniſheth our ſinnes two wayes.
1 In our ſelves.
2 Pet. 2.4.

First, it is *juſt* with God, (and ſo it ſeemeth *juſt* with men) *to render vengeance to them that feare not God*; For this cauſe we find, *He ſpared not the Angels that offended*, nor any man that ſinned, but he thruſt *Adam* out of Paradiſe, deſtroyed the whole *world* by the deluge, *Sodom* and *Gomorrha* with fire and brimſtone, *Corah*, *Dathan*, and *Abiram*, *Saul*, *Nebuchadnezzar*, *Iudas*, *Herod*, and many more he hath moſt ſeverely puniſhed for their ſinnes; and ſo in briefe he ſaith

God will puniſh ſinners.

of

of every one, *The ſoule that ſinneth, that ſoule ſhall die:* And therefore this ſhould teach us Ezek. 18.

Firſt, Not to frame unto our ſelves a God all of *Mercy*, and not to ſing of mercy alone, *but of mercy and judgement together*; that as we are to *love* his mercy, to be *filled* with grace; ſo we might *feare* his *juſtice*, to preſerve us from ſinne; For theſe be the two *feet* of God (ſaith S. *Bernard*) whereupon he walketh all his wayes, and theſe be the two wings of a *Chriſtian*, whereby he may flie up into heaven; therefore ſeeing the one, without the other, is unavailable to ſupport us, let us not *ſeparate thoſe which God hath* here and every where elſe *joyned together*; but let us *imbrace* Gods goodneſſe to keep us from *deſpaire*, and let us *feare* Gods juſtice to preſerve us from *preſumption*. That we ſhould as well feare Gods juſtice, as hope for his mercy.

Secondly, this teacheth us to expect a day of *retribution*; for ſeeing the *juſtice* of God *requireth* that wicked men ſhould be *puniſhed*, (as the Apoſtle ſheweth) and that here many of them do ſcarce taſt of Gods anger, it muſt needs be, that *all men muſt appeare before the judgement-ſeat of Chriſt*, that every one may *receive the things done in his body, according to that he hath done, whether it be good or bad:* and therefore *what manner of men ought we to be in holy converſation and godlineſſe?* That the juſtice of God requireth there ſhould be a day of retribution. 2 Cor. 5. 10. Rom. 2. 5. 2 Pet. 3. 11.

Secondly, God will not only puniſh wicked men in themſelves for their ſins, but he will alſo puniſh them in their children, *Tanquam in carne ſua chariſſima*, as in the deareſt things that they love; for he will *viſit the ſinnes of the fathers upon the children*; And ſo puniſhing their children, he plagueth them; becauſe every man herein is like the woman of *Canaan*, who ſaid unto our Saviour, *Miſerere mei Domine*, O Lord be mercifull *unto me, my daughter is grievouſly vexed with a divell.* ὁ δαίμων δυσατέρα κατ' ἐμὲ ἐνεδύσατο, ἡ ἐκείνης εἰς ἐμὲ τὰ τέκνα μεταφέρεται; For that the divels being in her daughter, was a torment, and a miſery unto her ſelfe; *Quia amor natorum dolorem trajicit in parentes*; becauſe the love which the parents beare unto their children, doth transferre the griefe of the children unto the parents: and therefore doth God *puniſh* a *wicked* man, both in *himſelfe* and in his *children*. That God puniſheth wicked men in their children. Mat. 15. 22. *Baſil. ſel. ſer.* 19. *Simon de Caſſia in Evang.* 45. *c.* 24.

But although it be *juſt* with God, to *viſit the ſinnes of the fathers upon the children*; yet this ſeemeth *ſtrange* with men, eſpecially conſidering the Prophet ſaith, *Filius non portabit iniquitatem patris*, the ſonne ſhall not beare the fathers ſinnes, neither ſhall it be ſaid any more, that *the fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge*; but *every man* ſhall beare his owne ſinne, and *the ſoule which ſinneth, that ſoule ſhall die:* And therefore to reconcile this clauſe of the Law, with that of the Prophet, we muſt diſcuſſe this point more at large. Ezek. 18.

S. *Auguſtine* diſputes it, how the child ſhould beare his fathers ſins, but he doth not directly (as I find) conclude it. How it ſtands with Gods juſtice to puniſh the fathers ſinnes upon the children.

S. *Gregory* concludes it, that if a child *follow* the ſinnes of his father, he ſhall not only be puniſhed for his *owne ſinnes*, but alſo for his *fathers ſinnes:* but he did not ſufficiently *diſpute* it; And therefore, that we may rightly conclude upon ſure premiſes, I muſt, with the Schooles, diſtinguiſh

1 *Of fathers.*	3 *Of children.*
2 *Of ſinnes.*	4 *Of puniſhments.*

That we muſt diſtinguiſh

1 Of fathers.

Firſt, fathers are either *proximiores*, thoſe that *beget* us, or *remotiores*, thoſe from whence we are *derived*, as *Adam*: That the ſinne of *Adam* was not onely *imputed*, but alſo *derived* into his poſterity, *experience* it ſelfe makes it plaine; and the reaſon is (as *Aquinas* truly ſaith) becauſe *Adam* now ſtood, not as a perſonall man, but as a *ſpecificall*, that is, as one bearing in himſelfe (as the ſtocke of a tree doth beare all the branches) the whole ſpecies, or race of all mankind: and therefore, if this *root* had continued *holy*, the branches had been likewiſe *holy*: but he ſinning, he produced a moſt ſinfull of-ſpring like himſelfe: becauſe *an evill tree cannot bring forth good fruit*; but in every other man, there is onely the Rom. 11. 16. Mat. 7. 18.

perſon

Sinnes are not traduced from the parents unto the children.

person of this or that *individuall* man; and therefore the Schooles conclude, that no actuall sin can be *traduced* from the next fathers unto the children: not *vertue* from the good, nor *vice* from the bad; for so experience sheweth, that a good man doth not alwaies beget a *vertuous* child, nor a *drunkard* alwaies beget a *drunkard*, but somtimes the cleane contrary; as when the son of a miserable wretched *niggard* proves to be the most dissolute *prodigall spend-thrift* in the world; (els would they ingrosse the whole world to themselves and their posterity) or when an evill man begetteth a most *vertuous* and a godly child, which doth not unusually happen among men.

Two things that further the sinnes of the parents to continue in the children.

And yet we say, that seeing in every child there is the elementall *seed* of all vices, which we have naturally and originally *traduced* from *Adam*, there be two especiall things which doe commonly *cherish* and preserue the immediate and next fathers sinnes in their children, that is,

1. *Inclination.*
2. *Imitation.*

} For

1 Inclination.

Sæpe solet similis filius esse patri.

First, seeing we receive our *whole substance* from our parents, we are naturally *inclined* to follow either the vertues, or the vices; either the good qualities, or the bad qualities of the same substance from whence we are produced, as the child of a *good father* to be good, and the child of a *vicious father* to be evill.

2 Imitation. Children very apt to imitate their parents vices.

Secondly, seeing children are like apes, apt to *imitate*, and the *examples* of our parents are like *Spurres* to drive their children on, to follow what they see, the *good carriage* of a godly father is a great *incitement* and a most effectuall meanes to *worke goodnesse* in his children, and the *bad example* of wicked parents, is as a *hammer* to drive sinne and wickednesse into their children; for we see,

Quo semel est imbuta recens servabit odorem
Testa diu———

Whatsoever vertues or vices do take root in our *bones*, when we are children, will hardly be *rooted* out of our *flesh* when we are men.

Quis tulerit Gracchum de seditione loquentem?

And if to these two we add *instruction*, either in good or evill things, I know nothing more that can be said, to make a perfect man, or a perfect sinner. These be the *inducements* and the *causes*, why *wicked men* have commonly *wicked children*; (unlesse they be prevented by Gods speciall grace) and we daily see, that in these respects, not only *families* to be of like *conditions* with their Progenitors, as the *Gracchi* to be seditious, the *Iulij* ambitious, the *Tarquins* proud and lascivious, the children of *idolaters* to be *idolatrous*, and so of the rest; but also *Nations* and *Countries*, to be *inclined* and much *addicted*, and, as it were, *indued* with *hereditary vices*, and that not only in respect of the *climate*, which (I confesse) may somewhat move the same, but especially in respect of their *inclination*, and proneness of *imitation*, to do what their parents do. For so we see, how generally it is for men to say, *My fathers were so*, and therefore *I will be so*, And so the Psalmist saith, *Erravimus cum patribus*, men are apt to erre with their Fathers. But

2 Of sinnes. This threatning extendeth but to the great sinnes of grievous sinners.

Secondly, we must note, that God doth not threaten to visit *all the sinnes of the fathers upon the children*, but the *great* and *grievous* sinnes of *hainous transgressours*, as *idolaters*, *blasphemers*, *disobedient to parents*, *sacrilegious* persons, and *despisers* of godlinesse, and the like; for so the Lord himselfe here intimateth, saying, that he will visit the *iniquity*, not the *iniquities*; that is, *Non quamvis iniquitatem, sed eam quæ spirituale conjugium dissolvitur*; Not *every kind* of iniquity, but that whereby the spirituall *marriage* betwixt God and us is dissolved, and so makes all our children, *tanquam meretricios partus*, as the children of an harlot, which hath broken her faith with her husband: And so he expresseth himselfe more plainly in his Law, saying; *That he will visit the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate him*; And therefore, not of *all* that do *offend* him, but of those that *hate him*; like the man that will not, with the Iewes, put away his wife for *every cause*, but for *adultery*, or some like *grievous crime*, whereby he is justly provoked to forsake her and

all

all her brood: And ſo the Lord ſheweth the ſame at large in *Hoſ.* 1. 2. & *c.* 2. 2. & *Ezek.* 16. 22. &c. And yet,

Thirdly, We muſt obſerve that this holds not in all the children of thoſe that are exceedingly wicked, but as a man *renouncing* his wife and children, may notwithſtanding *retaine* ſome one, or more, which he *liketh*; ſo doth God, ſomtimes, *accept* ſome children of ſome wicked parents; for ſo we find *Abraham* was faithfull, though his father *Terah* was *idolatrous*; and King *Ioſias* was *religious*, though his father *Amon* was moſt *impious*: and therefore S *Gregory* and others have *diſtinguiſhed*, that this threatning only holdeth in thoſe children, which do naturally *ſucke* and willingly *imitate* their fathers vices: But I find this is too *ſhort* of the *whole* truth, becauſe God many times *viſiteth* the ſins of the fathers upon the children, which not only *imitate* their parents in the like ſins, but do perhaps *follow* after cleane contrary ſins, as I ſhewed you before: And ſo the *Apoſtle* ſaith, that becauſe the gentiles became *idolatrous*, and *regarded not to know God*, but ran a whoring after other gods, and ſo committed ſpirituall fornication againſt him; therefore God gave them and their poſterity over, to become ſo horribly vicious, as *to burne in luſt and vile affections one towards another*, and ſo to commit carnall fornication and abomination among themſelves, and to do thoſe things that were not convenient.

3 Of the children. This threatning holds not againſt all the children of wicked men.

Rom. 1. 24.

And therefore I ſay, that this threatning holdeth not ſo much in thoſe which give themſelves to *imitate* their fathers vices, as in thoſe which God in *juſtice thinketh good* to puniſh for their Fathers offences; for, in that he ſaith, *I will viſit the iniquity of the fathers upon the children*; that is, I will puniſh the fathers ſins in his children, I ſee not how the child can any waies by *declination* from his fathers ſinnes, eſcape this *inflиction* laid on him by God; becauſe (as I collect it) this puniſhment is not ſo much *attracted* by the childrens *imitation*, as *inflicted* by God for the fathers *tranſgreſſion*, and is rather a puniſhment of the *fathers ſinne* laid upon the child, than a puniſhment of any ſin *committed* by the child: And therefore he doth not ſay, he will *viſit* thoſe that *imitate* their fathers ſins, but he will *viſit* the *ſinnes of thoſe that hate him upon their children*; and yet (as I ſaid before) this doth not hold in all; for we ſee often many *godly* children of *wicked parents*: neither doth this threatning paſſe at moſt, or in the worſe, but to *the third* or *fourth generation*; and ſomtimes he ſtayeth his hands at the firſt, and gives plentifull graces to the *immediate* children of moſt *idolatrous* and impious *parents*, as we ſee in *Ioſias*, and others before cited; for *he will have mercy upon whom he will have mercy*. And therefore this threatning can be underſtood of none els, but of *thoſe fathers*, which are *ſo odious* to God, as that he thinks *juſt* to puniſh their *poſterity* for their ſins, and of *thoſe children* of thoſe fathers, which God in his ſecret and unſearchable counſell thinks fit, thus to *puniſh* for their fathers faults.

This threatning is not only againſt thoſe that imitate their parents vices.

Exod. 33. 19.

And ſo we are come to conſider the *puniſhment* to be *inflicted*, or the *manner* how God doth *this*, and yet remaineth *juſt*; for

Fourthly, we are to underſtand, that all puniſhment, is (as ſome ſay) either { 1 *Penall.* 2 *Criminall.* } Or

To ſpeak more plainly; all puniſhment is either { 1 *Corporall.* 2 *Spirituall.* }

4 Of the puniſhments.

For the firſt, that for the Fathers ſinnes, the child ſhould be *temporally* or *corporally puniſhed*, there is no queſtion of it; for ſo we find *David* ſinned, and the *child* begot in adultery, ſuffered for it, and for *Salomons ſinnes*, *Reboboam* loſt ten Tribes of *Iſrael*. And thus not onely thoſe children, which *imitate* their parents ſinnes, but alſo thoſe that never *actually offended*, are many times unqueſtionably puniſhed for their fathers faults; yea, and many times, many other *righteous* men, are thus *puniſhed* in the *puniſhment* of the wicked, as thoſe children which periſhed in the deluge, and in the *deſtruction* of *Sodome*, and many other men and infants that died at the beſieging of *Ieruſalem*: And this ſeemes to be no *injuſtice* in God, becauſe otherwiſe we muſt take away all *juſtice* from men; For we find it uſuall in all Nations, for

1 Corporall.

The godly are many times corporally puniſhed, in the puniſhment of the wicked.

great offences; as, *Crimen læsæ majestatis*, treasons, murders, and such like, to *deprive* the children of their fathers goods or lands, by reason of their fathers evills; nay, not only the children, but even all the kindred of a traytor, were thereby tainted, and disparaged by the *Macedonian* Law: And therefore we must abridge God of that which we see just in man, or els we must yeeld it is just in God to visit and to punish the sinnes of the fathers upon the children. But

Quint Curt. de rebus gestis Alexandri.

2 Spirituall.

For the second, that for the fathers sinnes the child should be *spiritually* punished, or *inflicted* with *criminall punishments*, it seemeth more than strange; and therefore *Aquinas*, and many others, thinking to reconcile this place of the Law, *That God will visit the sinnes of the fathers upon the children*, And that of *Ezekiel*, where God saith, *The innocent child shall not beare the iniquity of his wicked father*, doth say, that God here doth understand it of *temporall* punishment, or *corporall* castigation, which God oftentimes layeth upon the children for their Fathers sinnes: But in *Ezekiel* God meaneth that he will not *spiritually* punish, or *eternally* plague the child for the Fathers sin. And

Ezek 18.4.
A difference betwixt spirituall and eternall punishment.

I confesse, that that place of *Ezekiel* is to be understood, that God will not *eternally punish* the child, *simply* for the *fathers* sin; for God useth not to punish any one man for the sin of any other man: But as the Lord saith himselfe, *The soule which sinneth, that soule shall die*; yet I say, that in *Ezekiel* he denieth not what here he affirmeth, and that he meaneth the same thing in both places, if both be rightly understood; for I make a great difference between a *spirituall* and an *eternall punishment*; that God will *eternally* punish the *child* for the *fathers* sinne, I utterly *denie*; but that he will *spiritually* punish the *child* for the *fathers* sin, I see neither place denying it; For as here he doth not say, that he will *eternally* punish the *child* for his *fathers* sinnes; so there he doth not say, that he will no way *spiritually* punish the *child* for the *parents* faults: but, as here his meaning is not, that he will inflict any *positive* evill upon the sonnes of the wicked, for the wickednesse of their parents; but that for the iniquity of the parents, he will *shut* his hands, and *with-hold* his *grace* from their children, and so *willingly* and *justly* suffer them to commit the *like*, or *worse* sinnes, than their fathers did; because we being all naturally *borne* in sinne, *inclined* and prone to all evill, if God doth not by his sanctifying and preventing grace preserve us, we shall be sure enough of our selves, without any *intrusion* or *infliction* of any *positive* evill from God, to fall from one wickednesse to another, and to commit *all sinnes* even with *greedinesse*: So there his meaning is not, to *deny* the *withholding* of his grace from the children of the wicked, (which is all that here he threatneth) but that he will not *inflict* any *positive* punishment upon them, for their fathers sinnes.

Of a privative and a positive punishment.

And therefore, though God saith in *Ezekiel*, that he will not punish the *children* for their *fathers* faults, that is, by any *positive* punishment; yet doth he not *deny*, but that the privative punishment of denying his grace unto them, for their fathers sinnes, should be *inflicted* upon them: and that *suffering* of us to sin, or *not hindering* of us to sin, *justly inflicted* upon *us* for our *fathers* sins, is a most *lamentable* and a most *fearefull thing*; because such children, so justly *refused* to be helped by God, and so deservedly *left* in the counsell of their own hands, shall be sure of sins enough of their owne, to be plagued for, that they shall never need to say, *The fathers have eaten sowre grapes, and the childrens teeth are set on edge*, or that they are punished for their fathers sinnes. And so you see, how God *visiteth* the sins of the *fathers* upon the *children*, and yet punisheth *every man* but for his *owne sinnes*.

That God denieth his graces unto the children for the parents sinnes.

Ezek. 18.2.

The first he doth by a spirituall *desertion* and *deniall* of grace unto the children, for the fathers sins; and this is understood in the law.

The second he doth by a *positive infliction* of punishment upon every man, according to his *owne sinnes*; and this is understood in *Ezekiel*; for

As he promiseth to *blesse* the *children* of the *godly*, for the love that he beareth unto their parents; (as he saith unto *Abraham*, *I will be thy God, and the God of thy*

thy ſeed after thee.) So he *denieth* his grace many times unto the *children* of the *wicked*, for the very hatred that he beares againſt their fathers ſinnes, as moſt innumerable wofull examples do make it plaine: for you ſee the leaves *forſaking God*, to be *forſaken* of God, to this very day; and that *bloud of Chriſt*, which their *fathers* ſpilt, to *remaine* upon the children of ſo many generations: And we ſee ſo many *Nations* of men ſuffered, *to ſit in darkneſſe, and in the ſhadow of death*, as the ſeven Churches of *Aſia*, and many other famous places of *Greece*, and other countries; becauſe their *fore-fathers* have *forſaken* their *firſt love*, and through their *negligence*, have extinguiſhed the *light* of truth. And being thus *left* of God, and *deprived* of grace, what can be *left* in them, or *derived* from them, but the *fruits* of that naturall *corruption* which is *ingraffed* in all men?

Luk. 1. 79.

And therefore as it is truly ſaid of all the off-ſpring of *Ieroboam*, that being *bereft* of *grace*, and *left* unto themſelves, (even for their fathers ſins) *They walked in the ways of Ieroboam, the ſon of Nebat, which made Iſrael to ſin*; So we may ſay of the children of wicked parents, that being left as they were borne, in their *pure naturals*, for their fathers impieties, they do *imitate* the ſame works, and tread in the *ſame ſteps*, or worſe than their *fathers* did: And ſo it fals out true, that as an evill crow brings forth an evill egge, ſo *evill parents* do bring forth (for the moſt part) *evill and wicked children*, God in juſtice *viſiting the iniquity of the parents upon the children, unto the third and fourth generation.*

1 King. 15. 34.

ἐυσεβέων πατέρων τέκνα, δυσεβέων δ' οὔ.

And ſo you ſee, how God viſiteth the iniquity of the fathers upon the children, by *with-holding* his grace from them; and how *juſt* it is with God to do the ſame, becauſe he is a *debtor* to no man: and the reaſon why he dealeth thus with the ſonnes of men is,

Why God withholdeth his graces from the children of the wicked.

First, to ſhew the height of his *hatred* againſt ſin; fire is *kindled* in his *wrath*, and it ſhall burne to the bottome of hell; and *if his wrath be kindled*, yea, but a little, *bleſſed are all they that put their truſt in him.*

Pſal. 2. 12.

Secondly, to puniſh the *offenders*, (as I ſaid before) in their *deareſt fleſh*; to ſee, if their love to their childrens welfare, will make them any wayes feare to ſin; for we ſee many men ſo obdurate, and ſo hard-hearted unto *themſelves*, as that they care not what is done, or what *becomes* of themſelves; but as *David* was much *moved*, when he ſaw the people *ſmitten* for his ſinnes, and as *Iacob* halted, when the *Angell* ſmote him on the *thigh*; ſo are we many times more grieved to *ſee*, and more affraid to *heare*, that our children, and the *fruits* of our *loynes*, ſhall be puniſhed than our *ſelves*. And therefore, ſeeing that *fearefull curſe* of the Prophet, *Let the iniquity of his father be had in remembrance, and let not the ſinne of his mother be done away*, doth light ſo *heavily* upon the *children* of the wicked, it ſhould teach all *parents* that love their *children, to feare the Lord*, and to ſtrive more to get Gods *bleſſing*, rather than the greateſt patrimony, unto our children: for they may aſſure themſelves, that (as the old verſe ſaith)

2 Sam. 24. 17. Gen. 32. 31.

To ſerve God, is the greateſt good that we can do unto our children.

De malè quæſitis vix gaudet tertius hæres.

If they have *inlarged* their ſubſtance by *wicked* means, it will be the *only means* to cut off all their *poſterity*, as may be ſeen in *Saul, Ahab, Ieroboam*, and the like: but the bleſſing of the Lord perpetuateth the ſame: and therfore, as ſome for love unto their children, will give themſelves unto the divell, by committing all ſinnes, in oppreſſing others, to inrich them; So let us, if we love our children, ceaſe to ſin: for this will *free* our ſelves from *woe*, and *bring* the beſt *bleſſing* unto them; and

Secondly, it ſhould teach all *children* to be *humbled*, and to pray to God with our lyturgy, ſaying, *Remember not Lord our offences, nor the offences of our fore-fathers; but ſpare us good Lord, ſpare thy people*, and give us thy *grace*, and *forgive* us all our ſins, through *Ieſus Chriſt* our Lord. *Amen.*

And thus I have ſhewed thee, O man, *Quid ſit optimum*, what is the *chiefeſt good*, and what we may *learne* concerning *God*, that he is an *omnipotent eternall being, good* unto *all*, ſpecially unto his *Saints*, and *juſt* unto *ſinners*: And now, *Quid niſi vota ſuperſunt*, what remaineth, but to apply all this unto our ſoules, to *believe* in him, to *love* him, to *feare* him, and to *praiſe* his name, his bleſſed

name for evermore; for *it is a good thing to sing praises unto our God*; yea, *and it becommeth well the just to be thankefull*: And therefore *Praise thou the Lord, O my soule, and all that is within me praise his holy name*; *and let every thing that hath breath, praise the Lord*, through *Iesus Christ* our *Lord*. *Amen, Amen.*

Psal. 147. 1.

Psal. 103. 1. Psal. 150. ult.

A Prayer.

O Eternall God, whom to know, as thou art, is impossible, as thou hast revealed in thy Word, eternall life; we most humbly beseech thee to open the eyes of our understanding, that we may see thee at all times, in all places, and in all our actions; and give us O Lord thy heavenly grace, that seeing thee, we may love thee with all our hearts, feare thy power, extoll thy goodnes, and admire thy justice, to preserve us from all sins, and to retaine us in all thy waies, to thine eternall glory, and to our endlesse comfort, through Iesus Christ our Lord. *Amen.*

IEHOVÆ LIBERATORI.

This Treatise containeth,

1. *An Introduction, of the excellency of the knowledge of Iesus Christ, where is shewed that*
   1. *His life is our chiefest direction.*
   2. *Himself our only consolation*

2. *An explication of that great mystery of the incarnation of the Word: where is handled,*

   1. *Who was made, λογος; where is shewed;*

      And this is fully proved, all objections plainely answered, and from thence is shewed,
      1. *The greatnesse of Gods love.*
      2. *The craftinesse of Satan.*
      3. *The perversenesse of heretick s.*
      4. *The unthankefullnesse of men.*

      2. *Three especiall things touching the word λογος, viz.*
         1. *What λογος signifieth, i.e. the Word.*
         2. *Why Christ is tearmed the Word.*
         3. *Why the Evãgelist useth this word,*
            1. *Because this name of Christ was best known to the* Iewes *and to the* Gentiles.
            2. *Because it was the fittest word that hee could use, to make way for his subsequent discourse.*

      3. *The impulsive & the finall causes of the Words Incarnation; and the reasons why the Word rather then the Father or the Holy Ghost was to be incarnate.*

      1. *That there can bee but one God, and yet that there are three persons in the unity of that one essence, & how these three persons are distinguished,*
         1. *By their personall actions,*
            1. *Outward, which are,*
               1. *Communicative.*
               2. *Transient.*
               3. *Voluntary.*
            2. *Inward, which are,*
               1. *Permanent.*
               2. *Necessary.*
               3. *Incommunicable.*
         2. *By their nominall relation, Father, Sonne, and Holy Ghost.*

      And that the person made is the second person of the blessed Trinity.
      1. *Co-eternall.*
      2. *Co-essentiall.*
      3. *Co-equall.*
      To his Father.

   2. *What hee was made, flesh; where is shewed,*
      1. *The manner of his conception, the reasons, and the end thereof.*
      2. *The matter that hee assumed*
         1. *All our humane nature, that is, body and soule.*
         2. *All our humane frailties both of body and soule, sin onely excepted.*

   And here is shewed many excellent lessons that wee ought to learne in respect
   1. *Of God.*
   2. *Of Christ.*
   3. *Of our selves.*

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3. *How the Word was made flesh, or how the two natures, divine and humane, doe make but one person in Christ; where is shewed,*

1. *The distinction of the two natures, divine, and humane; that they doe still remaine intire, and inconfused, is fully proved; and the chiefest objections made to the contrary are plainely answered.*

2. *The union of the two natures in one person is explained, and*

1. *The confirmation of the truth of this point is shewed, and the greatest objections made against it are sufficiently answered.*

2. *The manner of this union, wherin it consisteth, is expressed,* viz.

1. *Not as the Arrians say, onely in respect of*
   1. *Cohabitation.*
   2. *Will and affection.*
   3. *Co-operation.*
   4. *Participation of his name and dignities unto the manhood.*

2. *But in the communicating of the subsistence of the Word with the subsistence of the man-hood; where is shewed that this union is,*
   1. *Inconvertible.*
   2. *Indivisible.*
   3. *Inconfused.*
   4. *Inseperable.*
   5. *Substantiall.*
   6. *Ineffable.*

3. *The chiefest benefits and effects of the said union is shewed, & that*

1. *In respect of Christ, which are,*
   1. *An exemption from all sinne.*
   2. *A collation of ineffable graces into the manhood Christ.*
   3. *A communication of the properties of each nature to the person of Christ; where the objection of the ubiquitists, indeavouring to prove the man-hood invested with Divine properties, are fully answered.*

2. *In respect of us,* viz. *our union and reconciliation with God, and all the happinesse we have in this life, or doe looke for in the life to come.*

The

The third

Golden Candlesticke,

HOLDING

The third greatest Light of Christian

RELIGION.

Of the Incarnation of the WORD.

IOHN 1. 14.

Καὶ ὁ λόγος σὰρξ ἐγένετο.

And the Word was made Flesh.

I Have described in my formost Treatise, (O *Theophilus*, O dearely beloved of God) the *miserable estate* of that *poore man*, that was *ejected* out of *Paradise*, & left halfe dead, betweene *Ierusalem* and *Iericho*, betwixt *Heaven* and *Hell*; being already *excluded* out of Heaven; but not fully thrust and *intruded* into Hell: and in my next Treatise I have shewed unto thee a poole of *Bethesda*, and brought unto thee a good *Samaritan*, that is onely able and willing to heale all the maladies: but as yet thou wantest an *Angel* to stirre the Waters; and this good *Samaritan* hath not alighted: and therefore I must now shew you how to *apply* the salve unto the sore, and how the *Angel* of the Covenant, *Iesus Christ*, alighted and descended from the throne of his Majesty, which is his horse; for *he rideth upon the Heavens, as upon an horse*; to releeve this poore distressed and afflicted man. And this by Gods help I shall do out of these words; *The Word was made flesh*; for here is the παγχρηστον, the *salve* laid unto the *sore*; here is *Emmanuel*, God with us; the blessed God which I have *described* in my last Treatise, united and made one with us, which in my first Tract I have shewed to be so miserably afflicted: and therefore we may now rejoyce and be assured of our health and *salvation*, because *the Word is made flesh*.

The coherence of this Treatise, with the former Treatises.

Iohn 5.2.

Psal. 68.4.

Esay 7.14.

CHAP. I.

Of the excellency of the Knowledge of Ieſus Chriſt.

God hath fixed many impreſſions of his goodneſſe in the creatures.

WHoſoever will *religiouſly* and ſeriouſly *obſerve* thoſe manifold *impreſſions* of the Divine goodneſſe, which the Lord God hath not *ſlightly planted* in the nature of all living creatures, for a ſhort ſpace to be preached, but hath alſo *indelibly fixed* in the memory of all ages, moſt ſeriouſly to be conſidered; hee ſhall ſurely *finde* ſufficient matter of *reverence*, *love* and *admiration*; but he ſhall be never able ſufficiently to *comprehend* the excellencie of ſo huge an Ocean of *goodneſſe*, within the *ſtraight* and *narrow* compaſſe of his underſtanding. This were but with Saint *Auguſtines* Boy, to empty the Ocean Sea with an Oyſter-ſhell into an hole: and therefore the *ſerious* and continuall *contemplation* of ſuch plentifull and farre-ſpread goodneſſe of God, did ſo *invade* and *fill* the thoughts of that Kingly Prophet *David*; that being as it were raviſhed or wrapt in an extaſie, at the inexplicable expreſſion, and unconceiveable conſideration of the ſame, he breaketh forth into theſe heavenly acclamations, ſaying, *O Iehovah, In cœlis eſt benignitas tua:* O Lord our Governour, *How excellent is thy Name in all the world, thou that haſt ſet thy glory above the Heavens? thy faithfullneſſe reacheth unto the cloudes; thy righteouſneſſe is like the ſtrong mountaines; thy judgements are like the great deepe, thou ſaveſt O Lord, both man and beaſt.*

Pſal. 36. 5, 6, 7.

Pſal. 147.

Gods infinite goodneſſe.

But I will not *ſuffer* my ſpeech, at this time, to enter into that infinite *Ocean* of Gods *goodneſſe*, whereby *he giveth food unto all fleſh, feeding the young Ravens that call upon him*, and whereby he *adorneth* the fields with all kinde of *fruitfull* trees and *pleaſant* flowers, and all flowers with *ſweet* ſmels and *delicate* colours; neither will I enter into any part or parcell of his excellent *providence*, whereby he governeth the whole world by his *wiſedome*, ſuſtaineth all things by his *power*, and relieveth all things by his *goodneſſe*; for this is too *large* a field for me to poſt over in ſo *ſhort* a ſpace, as is now allotted me to ſpeake: and therefore I will rather *bathe* my ſelfe in thoſe fountaines of Gods admirable *love*, whereby he *imbraced* Mankinde, the Epytome of the whole world, and *eſpecially* the Church of *Chriſt*, the epytome of this epytome, before it was *created*, and *pitied* the ſame, when it was *fallen*, and promiſed to reſtore it and to revive it, when it was *dead*, and to ſhew his mercy unto it, when it was in *miſery*; for hee ſaid firſt in *Paradiſe*, that the *ſeede of the woman ſhould breake the Serpents head*; And afterwards to *Abraham*, that *in his ſeed all the Nations of the earth ſhould be bleſſed*; and then to *David*, that *of the fruit of his body he would raiſe one to ſit upon his ſeate*; And ſo more and more cleerely unto the reſt of the ſucceeding Prophets; and I will chiefely inſiſt upon that *chiefeſt token* of Gods *love*, and that *greateſt argument* of Gods goodneſſe towards us, the moſt merciſull *fulfilling* of theſe gracious *promiſes* ſo much *deſired*, and ſo long *expected* by all the bleſſed *Patriarchs* and *Prophets*, and all the reſt of the holy men of God; for when the fullneſſe of time came, *God ſent his Sonne made of a woman, made under the Law, to redeeme them that were in bondage under the Law, that we might receive the adoption of children*: And *this* my Text doth fully and plainely ſhew unto us, Καὶ ὁ λόγος σὰρξ ἐγένετο; *And the Word was made fleſh*, where obſerve, that

Gods promiſe touching the Incarnation of the Word. Gen. 3. 15. Gen. 22. 18.

Pſal. 132. 12.

The chiefeſt token of Gods love.

Gal. 4. 4.

The moſt excellent ſpeech that can be uttered, is ever *meaſured* (ſaith *Fulgentius*) by theſe two properties, *brevity*, and *ſuavity*; and here is both in this Text: *few* words, *full* of matter, and the *ſweeteſt* matter that ever was heard ſince God made Man: and therefore I may ſay of theſe words, that they are *all in all*, and (as Saint *Hierome* ſaith of the Catholike Epiſtles of Saint *Peter*, Saint *Iohn*, Saint *Iames*, and Saint *Iude*) *Breves eſſe, pariter & longas*; That in theſe *few words* are contained *all words, all things, all matters*; For the ſumme of all knowledge is *Divinity*; this is the *Lady* and *Miſtreſſe*; all other Arts and Sciences, are but *ſervants*,

The properties of the beſt ſpeech.

Hieron ad Paulin.

servants, like *Penelopes* handmaides, helpes and meanes to bring us to the speech of this chaste mistresse; the summe of all Divinity, is the *Scripture*; for *this is sufficient to make the man of God perfect, being instructed to all good workes*; the summe of the Scripture is the *Gospell*; for the Gospell is *the power of God unto salvation, to every one that beleeveth*; and the summe of the Gospell is ὁ λόγος, This Word, that *is made flesh*; for these things, (that is, the Gospell) are written, *That you might beleeve Iesus Christ to be the Sonne of God*, and *that in beleeving you might have eternall life.*

2 Tim. 3. 17. Rom. 1. 16.

Iohn 20. 31.

This is *Verbum abbreviatum*, That contracted word, into which all words are *reduced*, as the Rivers into the Seas; from this Word they *came*, unto this Word they *tend*, and within this Word they are all *containe*d; for he is the *First*, he is the *Last*, he is *a Legis, & ω Evangelij*, The beginning of the *Law*, and the end of the *Gospell*; *Velatus in veteri, revelatus in Novo Testamento*; Veyled and shadowed in the Old, revealed and exhibited in the New Testament; *promised* in that, *preached* in this; there *shewed* unto the Fathers in *Types*, here *manifested* unto us in *Truths*; for the *Tree* of *Life*, the *Arke* of *Noah*, the *Ladder* of *Iacob*, the *Mercy-seat*, the *Brazen Serpent*, and all such mysticall *Types*, and typicall *Figures*, that we reade of in the Old *Testament*, what were they else but *Christ* obscurely *shadowed* before he was fully *revealed*? and so all the men of Note, *Noah, Isaac, Ioseph, Moses, Aaron, Iohuah, Sampson, David, Salomon*, Kings, Priests, Prophets, Titles of Dignities, Names of Honour, or whatsoever else was any waies ascribed to any of them to expresse their *Soveraignty*, they were onely used to expresse those *transcendent excellencies*, which these personall Types did *adumbrate*, and shew most properly to belong unto this *King of Kings, This mighty Counsellor, and this Prince of Peace*; For, as Saint *Augustine* tels us, that having gone through all creatures, and inquired of them for God, each one of them did answer, *I am not he, Sed per ipsum sum, quem quaris in me*, But I have my being from him, whom thou seekest in me; so if we would run over the whole *classis* of the *Patriarchs* and *Prophets* to inquire for *Christ*, wee should finde, that they would every one of them answer with *Iohn Baptist, I am not the Christ*, but doe *looke* and *expect* for him, and *trust* in him as well as you.

Quicquid est veteru Testamenti Christum sonat.

All the men of note, and all the names of dignity, were but Types of this eternall Word.

Omnia in figura contingebant illis, 1 Cor. 10. 11. Esay 9. 6. Aug. in Soliloq. c. 31.

Iohn 1. 20.

And to speake all in a word, the whole *Word* of God containeth nothing else but this *Word God*; for the world being not *worthy*, and our weakenesse being not *able* to behold the *brightnesse* of his comming all at once, and so God himselfe being not *willing*, suddenly in an instant, to shew wholly so rich a Iewell, he did at sundry *times* and in divers *manners*, sometimes in *Types*, sometimes in *Prophesies*, before his *Incarnation*, sometimes in *Parables*, sometimes by *Similitudes*, and sometimes by his *Miracles*, in the time of his Apostles, before his *Ascention*, and since that time, plainely with open face, *revcale himselfe*, and cause himselfe to be preached unto all people; so that in very deed, we might (if we had our spirituall eyes alwaies opened) *Behold* and find this *Word God*, either *covertly* shadowed, or else *plainely* expressed almost in every *page*, in every *verse*, in every *line*, in every *word* of the whole Word of God.

Christ would not reveale himselfe unto the World all at once.

But as no man can understand the *writings* of Saint *Paul* without the *spirit* of Saint *Paul*; so no man can see and perceive the *truth* of *Gods Word* without the helpe and light of *this Word*; for when Saint *Iohn* saw the Throne set up in heaven, and him that sate thereon with a booke in his hand, sealed with seven seales, which no man, in heaven or in earth or under the earth, was found worthy to *open* the booke, nor once to *looke* into it; then the holy man *wept* exceedingly, because none was found worthy to *open* and to *reade* the booke, neither to *looke* thereon; but one of the Elders said unto him, *weepe not*; for behold the *Lion of the Tribe of Iuda, the roote of David*, hath prevailed to *open* the booke and to *loose the seven seales* thereof: And this *booke* is the *will* of God revealed in his *Word*, which this Lyon of *Iuda, Iesus Christ*, did first reveale unto *Moses*, and afterwards explained the same by the Prophets, and last of all by *himselfe* and his *Apostles*; for *no man saw God at any time but the onely begotten Sonne, which is in the bosome*

How Saint Paul's writings are to be understood. Revel. 5. 1, 3.

Vers. 4.

Vers. 5.

Iohn 1. 18.

The ſeven ſeales what they are.

boſome of the Father, he hath declared him, ſaith the Evangeliſt; and the ſeven ſeales, which he hath unſealed, are

1. His *Nativity*, propheſied in *Eſay* Chap. 7. 14. and in *Malach.* 4. 2.
2. His *Baptiſme*, propheſied in *Zach.* 13. 1.
3. His *Paſſion*, not onely *propheſied* but alſo *purtrayed* and exemplified almoſt in *each* particular by *Eſayas* Chap. 53. throughout.
4. His *Deſcention* into hell, propheſied by *Hoſeas* 13. 14.
5. His *Reſurrection*, propheſied by King *David*, *Pſal.* 16. 10.
6. His *Aſcention*, propheſied by the ſame Prophet, *Pſal.* 68. 18.
7. His *Effuſion* of the Holy Ghoſt, propheſied by *Ioel* 2. 28.

How the ſeales are opened.

Theſe things were *myſteries*, ſecret and unknowne, to the wiſeſt men of the world, like a *fountaine ſealed* up; but Chriſt hath unſealed the ſame, and

By the firſt he hath *redeemed* us from the power of Satan, and made us againe the ſons of God, as S *Auguſtine* ſaith.

* This ſeale *Clemens Alexandrinus* calleth φαρμακον παιδνιον, that is, the remedy againſt all the venome of corruption.

By the ſecond * he gave us power to put him, that is, his *righteouſneſſe* upon our ſelves, as a man putteth on his garment; for *as many as are baptized into Chriſt have put on Chriſt.*

By the third wee are *reconciled* unto God and ſealed up to everlaſting life.

By the fourth he hath *overcome* death, hell and the grave, that neither the parting of our *ſoules* from our bodies, nor the darkeneſſe of the *grave*, nor yet the power of the *divell* and the feare of *hell* it ſelf might any wayes terrifie the Saints of God.

By the fift he hath *aſſured* us, that the bands of *death* are broken aſunder, and that the horror of the *grave* is now turned to a pleaſant reſt, but for a while; becauſe we ſhall riſe againe and have *our corruption clothed with incorruption*, as the Apoſtle ſheweth.

1 Cor. 15.

By the ſixt he hath *opened* to us an entrance into heaven, and is gone there, to *provide a place for us*, as himſelfe doth teſtifie.

Iohn 14.

By the ſeventh he hath furniſhed his Church with the manifold *graces* of his bleſſed ſpirit, as S. *Paul* teacheth.

Epheſ. 4 8, 9, &c.

And ſo this heavenly *Word* hath taught us all the *myſteries* of the kingdome of heaven, he hath opened the *booke*, and unſealed all the *ſeales* thereof unto his Diſciples.

To know Chriſt, is the onely thing that makes us happy.

And therefore *unhappy* is that man, which (though he knoweth all things elſe) *knoweth* not this *Word*; but *happy* and bleſſed is that man, which *knoweth* this *Word*, though he know none other words in the world; and he that *knoweth* this *Word*, and knoweth all other things together with this Word, is never a whit the happier for the knowledge of all other things; but he is only *happy* for the knowledge of this onely *Word*; for this is *eternall life, to know thee, and whom thou haſt ſent Ieſus Chriſt:* and as one truely ſaith, *Hæc eſt nobiliſſima ſcientiarum, & ſcientia nobiliſſimorum, ſcire λόγον factum carnem*; This is the nobleſt of all Sciences, and the fitteſt Science for the nobleſt men, to know that the *Word was made fleſh*; *Nam omnia habemus in Chriſto, & omnia in nobis Chriſtus*; Becauſe we have all things in Chriſt, and Chriſt is all things unto us, eſpecially,

Iohn 17. 3.

Hoc eſt neſcire ſine Chriſto plurima ſcire; Si Chriſtum bene ſcis, ſcis eſt ſi cætera neſcis.

Chriſt two waies beneficiall to us.

1. *His life is our chiefeſt direction.*
2. *Himſelfe is our onely conſolation.*

} For

1 Way. *Aug. de vera religione.*

Firſt, *Tota vita Chriſti in terris, per hominem quem geſſit, diſciplina morum fuit*; The whole life of *Chriſt*, which he ſpent here on earth, was, and is a patterne for all Chriſtians, ſaith Saint *Auguſtine*; *Nam omnia bona mundi contempſit*, For he *deſpiſed* all the pompe and vanity of this world; he was borne *poore*; his *Inne* was a *Stable*, his Cradle was a *Manger*, and his coverings were poore *ſwadling clouts*; he lived *poore*; for *he had not an houſe to put his head in*; and hee dyed *poore*; Saint *Auguſtine*, when he *died*, made no *Will*; becauſe he had no *wealth*, but his *bookes* which hee gave to the common Library, ſaith *Poſſidonius*; but

Chriſt deſpiſed all worldly vanities.

S. *Aug.* Poverty.

Poſidon. in vita Auguſt.

Chriſt

Christ was poorer; for he had no goods, but his *garments*; this was all the Souldiers got by him; to teach us, *in his mundanis felicitatem non reponere*. That we should not *greedily* seeke, nor *childishly* place our delight, in these trifling and worldly toyes, but *if riches increase, not to set our hearts upon them*; *Et omnia mala sustinuit*, and he suffered all the sorrowes of this world, hunger, thirst, cold, and nakednesse, lyings, slanders, spittings, mockings, whippings, death it selfe; to teach us, *Vt nec in illis quæreretur felicitas, ita nec in istis infelicitas timeretur*; That as we should *place* no *felicity* in the vanities of this life, so we should not feare all the *miseries* of this world; but to say with *Debora*, *March valiantly, O my soule*, and with the *Angell* unto *Gideon*, *Goe on thou mighty man of Warre*, and passe through all the rankes of miseries; for

Poverie of Christ

Christ suffered all miseries.

Iudg 6.12,14.

——Dabit Deus his quoque finem;

Virgil. Æneid l.1

God will make an end of these things, and will bring his people unto rest, which shall continue without ending: and therfore Saint *Bernard* saith, *Incassum laborat in acquisitione virtutum, qui eas alibi quam in Christo quærit*; That there is no way in the world for us to *attaine* unto any *goodnesse* but onely through *Christ*, nor to *learne* any true *vertue*, but onely from the *example* of Christ. For

Christ the most perfect patterne of all vertue.

If thou wouldest learne *humility*, *Let the same minde be in thee, which was in Christ Iesus, who being in the forme of God, and thought it no robbery to be equall with God, yet did he make himselfe of no reputation, and tooke upon him the forme of a servant*; If thou wouldest learne *truth* and *uprightnesse*, set the *example* of Christ before thy face; for *in him there was no sinne, neither in his mouth was found no guile*; and to be briefe, if thou dost seriously *looke*, thou shalt easily *finde*, that (as Saint *Bernard* saith,) True *Wisedome* is found in his Doctrine, *Righteousnesse* in his Mercy, *Mercy* in his Iustice, *Temperance* in his Life, *Truth* in his words, *Fortitude* in his sufferings, and all *vertues* in all his *actions*: All the Æthicks of *Aristotle*, all the morality of *Seneca*, and all the wisedome of *Greece* can no waies *describe* vertue neere so perfectly, as we see it expressely *pourtrayed* in the lively *example* of our Saviours life.

Phil 2.5,6,7.

1 Pet.2.22.

Bernard Ser.2. super Cantic. Prudentia vera in eius doctrina, iustitia in eius misericordia, temperantia in vita, & fortitudo in eius de passione reperiuntur.

And as there is no way for us to find true *vertue*, but onely *in him*, which is *vertue* it selfe; so there is nothing in the world, that is so *availeable* to suppresse all *vice*, as is the true knowledge of *Iesus Christ*; *Nam hæc iræ impetum cohibet, superbiæ tumorem sedat*; For this will *refraine* the violence of *anger*, when they consider how he suffered all violence and villanies, and yet *as a Sheepe before his shearer was dumbe, so opened he not his mouth*; This will allay the swellings of *Pride*, when they consider how hee was the *noblest* of all creatures, and *the fairest among the sonnes of men*; and yet was he *meeke and lowly in heart*; this will heale the wounds of *envy*, it will stoppe the streames of *luxury*, it will quench the flames of *lust*, it will temper the thirst of *covetousnesse*, and it will keepe thee from the itching desire of all *filthinesse*; when wee consider how much hee *loathed* these, how *free* he was from these, and how earnestly he *dissuaded* us from these and from all other *vices* whatsoever.

The knowledge of Christ the only meanes to suppresse all vices.

Esay 53.7.

Psal.45 3. Mat.11.29.

And therefore (saith he) *Ne mundi gloriâ seu carnis voluptatibus abducaris, dulcescat tibi pro his sapientia Christus*, Lest thou shouldest be *with-drawne* from God, through the pompous *vanities* of this world, or the lustfull and delightfull *pleasures* of thine owne flesh, let Christ, the true wisedome of God, waxe *sweet* unto thee; Lest thou shouldest be *seduced* by the spirit of lies and of errors, let Christ the true light *shine* unto thee; and lest thou shouldest be *wearied* and waxe faint under the burthen of adversities, let Christ the power of God *refresh* thee.

Ne spiritu mendacij & erroris seducaris, lucescat tibi veritas Christus, & ne adversitatibus fatigeris, confortet te virtus Dei Christus.

Secondly, As all Christs *actions* are our instructions, so is *Christ* himselfe all our consolation; *Nam cum defecerit virtus mea, non conturbor*; For if I see mine *owne* strength and goodnesse faile me, yet I need not bee disturbed, I need not bee dejected; *Quia quod ex me mihi deest usurpo ex visceribus Domini*,

2 Way.

Because

Whatsoever wee want, Christ alone is all sufficient to supply our neede.

Because whatsoever *wanteth* in my selfe, to helpe my selfe, I may freely and boldly *assume* it, to supply my wants, from my Lord and Master *Iesus Christ*; for as that servant need not *want*, that hath *free leave* to use his Masters *full* purse at his owne *command*; so need not they *want* any *grace*, that have the *grace* of *Christ*; because (as I told you before) *Omnia habemus in Christo, & Christus omnia in nobis*; Wee have all things in Christ, and Christ is all things unto us. For

Ioh 6.35. If thou art *sicke* with sinne, and thy soule *wounded*, or poysoned unto death, and wouldest be healed, Christ is thy *best*, and alone *Physician*; onely he, and no one but he, can cure thee; If thy soule doth *hunger*, and *thirst* after righteousnesse, and wouldest be *satisfied*, he is *the Bread of Life*, and the Fountaine of living waters, *Whosoever eateth him, shall never hunger*, and whosoever *drinketh* of him, shall never *thirst*; for *out of his belly shall flow rivers of waters of life*; If thou art as *naked* of all *goodnesse*, as thou wert of all *clothing*, when thou camest out of thy Mothers *wombe*, and wouldest be *adorned* with the best robes of *vertue*, Christ is the *garment* of *righteousnesse*; And if thou doest *put on the Lord Iesus Christ*, (as S. *Paul* adviseth thee) then all thy *garments* will smell of *Myrrh*, *Aloes and Cassia*; it will be like *the smell of a pleasant field, which the Lord hath blessed*; or whatsoever thou *wanteſt*, and wouldest have, thou mayest *fully and freely have* the same from him; *Vita ab errore, gratia à peccato, & mors à morte liberabit*; for his *life* will preserve thee from *error*, if thou wilt *follow* it; his *grace* will free thee from *sinne*, if thou wilt *receive* it; and his *death* will deliver thee from *eternall death*, if thou wilt *beleeve* in it.

Chap.7.38.

Rom.13.14.

Gen.27.27.

And if thou be *simple*, he is thy *wisedome*; if thou be *sinnefull*, he is thy *righteousnesse*; if thou wouldest be *holy*, he is thy *sanctification*; if thou beest the *slave* of hell, and held captive by the Divell, he is thy *redemption* and thy Redeemer that hath *ledde captivity captive*; And, to comprehend all in a word, This *word* is *All in all*; *Vt qui omnia propter Christum dimittit, unum inveniat pro omnibus Christum*; That he, which forsaketh *all* for *Christ* his sake, might finde *all* in *Christ*, and *Christ* in stead of *all*, far *better* then all unto his soule; that so he might joyfully sing with the Psalmist, *The Lord is my portion, and I have a goodly heritage*; *the Lord is my Shepheard, and therefore I can want nothing*; For, (as *Seneca* said unto *Polibius*) *Fas tibi non est, salvo Cæsare, de fortuna conqueri, quia hoc incolumi, nihil perdidisti*; It is not fit for thee to complaine of *Fortune*, for want, or poverty, or any other adversity, so long as thou hast the favour of *Cæsar*, and him so friendly unto thee; for that having *him*, thou hast lost *nothing*, which thou canst not soone and easily recover againe; because *he* and his love is better then *all* things unto thee; and therefore thou shouldest more rejoyce in *having* him, then grieve for the *leesing* of all things else; Even so may I farre better say the same unto all *Christians*; What matter though we *want*, or leese all the things of this World, if we *have*, and enjoy *Iesus Christ*? for all the *accessions* and accumulations of all worldly things, can *adde* nothing unto the *felicity* of a Christian; and all the *defects* or wants of the same things, can *detract* nothing from the *happinesse* of him, that hath *Iesus Christ*; for whosoever *hath* him, hath *all things*, and whosoever *wanteth* him, hath *nothing*. For

Ephes.4.8.

Psal.23.1.

Nam in hoc pro omnibus, hic tibi omnia est, ideo non tantum ficeos sed & latos oculos esse oportet. Seneca ad Polib.

All our *knowledge* is but *heathenish* Science, able to make us *proud*, not to make us *happy*. If this word be not *Objectum adequatum*, The chiefest, yea, and the sole object of the same; all our *faith* in God is but ungrounded *confidence*, if it be not *grounded* upon this *word*; for, *No man commeth unto the Father, but by me*; All our *righteousnesse* is but as *Pollutio panni*, Menstruous clouts, if it be not *washed* in the *bloud* of this *word*; For, *It is the bloud of Iesus Christ, which cleanseth us from all sinne*; And all our *patience, temperance, chastity*, and all other vertues, that either Nature *planted*, or education *effected* in us, are but *Splendida peccata*, Glittering guilded sins, *unacceptable* unto God, and *unprofitable* unto our selves, able to make us *prouder*, not *better*, if they be not *guided* by the grace, and *directed* to the glory of this everlasting *Word*; For as the Bird cannot *flie* without

All the things of this World without Christ, will availe us nothing. Iohn 14.6.

1 Iohn 1.7.

without her wings, nor the body *move* without the soule; so no more can any man doe any thing that is good and acceptable unto God, without the helpe of this heavenly Word; For, *Without mee you can doe nothing*, saith our Saviour *Christ*; but in him God *is well pleased*, not onely with himselfe, but also with all us; and through him *Wee can doe all things*, as the *Apostle* saith. Iohn 15.5. Phil 4.13.

And therefore, as Duke *Ioab*, when hee had *fought* the field, and got the *upper* hand of his enemies, did send for *David* to carry away the *credit* of the victory; so the *Prophets*, the *Apostles*, and all the *holy* men of God, in all their *heavenly* words, *miraculous* workes, paines, and preachings, would never suffer any *part* or parcell of the *credit* to *rest* upon themselves, but did most forcibly *repell* it, and most faithfully *acknowledge* it all to *belong* unto this Omnipotent *Word*; So Saint *Peter*, after the healing of the poore lame Cripple, said unto the people (when hee saw them ready to adore them for so admirable a miracle) *Why looke you so earnestly on us, as though by our owne power or holinesse wee had made this man to walke?* No, no, it is not so; but it is *The Name of Iesus Christ, and our faith in his Name, that made him perfectly whole*; that is, Hee is the *Author*, wee are the *Instruments*, and our *faith* is the *meanes* whereby this man received strength; and therefore doe not you ascribe the *honour* of this worke unto any of *us*, which of our selves can doe *nothing*; but ascribe it unto the *Name* of that Almighty *Word*, which of *himselfe* can doe all things; So Saint *Paul*, after he had said, that hee had *laboured* more then *all* the rest of the *Apostles*, least any man should thinke that hee did *assume* the honour of that *diligence* unto *himselfe*, and not ascribe the same unto Christ, he presently addeth; and yet it was not I that did it, *but the grace of God which was in mee*; And so all the Saints of God, after all their voluminous and laborious workes, they conclude all with *Laus Christo*, Let all the *praise* be *given* to *Christ*. That if there be any goodnesse in us, we should ascribe the glory of it to Iesus Christ. Acts 3.12, 16. 1 Cor. 15.10.

And as they referred all the *honour* of their owne actions unto Christ, because they were all done by the *grace* and *power* of *Christ*; so did they desire nothing in the World but Christ; *They forsooke all, and followed him*; and still cryed unto him with Saint *Augustine*, *Da mihi te Domine*, Take away all from us, and spare not, so thou give *thy selfe* unto us; that leesing *all*, we may leese *nothing* at all; because we gaine *thee*, which art the *greatest* gaine in the World; So Saint *Paul* saith, Hee *trampled* his owne *righteousnesse*, and all his owne *goodnesse under feete, that hee might finde the righteousnesse of Christ*; hee deemed all the riches, and all the other things of this World, but *as dung and drosse*, and losse unto him, that he might gaine *Iesus Christ*; and he desired to *understand* nothing, to *know* nothing, to *remember* nothing, to *have* nothing, but *Iesus Christ, and him crucified*: And therefore well might Saint *Augustine* call him, the *best* Childe of *grace*, because as Saint *Iohn*, that best beloved Disciple, was the most *loving* unto his brethren, and did most of all expresse the *love* of God to men, and require the love of men to God; so did this *chosen vessell* of *grace*, best of all *suppresse* the pride of man, and *extoll* the *grace* of *Christ*: So did Saint *Augustine* in his time, that was, *Strenuus defensor gratiæ*, a most valiant *Champion* to fight for *grace*; so did that worthy *Zanchius* in these latter times, and so will all Christians doe, that doe love *Iesus Christ*, ascribe all good to him, and nothing to our selves; *Quia nostrum nihil est*, Because nothing that is good, is of our selves. The Saints desired nothing but Iesus Christ. Mat. 19.27. Phil 3.8. 1 Cor. 2.2. S. Paul the best child of grace. S Augustine the champion of grace.

I reade of one *Iohannes Alexandrinus*, a most excellent holy man, that when he had *distributed* all that ever he had unto the poore, he fell downe upon his knees, and thanked God, that now *having* nothing left, hee *desired* nothing else, but *his Lord and Master Iesus Christ*: Oh that it might be so with every one of us, that this *word*, which did *all good* unto us, tooke *all infirmities* from us, suffered *all punishments* for us, and finished *all the workes* of our *redemption* to us, might be *all in all*, within us all and to us all. Ioh. Alex. his praise. The Authors earnest and hearty wish both for the Clergy, and Laity.

1 For the Clergie.

That we ſhould not conteſt about trifles

First, That we which are the *Preachers* of *Gods Word*, would leave our *jarring* and our jangling about *ſhaddowes*, about things of nothing, *An ater ſit contrarius albo*, As, whether it be better to weare a *white* Surpleſſe or a *blacke* Gowne, in the adminiſtring of the Sacrament; Much like the contention in *Rome*, betwixt the *Auguſtine Friars* and the vulgar *Canons*, whether Saint *Auguſtine* did weare a *blacke* weede upon a *white* coate, or a *white* weede upon a *blacke* coate; for by this meanes, in ſtead of *bread*, we ſhall give our Children *ſtones*, to throw at one another; and in ſtead of *fiſh*, we ſhall give them *Scorpions*, to ſting one another: And therefore I *wiſh*, that we would all leave theſe things, and would be *Pythagoricè mundo, & Ciceronicè Chriſto*; Mute unto the World and mute unto all worldly vanities, and would uſe all our *words*, all our *eloquence*, and all our learning to expreſſe the excellency of this *ſuper-excellent word*; And ſo, by the *helpe* of this *word*, to *preach* of this *word*, and to *write* of this *word*, to the eternall *praiſe* and *glory* of this *word*, that is, to preach not our *ſelves*, but *him*; not for our owne *gaine*, but for his *glory*.

That we ſhould imploy all our ſtrength, to expreſſe the glory of Chriſt.

S. *Bernards* preaching.

It is reported of Saint *Bernard*, that having made, with great art and ſtudy, a moſt *curious* elegant *Sermon*, he paſſed home without any *applauſe*; and the next day, making a *plaine*, conſcionable, and comfortable *Sermon* unto his Auditors, he received many a *bleſſing* from thoſe well-edified hearers; And being demanded by one of his Colleagues, how it happened, that his moſt *learned Sermon* was ſo ſtrangely *neglected*, and his farre more *plaine* one ſo joyfully *imbraced*; hee moſt humbly anſwered; *Heri prædicavi Bernardum, hodiè Ieſum Chriſtum*; Yeſterday I preached my ſelfe, to ſhew my *wit*, and my *learning*; to day I preached *Ieſus Chriſt*, to ſhew his *grace*, and his *goodneſſe*; this is the cauſe of what thou ſeeſt: and therefore I wiſh that none would preach Saint *Bernard*, that is, preach a Sermon *rare* and *ſeldome*, filled with words and fine phraſes, to *gaine* unto themſelves *credit*, and thereby preferment, as the onely *rare* Schollars of our times; and ſo they are *rare* indeed; for they are but *ſeldome* ſeene to preach; like the *Swallowes*, that come but once a yeere; but that wee would preach *Ieſus Chriſt*, to *gaine ſoules* unto the Church of God: And I confeſſe, againſt my ſelfe, that when I tooke *greateſt paines* to make and compoſe a Scholler-like Sermon, (as I thought) and ſaw the ſame *unregarded*; and when, with leſſe diligence, but with good conſcience, I ſaw other of my poore labours moſt *acceptably* received; I deemed it was for want of *judgement* in mine Auditors, whereas *now* I perceive it was an error in my ſelfe, that I did not alwaies ſo, as might beſt tend for *edification*, and not ſo, as might any waies ſavour of *ambition*; Becauſe our chiefeſt care ſhould be, not to *ſpinne* a *fine thred*, but to *winne* a *faire* ſoule to *Chriſt*: And therefore that is an excellent rule, which Saint *Auguſtine* gives unto all Preachers, *Non delectent verba veſtra, ſed proſint*; *quia ſapientes verum magis amant in verbis quam verba*; That our words ſhould not ſo much *delight* the eares, as our matter *edifie* the ſoules of men; becauſe all *wiſe* Chriſtians do love the *truth*, and the excellencie of the *matter*, rather then the fluent *elegancie* of the words; though I deny not, but (as the Poet ſaith,) *eſt aliqua gloria frondium*, an excellent matter expreſt in fit and decent words, is *like apples of gold in pictures of ſilver*. And therefore, O my Soule, *ſo preach* thou the *Word of God*, that whatſoever men thinke or ſay of thee, this *Word God*, at laſt, may ſay unto thee, *euge ſerve bone*, well done thou good and faithfull ſervant, enter thou into thy Maſters joy.

A confeſſion of the Author.

That we ſhould preach Ieſus Chriſt, and not our ſelves.

A good rule for Preachers.

2 For the Laytie.

Cant. 2. 5.

Secondly, I wiſh that all *hearers* would *thinke* of nothing, *ſpeake* of nothing, *heare* of nothing, *love* and *long* for nothing, but for this onely one word, this one thing Ieſus Chriſt; that they would *villifie* and *nullifie* all things elſe, to *magnifie* and to *omnifie* the excellencie of this excellent *Word*; that we would *prize* and value him, above all things; that we would *love* him, and *long* after him, untill we *languiſh*, and be compelled to crie with the Spouſe; *Stay me with flaggons, and comfort me with apples, for I am ſicke of love*; and that we would ſo *inquire* after him, as men *undone* without him, and rather be contented to *want* all the

world,

world, then to *want* this *Word*, which *made* the world of nothing, and still *preserves* the same, that it turne not to nothing; for I doe much *feare*, that if we could *see* the hearts of men, we should finde many of them, not as wee would, but rather (as Saint *Bernard* calls them) *sine Christo Christianos*; such as have this *word Christ* often in their *mouthes*, to *sweare* and *blaspheme* him, but not in their *lives* to yeeld any service to him; *Mammon* is their chiefest god; and this God, which is the *first* and the *last*, is the *last* and the *least* in all their thoughts; all their *delight* is in *filthy* communications, and *leaude* words, *all words that may doe hurt*; but they have no delight in this *word God*; The *wise* Merchant sold all that ever he had, to *gaine* this invaluable *Pearle*; but as many a foole will leese his *best* friend, rather then his *basest* jest, so will the foolish worldlings *sell* this, and leese *all* that belongs to this, rather then they will *leese* their *vaine* and *wanton* pleasure; *So foolish are they and ignorant, even as it were beasts before him.*

How few love Christ as they ought.

Mat. 13 46.

I have read of *Honorius* a *Romane* Emperour, that when one told him *Rome* was lost, he was exceedingly grieved, and cried, alas, alas; for hee supposed it was his *henne*, so called, which hee exceedingly loved; but when it was told him, it was his *Imperiall* Cittie, *Rome*, that was besieged by *Alaricus*, and was now taken and lost, then his spirits were *revived*, that his losse was not so great, as he imagined; we may well thinke this, to be a *simple* and a childish disposition; and yet our selves are worthy of the *same* condemnation; for if wee *leese* a little *wealth*, a little *pleasure*, a little *vanity*, things of themselves good for nothing, because of themselves they can make nothing good, and then (as the proverbe goeth) that is too deere of a *farthing*, which is good for *nothing*; yet for these *trifles*, we will *vexe*, and *fret*, *weepe* and *waile*, and our mourning will be, *Like the mourning of Hadadrimmon in the valley of Megiddo*; but when wee *leese* our *soules*, in the *desarts* of sinne, and when we leese our *God*, for sin, then with the *Israelites*, *we sit downe to eate and drinke, and rise up to play.*

The weakenesse of *Honorius*.

Simplicity of men

Zach. 12. 11.

Exod. 32. 6.

But seeing (as the Emperour *Severus* said) though we *bee* all things, and *have* all things, that the world can affoord us; yet all things will *availe* us nothing, without this *thing*; because (as I said before) *Christ is all things*; and *all* things without *Christ* are nothing; seeing with *Ixion* they doe imbrace a cloud for *Iuno*, a shadow for the body, trash for treasure, and a short momentary *dreame* of pleasure, in stead of the true and *eternall* rest, which seeke their rest, but not in Christ; and seeing (as he saith himselfe) it is *eternall life to know him* with his Father, *to be the true and eternall God*; I will therefore crave your Christian *patience*, and desire your carefull *attention* to *hearken* unto the severall parts of this Text, and to *retaine* in your memories, those chiefest observations, that I shall collect from the same; all I cannot, and as I would I cannot, I must ingeniously confesse it; *Nam mysterium singulariter mirabile, & mirabiliter singulare*, for it is a mystery *singularly* wonderfull, and *wonderfully* singular; and indeed the *mystery of all mysteries*: and therefore, *Si profundum in profundo non reperiam, humanam fragilitatem non divinam potentiam confundo*; If I doe not handle the same, as I ought to doe, I shall but *bewray* mine owne humane frailty, and no waies *impeach* or *disparage* this divine verity: And because, as it is the *first*, the *chiefest*, and the comfortablest point of all Christian Religion; so it hath beene, and is, and (I feare) ever will be, most chiefely *oppugned* and *depraved* on all sides, by all sorts of enemies and wicked *Heretickes*: therefore, as this mine *introduction* is somewhat *large*, yet not too large, either preparation, or expectation, for so great a matter as followeth after; so you must give me leave to insist the *longer* about it; and not *Myndus-like* to suffer my *porch* to be greater then my *towne*: And if I shall seeme *harsh* in the prosecution, and not give full satisfaction unto your desires and expectations, you must know that they are points to *informe* the judgement and apprehension, and not so much to *move* or to *inflame* the affection, and therefore *harder* a great deale, and more painefull for us, to handle them, then to treat of any *morall* points of exhortation; and though they

Iohn 17. 3.

Greatnesse of this mystery.

Folly of *Myndus*.

Difficult points least delectable.

be leſſe *delectable*, for the preſent; yet are they farre more *profitable*, for the future time, eſpecially unto them, that will moſt ſeriouſly conſider them, and moſt carefully remember them, Καὶ ὁ λόγος σὰρξ ἐγένετο: *And the Word was made fleſh.*

The whole Treatiſe devided into two parts.

In which words (as you may eaſily ſee) the holy *Evangeliſt* ſetteth downe, the *Incarnation* of this eternall *Word*; and I for the fuller explanation of the ſame, muſt deſire you to conſider theſe *two* things.

1. *The ſumme and ſubſtance of this Words Incarnation,*
2. *The chiefeſt circumſtances, requiſite for its explanation.*

The 1. is here fully *expreſſed.*
The 2. is from the other Evangeliſts, plainely *collected.*
Touching the firſt, here are *three* eſpeciall things expreſſed.

The firſt part devided into three branches.

1. The *thing* that was made, λόγος, the *Word,*
2. The *thing* that it was made, σὰρξ, *Fleſh.*
3. The *manner* of his making, ἐγένετο, it was *made.*

Or plainer thus,
1. *Who was made,* } the *Word*
2. *What it was made,* } *Fleſh.*
3. *How it was made,* } ἐγένετο, that is,

Not *created*, not *changed*, but *made*; *for the Word was made Fleſh:* and of theſe by Gods helpe in order.

The

The first Part.

Chap. II.

Of the Trinity of Persons in the Vnity of the Divine Essence.

First, wee must consider *who was made*, λόγος, the *Word* was made; for the understanding of which point, wee must know that the divine *Essence* is onely one *impartible* and *indivisible*; For so the Scripture teacheth us, *heare O Israel the Lord thy God is one God:* and therefore know you that *I am God alone*, and *besides me there is none other*, saith the Lord himselfe, and so Saint *Paul* saith, *wee know that there is none other God but one.*

The first branch of the first part. God one and indivisible. Deut.6. Chap.32. 1 Proofe. 1 Cor.4.8.

Secondly, So the Fathers teach us; for though the *Father* is *God*, and the *Sonne* is *God*, and the *Holy Ghost* is *God*, yet *are there not three Gods, but one God*, saith *Athanasius*; and these three are *one*, if you consider the *Divinity*; and this *one* is *three*, if you consider the *propriety*, saith Saint *Gregory Nazianzen*; and so saith Saint *Ambrose*, Saint *Augustine*, Saint *Hillarie* and all the rest; this is the Catholique faith.

2 Proofe. *Athanas. in Symbolo.* *Nazian. orat.3. de Theol.* *Amb. de fide. l.1. c.2.*

Thirdly, So reason it selfe teacheth us; For God is *summum ens*, the first and chiefest *being*, as himselfe professeth, *I am that I am*; and we have learned that of the prince of Philosophers, that there cannot be, but *one* chiefest *being*; *Quia ens & unum convertuntur*, because that *being*, and *one* are all *one:* Secondly, God is *infinite* and therefore but *one*, because that which is *infinite* comprehendeth all things within the circle of it selfe: Thirdly, If there were more Gods then one; then they must be either all without *beginning*, or one must *proceed* from other, either by *creation* or *generation:* that they should be all without *beginning*, is *impossible*; for then it must needs follow, that there should be *multa principia prima, disparata, in una voluntate non convenientia*, many first causes, and unequall beginnings, that could never agree, and be of the same minde and will: and therefore, to say they should be all without beginnings, is most absurd: If one be from the other, by *creation*, then is the second a *creature*, and therefore but *one God* uncreated; and if one be from the other by *generation*, then the first gave the second, either a *part* or his *whole* substance; if a part, then is God *partible*, and may be *divided*, which cannot be said of such a *spirituall* indivisible substance; and if the first gave the rest his whole *Essence*, then have all the same *Deitie*, and so all must be the *same God-head:* And so *Antisthenes* saith, it was the opinion of the best Philosophers, *Plures esse Deos populares, unum naturalem*; That although the people worshipped *many* gods, yet indeed there was but *one* onely God by Nature.

3 Proofe. Exod.3.

Reason sheweth that there can be but one God.

An unanswerable argument, that there is but one God.

And therefore, against the *Valentinians* thirty couple of gods, and all others that professe many gods, it must needs follow, even from reason it selfe, that there can be no more gods but *one* not genericall, not *specificall*, but *numericall*, that is, so absolutely *one*, that he is *one alone*, besides whom there can bee *none other*, and is therefore called μονάδικος, *onely one*; for we deny all *number* in the Deity, unlesse you meane in the *personall proprieties:* and therefore *Gregory Nyssen* saith well, *Quod in multitudinem extendere numerum Deitatum, eorum duntaxat est, qui laborant multitudinis deorum errore*; That to extend the *number* of the Deities into a multitude, belongs onely unto them, which doe erroniously maintaine a

Irenæus contra Valentin.

Tertul. l. contra Hermog. c.17.

Nyssen ad Eustach. de Trin.

multitude of gods; for the Catholicke faith is this, *that wee should worship the Trinity in Vnity, and the Vnity in Trinity*; that is, the Trinity of *Persons*, and the Vnity of *Essence*; because all number is to be *rejected* from the *Essence* of God, saith Saint *Basil*; For the Divine *Essence* is so simple, and so numerically *one*, that no *diversity* can be given, whereby the very *persons* doe differ, in regard of the *Essence*: and therefore in respect of this *identity*, and unity of Essence in the three persons of the God-head, our Saviour saith, *I am in the Father, and the Father in me*; Whereupon Saint *Cyril* addeth further, for the *explanation* of the same, that we may not say that, the Father is from the Sonne, nor *contained* in the Sonne, nor the Sonne *to be* in the Father, as we are *said* to *be*, and to *live* in God; for that we are onely by the *effects* of his *grace*, he in the unity of his *Essence*, that is, we are *one* with God by *grace*, but the Father, the Sonne, and the Holy Ghost are *one*, by *Nature*; so that whatsoever the Father essentially is, the Sonne is the *same*, and the holy Spirit is the same.

Basilius Ep. 141. ad Cæsarium.

Iohn 14.10.

How the Father and Son, and Holy Spirit are one.

And yet we must know, that this *one* onely *one* indivisible Essence is *distinguished* into three *persons*, which wee call the Father, the Sonne, and the Holy Ghost; for so the Scriptures plainely teach us; as, *Let us make man in our image*; and, *behold the man is become like one of us*, saith the Lord himselfe; to shew that in this *unity* of *Essence*, there is a *plurality* of *persons*; and againe, the Lord rained upon *Sodome* and upon *Gomorrha*, from the *Lord* out of Heaven; that is, the *Sonne* rained from the *Father*, as *Iustin Martyr*, *Tertullian*, *Epiphanius*, *Cyprian*, *Irenæus*, *Eusebius*, *Cyrill*, *Sozomen*, the Councell of *Smyrna*, held in the yeare of Christ 336. wherein *Marcus Arethusius* against the Heresie of *Photinus*, and many others, doe so expound that place: And so the three men that appeared unto *Abraham*, and that Heavenly harmony of *Cherubims*, saying, *Holy, holy, holy, Lord God of Sabboth*, doe sufficiently declare the *Trinity* of *persons* in the *Vnity* of Gods *Essence*.

That the Essence of God is distinguished into three persons.

Gen.1.26.

Gen.19.24.

Socrates Eccl. hist. l.2.c.30.

Esay 6.3.

Ob. But then, it may be some will say, these and the like places are too *obscure*, to confirme the truth of so great a point.

Sol. I answer, that God at first would not shew this great *mystery* unto all, least that being so prone, as they were in the infancy of the Church, to fall into *Idolatry*, they should shake off the service of the *true* God, and thereby bee drawne to worship *many gods*; but the more his Church did increase in *ability* to understand, the more did God *reveale* unto it, both this *mystery* of the *Trinity* and also many other *mysteries*, of the *Incarnation*, *Passion*, *Resurrection*, and *Ascention* of *Iesus Christ*: And therefore what he *obscurely* shadowed in the time of the *Patriarchs*, hee did more *cleerely* shew unto his *Prophets*, and most *plainely* in the time of the *Apostles*, *proclaime* the same unto all *people*; For Christ bad them *goe and baptize all men, in the name of the Father, and of the Sonne, and of the Holy Ghost*: And so Saint *Iohn* saith, *there be three that beare witnesse in Heaven, the Father, the Word, and the Spirit*: And yet as *Anselmus* saith, *Trinitatis hæc complexio unitas potestatis est, quæ totius nostræ salutis perfectio est*, this rehearsall of the *Trinity* sheweth but an *unity* of power, which is the perfection of our whole salvation; and so the Apostle tells us, these *three* are but *one*; and the Iewish Rabbins, as *Galatinus* saith, have observed this *mystery* out of the Hebrew names of God, that there are *three in one*, and but *one in three*; and so the divell himselfe, that *knoweth* God, though he *loves* him not, in the oracle of *Serapis* maketh this answer unto *Thulis*, King of Egypt, when he sent to know who should raigne after him.

Why God did not fully and plainely reveale the mysteries of the Trinity at the first.

Mat.28.19.

1 Iohn 5.7.

Anselm super. 2 Cor.13.

Galatin. de arcan. fidei, l.2.c.11.& 12.

Apud Suidam in Thulis.

πρῶτα Θεὸς, μετέπειτα λόγος, καὶ πνεῦμα σὺν αὐτοῖς,
πάντα δὲ συμφυτα ταυτα, καὶ ἓις ἐν ἔοντα τέτυκται, &c.

He that was, first *God*, then the *Word*, and then the *Spirit* with them, all three of *one* nature and compacted into one; For as in one Sunne there are, the *body* of the Sunne, the Sunne *beames*, and the *heate*; the beames are *begotten* of the Sunne, and the heate doth *proceed* both from the Sunne and the Sunne beames; but

Aug. de Trinit.

but the Sun it ſelfe *proceeds* from *none*; Even ſo, in the *one Eſſence* of God, there are the *Father*, the *Sonne*, and the *Holy Ghoſt*; the Sonne is *begotten* of the Father; the Holy Ghoſt *proceeds* from both; but the *Father* is of himſelfe alone: and as the fountaine *begets* the brook, and both the fountaine and brook do make the Poole, and yet all three is the ſame water; ſo the Father is the Fountaine which *begets* the Sonne, and from the Father and the Sonne *proceeds* the Holy Ghoſt; and yet is the *Deity* of all three, the ſame; in like manner, the fire hath *motion*, *light* and *heat*, and yet but one fire; and in the ſoule of man there are three *faculties*, the *vegetative*, the *ſenſitive*, and the *rationall*; and yet but *one* ſoule: and in all other creatures we may behold certaine *glimps* and *ſimilitudes*, that do after a ſort adumbrate and ſhadow out this ineffable and inexpreſſible *myſtery*; for by their *greatneſſe*, we may conſider the *power* of the Father; by their *beauty*, we may ſee the *wiſdome* of the Sonne; and by their *ntility* we may note the *goodneſſe* of the Holy Ghoſt; becauſe, as the Apoſtle ſaith, *God left not himſelfe without witneſſe*, no not wholly of the *manner* of his ſubſiſtence, if not to *prove* this bleſſed myſtery, yet at leaſt to *illuſtrate* it, and to *prove*, (as *Aquinas* ſaith) *Non eſſe impoſſibile quo fides prædicat*, that thoſe things are not *impoſſible*, which faith preacheth.

Idem de verbis Domini.

That there are certaine ſimilitudes of the Trinity, to be ſeene in the creatures.

Tho. p. 1 q. 32. art. 1.

And ſo the very Heathens did confeſſe; for *Iamblicus*, that was an *Egyptian Prieſt*, doth affirme, *Tres deos a Pythagoreis celebrari*, and *Theodorus* the *Platoniſt*, as it is in *Proclus*, affirmeth, that there are *three* chiefe workers, whereof he calleth the one a *ſubſtantiall* mind, the other a *mentall* ſubſtance, and the third the *fountaine* of all life; and *Amelius* the *Platoniſt*, and ſo *Numenius* and *Platonus*, and many others, are as *full* and as *plaine* in this point as may be, as any man may ſee, that will looke into *Nancelius* his Proem, which he confeſſeth to have taken out of *Eugubinus*.

Ac primum individuum, ſecundum per omnia diſtributum, tertium facientem per ſingula diſtributionem.

Nancel. in Proem.

Queſt. But it may be ſome will aſk (touching my former illuſtration) why is *power* aſcribed to the *Father*, *wiſdome* to the *Sonne*, and *goodneſſe* to the *Holy Ghoſt*, whereas all and each of the three perſons haue the ſame power, wiſdome and goodneſſe?

Reſp. S. *Auguſtine* anſwereth, and I have ſhewed the ſame before; that amongſt the creatures, it is wont to be obſerved, that in a *Father* is found a *defect* of power, by reaſon of his *antiquity*, in a *Sonne* is ſeen *ignorance*, by reaſon of his *youth* and *inexperience* of things, and in the name of a *Spirit*, there ſeemeth to be a kind of fearfull *vehemency*, as *Quieſcite ab homine, cujus ſpiritus in naribus ejus*, reſt not in man, whoſe ſpirit is in his noſtrils: and therefore, leaſt the *like* might be thought to be in theſe divine perſons, we find *power* aſcribed to the Father, *wiſdome* unto the Sonne, and *goodneſſe* unto the Holy Ghoſt; whereas indeed, each one of them is of the *ſame* power, wiſdome, and goodneſſe, as the others be: ſo we ſay, with *Iuſtin Martyr*, according as God hath revealed himſelfe unto us both in his *Word* and in his *works*, that μονὰς ἐν τριάδι νοεῖται, καὶ τριὰς ἐν μονάδι γνωίζεται: *the Unity is underſtood in the Trinity, and the Trinity is acknowledged in the Unity.*

Eſay 52.

Juſtin Martyr. in expoſ. fidei.

And although the *Eſſence* of God can neither be *divided* nor diſtinguiſhed; yet the three *ſubſiſtences*, or the three diverſe *manners* of being, in the divine *eſſence*, which we call the *three perſons*, *Father*, *Sonne*, and *Holy Spirit*, may be *diſtinguiſhed* two wayes:

The three perſons are diſtinguiſhed one from another two wayes.

Viz. { 1 *By their perſonall actions.* } And
{ 2 *By their nominall relations.* }

First, the actions of the perſons are either { 1 *Outward*, or
{ 2 *Inward.*

1 By their perſonall actions.

First, all *outward* actions are called *communicable*; becauſe although after a *ſort*, they are *appropriated* to each Perſon, as the *Father* to *ſend the Sonne*, and to *create the world*; the *Sonne* to *be ſent*, to be *incarnate*, and to *redeeme mankind*; and the *Holy Ghoſt* to *appeare* in the forme of a *Dove*, and like *cloven tongues of fire*, and to work in our hearts, for our *conſolation* and *ſanctification*; yet, *Opera*

1 The outward works of God are common to each perſon of the Trinity.

Trinitatis ad extra sunt indivisa, these *outward workes* of the *Trinity* are so *indivisible*, that we *cannot* so properly *ascribe* them to any *one*, but we find that they may be likewise ascribed to any *other*; for as *Nazianzen* truly affirmeth of the three persons themselves, *Non possum tria discernere quin subitò ad unum referar, nec possum unum cogitare, quin trium fulgore confundar*; so may we say of their outward operations, that although they be *affirmed* of one, yet may they presently be *referred* to all three; and so we find them in many passages of the holy Scriptures; as *redemption* and *sanctification* to the *Father*, *Acts* 20. 28. 1 *Pet.* 1. 2. *Creation* and *sanctification* to the *Sonne*, *Ioh.* 1. 3. 1 *Cor.* 1. 2. And *creation* and *redemption* to the *Holy Ghost*, *Psal.* 33. 6. *Eph.* 4. 30.

Ascribed to each person.

And besides, these *outward operations* are *transient* and *voluntary*; for that God in these things is *Liberrimus Agens*, a free Agent, so that he might have chosen, whether to do them, or not do them; and therefore in all these works, *Election, Creation, Gubernation, Redemption, Sanctification, Glorification*, there can be ascribed none other cause, but *quia voluit*, because he would; for *whatsoever pleased the Lord, that did he in heaven, and in earth, in the sea, and in all deepe places*: And therefore these *outward actions*, and so likewise those *names*, which are given unto these *Persons*, in regard of these *actions*, as *Creatour* unto the *Father*, *Redeemer* unto the *Sonne*, *Comforter* and *Sanctifier* unto the *Holy Ghost*, are not altogether *sufficient* to expresse the *differences* of these persons.

Outward works voluntary.

Outward works how they difference the persons.

Chemnit. p. 1. loc. com p. 103. Ursinus Catechis. p. 1. q. 24. Bucan. loc. com. p. 30. q. 14 Ex Aug. 2. ad. contra Felician. c. 9 in Joh. 20.

Yet, as our Divines have well observed it out of S. *Augustine*, we must know, that these works *ad extra*, are *indivisa*, in respect of the persons considered *absolutely*, according to their *essence*, in which they are all one, & do work all together, and alike; but if we consider the persons *relatively*, according to the *manner* of their subsistence, then we find their *outward workes*, howsoever undivided in the things done, yet to come under a distinction of *appropriation* unto *this* or *that* Person of the *Trinity*; for as there is an *order* amongst them in the *manner* of their *existence*, as *Athanasius* sheweth, *The Father is of none, the Sonne is begotten of the Father alone, and the Holy Ghost proceeding both of the Father and the Sonne*; so there is an *order* in the *manner* of their *working*, as our Saviour sheweth, the Father worketh of *himselfe*, the Sonne *from* the Father, for *the Sonne can do nothing of himselfe, but what he seeth the Father do*, and the Holy Ghost from *both*; for *all things that the Father hath are mine, therefore said I, he shall take of mine, and shew it unto you*; and all this sheweth no *subjection* of any one person to the other, they being all *one* and all *equall* in nature, but it setteth down only a *determination* of the actions arising from the diverse *manner* of existence in the persons; and so the holy Scripture in very many pregnant places, doth expresse the same by such *phrases* and formes of speech, as doe most plainely shew such actions to proceed *immediately* from such a person; as, when any action is determined to the *Father*, according to the *manner* of his existence as Father, then do the Scriptures say, *à quo vel ad quem*, from whom, or for whom, or to whom, as you may see in *Iames* 1. 17. *Every good giving, and every perfect gift is from above, and commeth downe from the Father of lights*; and in *Prov.* 16. 5. *The Lord hath made all things for himselfe*; and *Eph.* 3. 21. *Unto him be glory in the Church by Iesus Christ*; and when any action is ascribed to the *Sonne*, according to the *manner* of his existence, as Sonne; then do the Scriptures say, *Per quem, & in quo*, by whom, or through whom, and in whom, as *Ephes.* 3. 21. *To him be glory by or through Iesus Christ*; and *Eph.* 1. 3. *In whom God hath blessed us with all spirituall blessings*; and when any action is assigned to the *Holy Ghost*, according to the *manner* of his existence, as Holy Ghost, then do the Scriptures say, *quo & ex quo*, by whom, and of whom, as *Rom.* 8. 14. *As many as are led by the Spirit of God*; and *John* 3. 6, *That which is borne of the Spirit is Spirit*: and in regard of these *expressions* of the *works* of God by such Phrases, S. *Basil* doth expound that place of the Apostle in *Rom.* 11. 36. *Of him, and through him, and for him are all things*, to be a plaine distinction of the *three persons*,

Danæus Isagog p. 1. l. 1. c. 22.

Iames 1. 17.

Pro. 16. 5. Eph. 3. 21.

Eph. 1. 3.

Rom 8. 14.

Ioh 3. 6.

Basil. de Spiritu. Sancto c. 14.

ſons, by the *manner* of their *actions*, as well as their *exiſtence*, becauſe *all things are of the Holy Ghoſt, by the Son, for the Father*, as the ſame Father ſpeaketh.

Secondly, the *inward* actions of theſe perſons are { 1 *Permanent.* 2 *Neceſſary.* 3 *Incommunicable.* } For

2 Three properties of Gods inward actions.

First, they are ſo *permanent*, that as the Sun doth *alwaies* beget his beames, and both Sun and beames do ſend forth the heat; ſo the Father from all eternity ever did, and now doth, and ever will beget his Sonne; and both Father and Sonne *doſpire* and *breath* forth the Holy Ghoſt: and therefore *Origen* ſaith excellent well, *Salvator noſter ſplendor eſt gloriæ; ſplendor autem non ſemel naſcitur, & deinceps deſinit naſci, &c.* Our bleſſed Saviour is the brightneſſe of Gods glory; but the brightneſſe of glory is not once *begotten*, and then afterwards *ceaſing* to be begotten: but as *often* as the light riſeth from whence the brightneſſe ſpringeth, ſo often doth the brightneſſe of glory ariſe: And our Saviour (ſaith he) is *the wiſdome of God*; but the wiſdome of God is the *brightneſſe* of that eternall light: *Et ideo Salvator ſemper naſcitur*, and therefore, as the Scripture ſaith, *Ante colles generat me*, before the mountaines were laid, he begetteth me; and not (as ſome do erroniouſly read it) *Generavit me*, he hath begotten me; ſo the truth is, that the Sonne of God *is ever begotten*, and the Holy Spirit ever *proceeding*.

1 The inward actions of God are ever in doing.

Origen. hom. 6. in Ierem. *Sed quotieſcunq; ortium fuerit lumen ex quo ſplendor oritur, toties oritur ſplendor gloriæ.* Luke 12.

The Father doth ever beget the Sonne.

Secondly, theſe *inward* actions are *no voluntary operations*, I meane ſuch, as that the Father might either *beget the Sonne*, or not beget him, and the Father and the Sonne might either *ſpire* forth the Holy Ghoſt, or not *ſpire* him forth; but they be ſo *abſolutely neceſſary*, that they cannot otherwiſe be; becauſe it is the *property* of the nature of God the Father, to *beget* God the Sonne, as it is for him to be a God; ſo that he can no more *relinquiſh* or leave to *beget* the Sonne, than he can *leave* to be a God, as S. *Cyril* ſheweth. And

2 The inward actions are *neceſſary*.

Cyrillus l. 1. c. 3. theſaur.

Thirdly, theſe *inward* actions are ſo *incommunicable*, that whatſoever is *proper* to the *one*, can no wayes be *aſcribed* to the *other*; *Quia hoc eſt proprium Patris, quòd ſolus eſt Pater, & quòd ab alio non eſt niſi à ſe*; for this is the *property* of the Father, that he *alone* is the Father, and that he is not from any other, but onely of himſelfe; and this is the *property* of the Sonne, that he *alone* is begotten of the Father *alone*, co-equall unto him and co-eſſentiall; and this is the *property* of the Holy Ghoſt, to be not *made*, not *begotten*, but from the Father and the Sonne equally *proceeding*: And therefore we ſay, that theſe *incommunicable* and *proper operations* of the Perſons do ſo make the true and reall *diſtinction* of the Perſons, that the Father cannot be the Sonne, nor the Holy Ghoſt; that the Son cannot be the Father, nor the Holy Ghoſt; and that the Holy Ghoſt cannot be the Father nor the Sonne; ſo that in a word all *three* is the ſame *Eſſence*, and yet neither of the three can be the perſon of the other.

3 The inward actions are *incommunicable*.

Et hoc eſt proprium Filij, quòd à Patre genitus eſt ſolus a ſolo, & hoc eſt proprium Spiritus Sancti, quòd nec genitus eſt, nec ingenitus eſt, ſed à Patre & Filio æqualiter procedit.

Secondly, from theſe *inward operations* of theſe perſons do proceed the *nominall* relations of the one unto the other; as *Father*, *Sonne*, and *Holy Ghoſt*, which do likewiſe make a *true* and reall *diſtinction* of the perſons; for the Father is not a *name* of *Eſſence*, but of *relation* unto the Son; and the *Son* is not a *name* of *Eſſence*, but of *relation* unto the Father; and ſo the Holy Ghoſt proceeding, is not a *name* of *Eſſence*, but of *relation* to the Father and the Son; and therfore theſe *names* are ſo *proper* to each Perſõ, that the name of the one cannot be aſcribed to the other.

2 By their nominall relations.

Ob. But you will ſay, that the *Sonne* is called *Father*, as *Eſay* 9. 6. He is ſaid to be *the Father of eternities*.

Sol. I anſwer that the name of *Father* is taken two wayes. { 1 οὐσιαδῶς, *Eſſentially.* 2 ὑποστατικῶς, *Perſonally.* }

The name of Father is taken two wayes.

1 *Eſſentially*, and ſo in reſpect of the creatures, each Perſon of the Trinity may be rightly termed *Father*.

2 *Perſonally*, and ſo the firſt Perſon only is *Father*; becauſe he only doth beget his Sonne.

And thus you ſee, that although the divine *Eſſence* is only *one*, yet that there are *three*

three *persons* in this one Essence; not that the Essence *begets* either Essence or Person; but because the *Person* of the *Father* begetteth the *Person* of the *Sonne*, and both Father and Sonne do eternally *spire* and send forth the *Person* of the Holy Ghost; as if it be lawfull to compare *great* things with *small*, in the *reasonable* faculty of mans soule, when the *understanding* considereth it selfe, it begetteth an *image* of it selfe, it being in that reflected action the proper object of it selfe; from the *desire* or appetite of which image, so produced, there ariseth a mutuall *love* and delight betwixt the *understanding* and his *image*; so in the eternall *essence* of the Godhead, the *Father* looking upon himselfe, begeteth the *image* of himselfe, which is his *Sonne*, and from the mutuall *love* and delight of both these persons one to another, the *Holy Ghost* proceedeth, as the common *beame* of these two incomprehensible Lights; and so these diverse *manner* of existence of the godhead in the persons, are *distinctly* and most truly *three*, but as *Tertullian* pithily saith, *Non statu, sed gradu; non substantia, sed forma; non potestate, sed specie*; Not in state, but in degree; not in substance, but in forme; not in power, but in shew; and these *three* are altogether *one* in their essence, wherein, as the Hebrewes teach, there is *unus uniens & unitum, & omninò punctum unum*; One, uniting, united, and all one point, each one contained in another, and all in one, as in a crowne or sphere incingible, whose center is every where, and circumference no where.

Athanas. 2. Dialog. de Trinit.

Thom. p. 1 q. 27. art. 1. & 3. Mornæus de verit. Christ. Relig. c. 5. Kecketm. System. Theol. l. 1. c. 3.

Tertull. in l. cont. Praxeam c. 2.

But if any shall further inquire of the *manner*, how the Father *begetteth* the Sonne, or how the Father and the Sonne do *spire* and send forth the Holy Spirit, I must answer, as *Galenus* did, in a point far inferiour to this, which is of infinite profundity; *How this is done, if you enquire, you will be taken for one that hath no understanding, either of your owne infirmity, or of the power of the Creatour*: And the Fathers do often dehort us from the *curiosity* of explaining the *manner* of divine mysteries; for that worthy *Nazianzen* saith, *You heare the generation of the Sonne, be not curious to know the manner*; You heare, *The Holy Ghost proceedeth*; be not busie, *to enquire how*; And in another place he saith, *Let the generation of God be honoured with silence*; it is much for thee to have *learned*, that he was *begotten*; as for the *manner* how, we grant it not to be understood by *Angels*, much lesse by thee: And if the Fathers of the Councell of *Lateran* had followed the counsell of *this Father*, they had never gone so farre to enquire *how Christ* is in the *Sacrament*, and so *positively* to conclude it to be, by that unheard, unknowne, incredible, and impossible way of *transubstantiation*: And therefore if we would not *erre* with them, or beyond them, in this point, farre more difficult than that, let us not be too *curious* to inquire *how* these things can be, but let us faithfully *believe* them to be a *Trinity* of *Persons* in the *Unity* of the *Divine Essence*, and *each* person to have the *whole divine Essence* so communicated unto it, as that all the three Persons must needs be co-eternall, co-essentiall, and co-equall.

Galenus l. 15. de usu partium. τὸ ὅπως.

τὸ ὑγιὲς. *Nazian. Orat. 1. de Theolog.* ἀκοὴς γεννηθὲν

That we should not inquire too farre into the manner of divine mysteries.

But because the *second Person*, which is the *Sonne*, and which the Evangelist here meaneth by the *Word*, (as hereafter I shall shew unto you) was incarnate, and made flesh, you must give me leave to *insist* chiefly upon *that* Person, and to *discusse* these three especiall *points* concerning the same.

Three points handled.

1 *Touching this Person*, how excellent he is.
2 *Touching this Name* here used, why he is called Λόγος, the *Word*.
3 *Touching this worke*, why he was *incarnate*, and *made flesh*.

For the first, that is, the *excellency* of this Person, I will onely shew these three things.

1 The excellency of the second person, where three things are handled touching the *Person* of the Son.

1 *That for time, he is God, co-eternall*
2 *For nature, co-essentiall* } unto his Father.
3 *For dignity, co-equall.*

And these are the *chiefest* points, that by Gods help and assistance, I do intend to speak of the *second* person of the godhead, which is the *Sonne*.

CHAP.

Chap. III.

Of the Co-eternity of the Word with his Father.

First, that this *Word* was, before he was made flesh, the words ἐγένετο, & γενόμενον, the first used here, and the second in the fourth Chapter to the *Galathians*, do make it plaine; for that they signifie *one that first was*, and afterwards was *made*, that which he was not: And therefore he doth not say, that the *Word* was *made first*, and then was made *flesh*, but that the *Word*, which in the beginning, and before all beginnings *was*, in the fulnesse of time, *was made flesh*: And this may be further *proved* by almost infinite arguments; as

1 That the *Word* was, before he was made flesh.

First, He is the *Sonne* of the *Father*, the *wisdome* and the *power* of God; and therefore either the *Father* was without a *Sonne*, (and then he could be no Father) and God was *without* his *wisdome*, and *without* his *strength*, or els he was never *without* his *Sonne*; but to say that God was *without* his *wisdome*, or *without* his *strength*, is most absurd: *Ergo, non ex tempore genitus est, qui cuncta tempora condidit*; and therfore he was not *begotten* in time, which created all *times*, saith S. *Augustine*.

1 Proofe.

Aug. Ep. 6. 6.

Secondly, he is God; for as the Christian Poet doth most rightly say,

Si deitas verbi non nostri est insita carni,
Tum Christus falsi corporis umbra fuit.

2 Proofe.

Either Christ is God, or he is no man, nor any Saviour of man: and he is no *titular* God, but by *nature God*; he is the true *Iehovah*, which *was*, which *is*, and which *shall be*; and therefore everlasting; for, *thou art God from everlasting, and world without end.*

That Christ is a true God, is proved,
1 From Scriptures.

But that the second person of the Godhead is a *true God*, both apparent Scriptures, and unanswerable reasons drawn from Scriptures do make it plaine. For

First, the Scriptures call him the *true Iehovah*, as we may see by the collation, and comparing of these places, *viz. Exodus* 3. 2. 13. 4. 14. 24. 20. 2. and *Acts* 7. 30. 32. 1 *Cor.* 10. 4. 9, &c. And so the Scriptures call him *God*, as *Gen.* 32. 28. *Psal.* 45. 7. *Esay* 7. 14. *Matthew* 3. 3. *Heb.* 1. 8. And therfore S. *Iohn* saith; καὶ Θεὸς ἦν ὁ λόγος, *And the Word was God*; and Christ himself saith, *This is life eternall to know thee to be the onely true God, and whom thou hast sent, Iesus Christ*; for these words are thus to be expounded, that they know *thee* and whom thou hast sent *Iesus Christ*, to be the only *true God*; because these two persons are but the very *selfe-same* Essence: So *Thomas* saith unto Christ, *My Lord and my God:* And so we find the *same truth* expressed, *Acts* 20. 28, *Rom.* 8. 5. 1 *Ioh.* 3. 16. 1 *Ioh.* 5. 20. 1 *Tim.* 3. 16. *Psal.* 47. 6. and in many other places of the Scripture, which we may *obviously* meet, and would be here *tedious* to relate.

Ioh. 17. 3.

Ioh. 20. 28.

Secondly, we may shew the same by infallible and unanswerable reasons, drawn from Scriptures; as,

Secondly, by unanswerable reasons drawn from Scripture.
First, from the incommunicable properties of God

First, from those *incommunicable properties* of the Deity, which are *properly* ascribed unto him; as

First, to be *omnipotent*, *Ioh.* 3. 31. *Heb.* 1. 3 *Phil.* 3. 21. *Apo.* 1. 18.

Secondly, to *remit sins*; not only *instrumentally*, as the Ministers do, as we see in *Mat.* 16. 19. *Ioh.* 20. 23. But *absolutely*, by his own proper power and authority, as we see in *Mat* 9. 6. *Mar.* 2. 5, 7, 9. *Luke* 5. 20.

Thirdly, to be in *many places* at the same *instant*, as *Mat.* 18. 20. 28. 20.

Fourthly, to have the *same equall power* with the Father, *Ioh.* 5. 17. c. 16. 15.

Fiftly, to *raise* himselfe from the *grave*, *Rom.* 1. 4. *Ioh.* 10. 18.

Sixtly, to *send* forth, and to giue the *Holy Ghost*, *Zach.* 12. 10. *Ioh.* 16. 7.

Secondly from those *relations* that he hath with God, as to be μονογενὴς, the *only begotten Sonne of God*, *Ioh.* 1. 18. to be the *brightnesse* of his glory, and as the Poet saith,

Secondly, from the relations that he hath with God.

If

If God had once no Sonne, then once must he
Without the brightnesse of his glory be.

To be the *arme* of God, *Esay* 53. 1. Which the Fathers do expound of Christ.

And if God did in time his arme attaine,
A time there was, when God did maim'd remaine.

To be the *Image* of the Father. *Ioh.*14.7,8,9. 2 *Cor.*4.4. *Col.*1.15. And to be the very *forme* of God, for the *Apostle* saith, that *he being in the forme of God, thought it no robbery to be equall with God*: therfore he must needs be *true God.*

To be the forme of God is to be a very God.

1 Reason.

1 Because the *forme* of God is most *simple* and *essentiall*, and not compounded or accidentall; for that in God there is no *composition*, no accidents; *Et nihil est in Deo, quod non sit ipse Deus*; nor any other thing, which is not God; because the divine Essence *Identificat sibi omnia quæ sunt in Diuinis*, doth identifie, or deifie all things that are in the Deity.

Gabriel. Biel super 1. sentent. dist. 1. q. 5

2 Because the word ὑπαρχων, one *existing* and being in the *forme* of God, doth plainly signifie the very *nature* of God; for as his *being* in the *forme* of man, proveth that he was a *very man*; so his being in the *forme* of God, and his just and lawfull thinking, that it was no wrong, or robbery, to be *equall* with God, doth most substantially prove that he was a *very God* by *nature*, before he was incarnate and made man; for who can be in the *forme* of God, but *very God?* Or who can rightly be *equall* with God, but *God? For to whom will ye liken God, or what likenesse will ye compare unto him*, saith the Prophet? and therefore S. *Basil* saith, that to be in the *forme* of God, is as much as to *exsist* in the *essence* of God; for that, as to take upon him the *forme* of a servant, signifieth that our Lord was made *partaker* of the *humane nature*; so by saying, that he was in the *forme* of God, he ascribeth unto him the *propriety* of the *nature of God*: and so, discussing the words of the *Apostle*, *which is the image of the invisible God*, he saith, that this *image* was not *made* with hands, neither was it the *work* of any *art* or cogitation; but a *living image*, yea *life* it selfe, retaining the *identity* of the *Godhead*, not in the *similitude* of any *figure*, but in the *substance* of the same; and so S. *Ambrose*, S. *Augustine*, S. *Hilarie*, *Pet. Lombard*, and diverse others, do most *truly* interpret this being of him in the *forme* of God, to prove him to be the *true* and *eternall God.*

Esay 40.18.

Basil. l. 1 cont. Eunomium.

Col. 1.15.

Amb. l. 7. Ep. 47. Aug. l. de fide ad Pet. & l. 1. c. 1. de Trinit. Hilar. l. 12 de Trin. Lombard l. 3. dist. 5

Thirdly, from the Epithetes ascribed unto him.

3 From those Epithetes which are ascribed unto him, and are only agreeable to the *divine nature*, as

1 To be the *Authour* of our *election*, *Ioh.*13.18.
2 To know the *secrets* of our hearts, *Mat.*9.4,5. *Mar.*2.8 *Luk.*5.22.
3 To *illuminate* us, *Ioh.*1.9.
4 To *heare* the *prayers* of them that call upon him, *Ioh.*14.14.
5 To *judge* the *quicke* and the *dead* *Ioh.*5.22.
6 To *give* unto his servants *everlasting life*, *Ioh.*5.24.
7 To be *truly rich*, and so *able* to do, and to bestow these great rewards upon his servants; for he that is truly *rich*, must needs be the *true* and eternall God; but Christ (saith the *Apostle*) is rich; for *he being rich, for our sakes became poore*; therfore he must needs be the *true God.* That God is truly *rich*, it appeareth hence, that he only is *El Shadai*, a God of all sufficiency; and therefore he saith, *If I be hungry, I will not tell thee*; for all the *world is mine*, and all that therein is; and he only may most truly say,

2 Cor.8.9.

Psal.50.12.

Virg. Eglog. *Mille meæ Siculis errant in montibus agnæ*;

All the beasts of the forrest are *mine*, and so are all the cattell upon *a thousand hils.*

Rom.3.11.

Neither is he onely *rich* in *temporall riches*, but in *spirituall gifts and graces* also; for Saint *Paul* speaketh of the riches of the *Benignity*, and *Lenity*, and *long-sufferance* of God; and in *Eph.*1.18. he speaketh of the riches of his *grace*, where he calleth God *rich in mercy*, *or rich in glory*; and *Rom.*11.33. He crieth out, O the deepnesse of the riches both of the *wisdome and knowledge of God!* and therefore it is most plaine, that *God* is truly *rich*: and that none else is rich but God, it may be as easily confirmed; for that every man, if he doth but consider his

his owne eſtate, may ſay with the Prophet *David, I am poore and in miſery*; and our *wants* are a great deale *more* than our *wealth*; and what we have we have not of *our ſelves*, but we have *received* them from God; for *what haſt thou that thou haſt not received*, ſaith the *Apoſtle*? And what thou haſt *received*, is properly none of thine: and therefore, as thou *cameſt naked*, and broughteſt *nothing* into the world, ſo thou *ſhalt returne naked* and carie nothing out of the world againe. 1 Cor 4 7. Iob 1.21.

Obiect. But againſt this you will obiect, that the Scripture ſaith, *Abraham, Lot, Iob*, and diverſe others were very *rich*; and yet no *gods*; and therefore, that every one which is *rich* is not a god.

Sol. I anſwer, firſt, that theſe men were not *truly rich*, but were ſo thought to be in the *opinion* of men; and therefore ſo *called* after the manner of men; for he onely is a *rich* man, *qui nihil quærat, nihil appetat, nihil optet amplius*, which neither doth, nor can ſeek, nor wiſh, nor deſire any more than he hath, as *Cicero* ſaith; but none of theſe were ſuch; for *Abraham* and the reſt of them did profeſſe, that *they were pilgrims and ſtrangers here on earth*, and therfore *ſought their countrey above in heaven*. No man in this world is truly rich. Heb. 11.14.

And ſecondly, I ſay that theſe *worldly* riches are no *true* riches, but onely *vaine* and imaginary riches; for they have made many *proud*, none *better*; if they had, why did the wiſeſt Philoſopher, ſo pronounced by the voice of the *Oracle*, caſt all his gold into the ſea, that he might be happy, and the *wiſeſt* among the ſonnes of men, ſo pronounced by the voice of *God, pray* aſwell againſt *riches* as *poverty*, and the beſt Kings in this Iland, and many other Princes in many other countries, beſides the *Apoſtles* that *forſook all to follow Chriſt*, change their princely *thrones*, for poore *cells*, and their kingly *ſcepters* for the divine *Scriptures*? And therfore he was a better husband than Philoſopher, that termed theſe riches, *goods*; but he mended the matter well that called them goods of *fortune*; falſe *goods*, aſcribed to a falſe *patrone*; for as there is no *goodneſſe* in them, ſo there is no *fortune* to give them; the meaning therefore (as I take it) is this, that it is a *chance*, if ever theſe *riches* prove *good* to any; for many times they *hurt* the owners, and *diſquiet* others, and as many times and oftner too, the *worſe* men *have them*, and the *beſt* men want them; and yet they are never the *better* for having them, nor the other never the *worſe* for wanting them; for I heare Saint *Peter* and Saint *Iohn* (the eldeſt and deareſt *Apoſtles*) ſay, *gold and ſilver have I none*, and I read that *Iudas* (the youngeſt and the worſt Apoſtle) bare the bag; and I read that the divell ſaid, *All theſe things will I give thee*, and they are mine to give; and that *Dives* was *rich*, and *Lazarus poore*; and yet now the *poore* is made *rich*, and caried up to *heaven*, and the *rich* is *poore*, and ſent down to *hell*: and therefore it is apparent, that theſe *falſe* goods can be no *true* riches, and ſo conſequently that none is *truly* rich, but only God. Prov. 30.8. Mat. 19.27. D. Hall now Biſhop of Exeter. Acts 3.6. Mat. 4.9. Luke 16.19.20.

Now to prove that *Chriſt* is *rich*, beſides the foreſaid teſtimony of the *Apoſtle*, our Saviour himſelfe ſaith, *all that the Father hath, are mine*; and of the Holy Ghoſt he ſaith, *he ſhall receive of mine and declare unto you*; and ſo the Evangeliſt ſaith, that *of his fulneſſe we have all received, and grace for grace*: and therefore Chriſt being truly *rich*, inriched with *all* the riches of the Deity, *power, ſtrength, wiſdome, goodneſſe, mercy*, and ſuch like, he muſt needs be the *true* and eternall God. Iohn 16. Iohn 1.16.

Fourthly, from the univerſall effects and *proper* works of God; for he that *created*, and *preſerveth*, and *governeth* all the things that are created, is the true and everlaſting God; but this *word created* all things, and doth ſtill *ſuſtaine* and governe all things; and therefore he muſt needs be the *true God*. Fourthly, from the proper works of God.

The *major* is cleare of it ſelfe, becauſe (as *Moſes* ſaith) *In the beginning God created the heaven and the earth*: And Gen. 1.1.

The *minor* is confirmed by the teſtimony of the holy Scriptures, which ſay, *Thy throne O God is for ever and ever, the Scepter of thy kingdome is a right Scepter*; and in another Pſalme he ſaith, *And thou Lord in the beginning haſt laid* That Chriſt created all things. Pſal. 45.7. Pſal. 102.25.

the foundation of the earth, and the heavens are the workes of thy hands: so the Evangelist saith, that *all things are made by this Word*, and without this Word, *was made nothing that was made*; so Saint *Paul* saith, that *all things were created by him*, aswell *those things* which are in *Heaven*, as *those things* which are on the *Earth*: And so all the *Orthodoxe Fathers* do subscribe unto the same truth; for *Ignatius* speaking of Christ, useth the very words of the Evangelist, that he was *in the world*, and *the world was made by him*, and yet *the world knew him not*; and *Iustin Martyr* saith, that by this *Word* both Heaven and Earth, and all other creatures were *created*; and *Irenæus lib.2.cap.2.* against heresies, *Athenagoras* in his *Apologie* for the *Christians*, *Clemens Alexandrinus lib.1. Pædagogi*, *Tertullian* in his *Apollogetico*, Saint *Cyprian* in his second Booke against the *Iewes*, and many more, do *largely* and *plainely* prove by unanswerable arguments, that *all things* were *created* by this *Word*; and that *Christ governeth all things*, the *Authour* of the Epistle to the *Hebrewes* saith, that *he beareth up all things with his mighty Word*; and our Saviour saith unto the Iewes, *my Father worketh yet, and I worke*; and S. *Paul* saith, *that he is before all things*, and that *by him all things do consist*.

Iohn 1.2.

Col.1.16.

Ignatius in Ep. ad Tarsenses.
Iust. Mart Orat.1. ad Græcos.

That Christ governeth all things.
Heb.1.2 3.

Ioh.5.17.

Col.1.17.

5 From the *prayers* which all *Saints* have made, and that *divine worship* which they *exhibited*, and which indeed is *due* to *him*; for we are to *pray* to none but to *God*; because we *believe* in none, but in *God*; and because none but *God* can at all times *heare* us, and at any time *helpe* us; but *prayers shall be ever made unto Christ*, and *daily shall he be praised*, saith the *Psalmist*; and so the Saints do, and ever have *prayed* unto him, as unto the *onely God*, which can deliver them out of their *distresse*: and therefore this *Word*, that was *made flesh*, did *make* all flesh, and is indeed the *true and eternall God*, as we may see in *Pro.*8.12. *Ioh.*1.1. *Apo.*1.8. and as I have by these unanswerable arguments sufficiently proved unto you.

Fiftly, from the prayers of the Saints.

Iohn 5.23.
1 Iohn 2.22.23.

Rom.14 11.
Phil 2.10.

But against this *eternall generation* and everlasting *Godhead* of this *Sonne* of God, both the old *Arrians* and the new upstart Ministers of *Transilvania*, that, like evill weeds, did spring up out of *Arrius* his ashes, do object, and indeavour with the *wit* of *hell* to prove that *this God* of heaven was *no God*, before his *incarnation*, before he was made man; for

The objections of the Arrians against the eternall Godhead of Christ.

*Ob.*1. They do object that S. *Luke* saith *he shall be called the Sonne of God*; therefore he was not *called* before his *incarnation*; and so *Esayas* saith, *that unto us a child is borne, and unto us a sonne is given, and he shall be called wonderfull, the mighty God, and the Prince of peace*; and therefore, as Magistrates are not *called* Magistrates, before they are *made* Magistrates; so was not he *called* the *mighty God*, before he was *borne* and given unto us: this was the opinion of *Arrius* and *Servetus*, that the Sonne of God was nothing before his incarnation, but only a *decree* in the *mind* of God, to *make* this man *Iesus Christ*, and to *repleniſh* him with abundant *gifts* of the *Deity*.

Esay 9.6.

Sol. But to this *Danæus* briefly answereth, that these men say, he *shall be called* after the manner of the Hebrewes, *pro verè manifestabitur*; he shall be truly *manifested* and declared to be the *Son of God*; so that, *he shall be called*, doth not signifie that he should then *begin* to be, but that then he should begin *to be manifested* what he was before: besides, we may yeeld, that then he should *begin to be*, and to be called a God, *subsisting* in the *humane* nature; for this may apparently be collected out of the words, both of the Prophet and Evangelist. for in that the Prophet saith, *unto us a child is born*, this is to be understood of his *humane* nature; and in that he saith, *unto us a Son is given*, it is to be understood of his *divine* nature; *Quia natus ex humanitate, datus ex divinitate*; *datus qui nesciret exordium, natus qui sentiret occasum*; *datus quo nec Pater esset antiquior, natus qui & matre esset junior*; *& sic qui erat datus est, & qui non erat natus est*; because he is *born* in respect of his *humanity*, and *given* in respect of his *Deity*; for he was *given*, which had no *beginning*; and he was *born*, which should have *ending*; he was *given*, which was as *ancient* as his Father, and he was *borne*, that was *younger* than his mother; so

Danæus Isagog. Christ was a God from eternity, but he began to be a God existing in the humanity, when he was made flesh.

Eusebius Emysse-nus.

so he that *was*, was *given* unto us, and he that *was not*, was *borne* unto us, as *Eusebius Emyssenus* saith; and therefore this Sonne, that *ever was* a God, in respect of his *divine* nature, could not be *called* nor said to be a God, *existing* in the *humane* nature, untill this *Sonne* was *given* to be incarnate, and till this *child* was *borne* unto us; and so I say of the words of S. *Luke*, that he, which was *ever* the *Sonne* of God, in respect of his *Godhead*, should now be *called* the *Sonne of God*, existing in the *Manhood*.

Object. 2. They object, that S. *Iohn* calleth him λόγος θεὸς, the Word of God; but God spake no *words* before the Creation, when first he said, *Fiat Lux*, Let there be light: and therefore this Word before then could not be.

Sol. To this I answer, first, that they do exceedingly *corrupt* the Text, in calling him, the *Word of God*; for S. *Iohn* doth not call him, the *Word of God*, but simply, the *Word*; to shew the difference betwixt that *Word of the Lord*, which came unto the *Prophets* and *Apostles*, and is left unto us in the Scriptures, or that was at any time *spoken* by God, at the Creation, or since the Creation, unto the *Patriarchs*, or to any other servant of God, and this *everlasting Word*, which ever was, and is, an *eternall God*; and therefore S. *Cyril* saith, that he is not λόγος προφορικὸς, *seu* ῥητὸς, any sound of the ayre, which is *breathed* out of the mouth of God, and is *uttered* by the help of the *tongue*; because God hath neither mouth, lips, nor tongue; neither is he λόγος ἐνδιάθετος, *nec* ἔμπνους *nec* φωνὴ σημαντική, any inward, or *inbred* word, or *significative* voice of any such conceived words; because none of these is any *subsistent thing*, but as it were, an *accident* in the subject, which cannot be said to be in God; but he is λόγος ἔνυπος, οὐσιώδης, ὑφεστὼς; the *essentiall*, *substantiall*, and *subsistent* word, as hereafter I shall more amply and plainly shew unto you, when I come to discusse the reasons, why he is called λόγος, the Word.

If that the Word in time from God did come, A time there was when God himselfe was dumbe.

Cyrill 1. *Thesaur.* That Christ is no accidentall, but an eternall essentiall Word.

Object. 3. They do object, that the *wisdome* of God saith, *Dominus creavit me initium viarum suarum, ante secula fundavit me*; which, according to the words, is thus in English; God *created* me the *beginning of his wayes*, before the Worlds *he established me*.

Prov. 8. 22.

Sol. I answer, that concerning this place of *Salomon*, I find diverse sorts of expositions.

1 The *Iewes* say, that by this *Wisdome* is understood the *Law*, which was *created* to be the beginning of Gods wayes; and, as they say, two thousand yeares before the world was made; because in the thirtieth verse they find two *iom*; that is, two dayes, which they interpret of two thousand yeares; because a day with God, is as a thousand yeares.

A Iewish fiction.

2 The *Samosatenian* Hereticks say, that this place is to be understood not of *Christ*, but of that *vertue* of God, whereby he hath *wisely* created, and *discreetly* governeth all those things that are created.

Psal. 90. 4.

3 The *Arrians* yeelding that it was *spoken* of the *Sonne* of God, do say, that it proveth him to be *made* and *created* by the Father, and therefore not *eternally begotten* of the Father.

But against the *Iewes* I say, that it cannot be spoken of the *Law*, because the *Law* is not *created*, but *promulgated* and *shewed* unto us; to teach us to know what is *good* and *acceptable* unto God; for if it were *created*, then it must be *created* of *nothing*, and must be either a *substance* or an *accident*, and the *breach* thereof would prove to be the offending of a *creature*, and not the *Creatour*, which is most absurd; and if it were *created*, yet that it should be created *two thousand yeares* before the world was made, is more absurd; for that it should be then created before any time; because time *began* when the world was *made*; (as *Moses* sheweth:) And therefore, if the *Law* was *created* two thousand yeares before the world was *made*, then *Moses* doth not well, to make *time* to have his *beginning* when the world began; and therefore the *meaning* of those words, I was *Delicia ejus, die, die*; (which is an Hebraisme, signifying *quotidie*, daily, or alwaies) is this, that *Christ* before all Worlds was *ever* and *alwaies* the onely *joy*

That the Law was not created.

If 2000 yeares, it might be two millions of yeares, because there was no measure of time, nor number of yeares before the creation.

and *delight* of God, in whom (as he saith himselfe) *he was well pleased*, he was fully satisfied and contented.

Mat. 4. ult.

Luke 11. 49.

Secondly, against the *Samosatenians*, I say, that whatsoever is spoken of any *vertue*, or any *wisdome* of God, must needs be spoken of *Christ*; because he is the *vertue* and *wisdome* of God, as S. *Luke* sheweth: and therefore the *same* things that are here ascribed unto that *wisdome* of God, are elsewhere ascribed unto *Christ* the *Sonne* of God, as you may see, *Ioh.* 1. 1. *Heb.* 1. 2. *Col.* 1. 17. and so *Iustin Martyr* and *Clemens Alexandrinus* do expound this place of *Salomon*, of the *Sonne* of God.

Iustin in Dialog. cum Tryph.

Thirdly, against the *Arrians*, I find diverse answers; as

Whether the Arrians corrupted the Text.

First, some think the *Arrians*, as they used to do in other places, *corrupted* the Text, and writ ἔκτισε *pro* ἐκτήσατο; that is, *created me*, in stead of *possessed me*; but I think this could not be, because *Iustin Martyr*, that lived before the *Arrians* were hatched, and *Athanasius* himselfe doth read it, ἔκτισε, *created me*: and therefore,

Epiphan. haeres. 69 Basil. l. 1. cont. Eunom Hieron. in Ep. ad Cypr.

Secondly, *Epiphanius*, Saint *Basil*, Saint *Hierome*, and others, do think that the *vulgar* Edition is not well *translated*; for that the *Hebrew* word, which *Salomon* useth, shou'd not be translated ἔκτισε, with an *iota*, but ἐκτήσατο with an *eta* in the middest of the word; and the first is, he *created* me, but the other is, he *possessed* me; and therefore *Aquila* translates it thus, Κύριος ἐκτήσατο με ἀρχὴν ὁδῶν κατεργασμένων αὐτοῦ; And *Tremellius*, *Iehova possidebat me principio viæ suæ*, or, *ab initio operum suorum*, as others will have it; and so is the *vulgar* Latine, and our own last English Translation, *The Lord possessed me in the beginning of his way*; and if this be true, then those ancient Fathers, S. *Athanasius* S. *Basil*, S. *Cyril*, and others, that were much troubled about this place, might have easily answered unto this objection of the *Arrians*, if they had *corrected* the *Greeke* Translation, out of the *Hebrew* Text.

Whether the Hebrew word be rightly translated ἔκτισε, *created*.

What the originall word signifieth.

But the *Iewes* contend, that the word in the Originall, doth as well signifie to *create*, as to *possesse*, as *Rabbi Shelomo Iarchi*, upon *Gen.* 14. 19. doth declare; for there *Moses* useth the same word, which *Salomon* useth here; and although our last *English* Translation reads it, *Possessour* of heaven and earth, yet the vulgar Latine and the Septuagint reads it, *Creatour* of heaven and earth: and therefore

Fulgent. in resp. ad haer. ob. Arrian. That *Salomon* speaketh of a twofold generation of Christ.

Thirdly, *Fulgentius* answereth, that although *Salomon* should say, *The Lord created me*; yet could that make nothing against the *eternall being* of the *Sonne of God*; for that we may easily see *Salomon* speaketh here of a *twofold generation* of the *Sonne* of God.

1 Of his *incarnation*, in these words, *The Lord created me the beginning of his wayes*; and then

2 Lest we should with the *Arrians* imagine, that he *was not*, before he was incarnate, he sheweth, that *Ante colles genitus erat*, before the mountaines he was begotten, and brought forth, that is, in respect of his *Divinity*. And

1 Of his incarnation, to be made man.

That in the first place he speaketh of his *incarnation*, and this *making* of him to be *flesh*, there followeth none absurdity; for though he speaketh in the present tense, or preterperfect tense, after the *Latines*; yet is it set downe for the future tense, after the manner of the *Hebrewes*, who do oftentimes, especially in things pertaining to God, set down the future tense for the present; because they are as *certaine* to be done, as if they were already done, as *Tertullian* observeth; and the words immediately following, *to be the beginning of his wayes*, doth make this exposition the more apparently true; for what is it, to be the beginning of his waies? *Nisi quod ipse via nobis est factus*, but that he was made to be the *way* for us to walk in? for he was not made, that he should *create* new creatures, but that he might *renew* those that were lost; And therefore Saint *Iames* useth the like speech of the godly, saying, *Of his owne will begat he us with the Word of truth, that we might be as the first fruits of his creatures*; And the Prophet *David* useth the like speech of himselfe, when he saith, *Create in me a new heart, O God*: And therefore;

Iames 1. 18. Psal. 51. 10.

therefore, to be the *beginning* of the wayes of God, is to be the *first fruits* of those that are *renewed*, and not of those that are *created*; for if you look into the works of *Creation*, you shall heare him say, *before the mountaines were setled, and before the hils, I was begotten.* And then

That in the second place, he speaketh of his *eternall generation*, it is most manifest; for he *changeth* his phrase, and saith, *Ante colles genita eram*, before the mountaines was I begotten, as the *Chalde* Paraphrase hath it, or, *Filiata eram*, I was sonned his sonne, as some translate it; for we must note, that *created* and *begotten*, in the person of the Sonne of God, are to be distinguished; or otherwise, if we make *created* and *begotten* to be the *same*, we may say, that the world was *begotten*, which is most absurd: and therfore, seeing he saith, that this *wisdome* of God was both *created* and *begotten*, and that these two words do signifie two distinct and speciall things, we should consider in what *respect* he is said to be *created*, and in what respect he is said to be *begotten*; and then we should plainly see, that he is said to be *created*, as he is the *Sonne of man*; and that he is said to be *begotten*, as he is the *eternall Sonne of God*; for here *Salomon* sheweth, that he is said to be *created*, in respect of that *nature*, wherein he calleth his Father *Lord*; for *the Lord* (saith he) *created me*; but he calleth his Father *Lord*, in respect of his *humane nature*, and never calleth him *Lord* in respect of his *divine nature*; for, he that is *borne* a *servant* of his *fathers* hand-maid, according to the saying of the Psalmist, *O Lord, I am thy servant, and the sonne of thine hand maid*; is also *begotten* of his fathers essence, according to the saying of Christ, *I and my Father are one:* And therefore, though he calleth his Father *Lord*, in respect of his *humanity*, yet doth he never call him so, but alwaies *Father*, in respect of his *Divinity*; as, *I came from the Father*, and *we saw his glory as the glory of the only begotten Sonne of the Father*: And so you see that these words of *Salomon*, *The Lord created me*, are to be understood of his *incarnation*; and therefore they can prove nothing against his *eternall generation:* and this exposition of *Fulgentius* is confirmed by *Nazianzen*, *Athanasius*, S. *Cyril*, S. *Augustine*, and others: And yet

4 S. *Hillary in l. de Synodis*, *Aquinas l. 4. c. 8. contra gentes*, and *Bellarmine*, *l.* 1. *c.* 18. *de Christo*, do answer, that the *eternall generation* of the Sonne of God is sometimes called *generation*, and sometimes *creation*; because it is so *ineffable*, that it cannot be fully expressed by any one word; for *generation* signifieth a *production* in the same substance, but with a certaine *mutation* of the *begetter*; but *creation* signifieth a *production* of *another substance*, but without any *mutation* of the *Creator*; and the Sonne of God is so *produced*, as that he received the *substance* of the *begetter*: And therefore, in that *respect* he is said to be *begotten*; but he receiveth it without any *mutation* or alteration of the begetter; and therefore in that *respect*, he may be said to be *created:* and so he is sometimes said to be *begotten*, and sometimes said to be *created*, not that any man should thereby *denie* his *eternity*, and think him to be a *creature*; but that from both these words, we might *receive* what is fitting, and *reject* what seemeth to be unfit, for the *declaration* of this *ineffable* and inexplicable *mystery*.

Besides, it is to be noted that the *generation* of the Sonne of God is *eternall* and perpetuall; because the Sonne is *continually* begotten, even as the beame of the Sun doth continually rise and shine from the same; neither doth it follow from hence (as a certain bad fellow doth most maliciously write) that the generation of the Son of God is *imperfect*, & not fully formed; because it is *alwaies* in begetting; for this is but an ignorant cavill; because the *generation* of the Sonne by the Father, is not like the generation of one *creature* from another, but like to that, whereby the *Sun* doth beget his *beames*, which are *alwaies* begotten, and yet alwaies *perfect*.

Object. 4. They do object the words of *David*, *Thou art my Sonne, this day have I begotten thee:* And therefore, *before* that day wherein he was *begotten* his Sonne, he was not his Sonne.

Sol. I answer, that the words, *Inquire of me, and I will give thee the Heathen*

2 Of his eternall generation, as he is God.

Christ never calleth his Father Lord, in respect of his divine nature.

Psal. 116, 14.

Iohn 8.

Iohn 1.

Nazian Orat. 4. de Theolog. Athan ser. 3. con. Arr. Cyril. l. 5 c. 4, 5, 6, 7. Thesauri. Aug. l. 1. c. 12. de Trinit.

How the Word may be said to be both begotten and created.

That God doth perpetually beget his sonne.

A simile expressing the manner.

The words of *David* are ſpoken of Chriſt in reſpect of his man-hood.

for thine Inheritance, and the uttermoſt parts of the Earth for thy poſſeſſion, doe ſufficiently *prove,* that theſe words are ſpoken of his *Incarnation,* and not of his *eternall generation*; for how ſhould he, according to his *Divinity,* demand the *ends of the Earth for his poſſeſſion,* when as he *giveth* the Kingdome of *Heaven,* which is a thouſand times more then the Earth, to them that love him? And therefore he, which according to his *God-head,* poſſeſſeth all things with his Father, according to the *forme* of a *ſervant,* which hee *aſſumed* for our ſalvation, requireth of his *Father,* that he might have *The Gentiles for his inheritance, and the uttermoſt parts of the Earth for his poſſeſſion:* And thus the Apoſtle doth expound this place in the 13. Chapter of the *Acts* of the *Apoſtles.*

Acts 13.33.

Col.1.15.

Ob. 5. Fiftly, They doe object the words of the *Apoſtle,* that hee is *The firſt-borne of every Creature*; and therefore *created* in the number of the *Creatures.*

That the words of the Apoſtle are to bee underſtood in reſpect of the humanity of Chriſt.

Sol. I anſwer, That this is alſo meant of his *humanity*; for that the *Apoſtle* ſpeaketh here of the *Creatures reſtored,* and not *created*; becauſe he is ſaid to be, *Primogenitus ex mortuis,* The firſt fruits of the dead; for if he were called, *The firſt fruits of every Creature,* according to his *Deity,* by what teſtimonies can it be ſhewed, that he is *The firſt-borne of the dead before all Creatures,* when as they could not be ſaid to be *dead,* which were not yet *created?* And therefore the *Apoſtle* ſaith; *That whom he did foreknow, he alſo did predeſtinate, to be conformed to the Image of his Sonne, that he might be the firſt-borne among many brethren*; To ſhew, that he, which according to his *Deity,* is the onely *begotten* Sonne of God, *without* brethren, is according to his *humanity,* the *firſt-borne* among *many* brethren; for we muſt underſtand this *difference* betwixt the *firſt-begotten* Son of God, and the *onely begotten* Sonne of God; that the *firſt* ſheweth his *humanity,* whereby he became man, the *firſt* and *chiefeſt* among *many* brethren; and the *ſecond* his *Divinity,* whereby he is the *eternall* Sonne of God; for that hee gave *power* unto others, even as many as beleeve *in him, to be made the Sonnes of God:* and therefore if he be not his Sonne by nature, then without doubt he loſt the *name* and the *truth,* of being the *onely begotten* Sonne of God, after he began to have *many* brethren.

Rom.8.29.

Iohn 1.

And Chap.3.

Iohn 1.

Fulgen. in reſp. ad ob. Arrian.

But becauſe none of his ſonnes by *adoption* can be ſaid to be the *onely begotten* Sonne of God, nor to be the Sonne of God, *rather* then the reſt be; becauſe the *ſame* name of ſons, is accommodated unto them all, although *divers* rewards of retribution is promiſed unto them, according to the *diverſity* of their labours; therefore is Chriſt ſtill ſaid to be the *only begotten* Sonne of God; becauſe, though there be *many ſonnes* of God by grace; yet there is none but he *alone* his Sonne by *Nature:* And this difference doth our Saviour Chriſt himſelfe ſhew unto us, when he ſaith, *I goe to my Father and to your Father, to my God and to your God*; becauſe he is *otherwiſe* my *Father* and my *God,* then he is your *Father* and your *God*; for he is my *Father* eternally by *nature,* and he is yours in time by *grace:* and therefore he, that is *firſt begotten* in reſpect of his *man-hood,* among *many* brethren, is likewiſe ſtill the onely *begotten* Sonne of God, in reſpect of his *God head,* without any brethren. And ſo you ſee, that maugre all the ſpite of Hell, it is moſt apparantly true, that this *Word* is the true *God,* for time, *coeternall* unto his Father, a God from *everlaſting,* before all worlds.

Iohn 20.17.

Charles fitz Ieffery

And this *co-eternity* of the Sonne with the Father, one of our owne Engliſh Poets doth thus finely and fully expreſſe.

God alway was a Father, and was never
Without his Sonne, who with him was ever;
So of himſelfe the glorious eye of heaven
Begets a beame, which with himſelfe is even
In time, in being; for the beame begun
In the ſame inſtant with his fire, the Sunne;
So from the ſpring a ſpringing ſtreame doth flow:
Which in it is, and yet doth from it goe.

So

So yeelds the incense a sweet smell, and this
Both of and with and in the incense is:
So doth the pregnant minde a word beget
Twixt whom and it, time doth no distance set;
The Sun, the spring, the incense, the minde afford
At once the beame, the streame, the smell, the word;
Can not the Father doe that in his Sonne,
Which in the creature we see daily done?
What they by him in time performe, could he
Not in himselfe doe from eternitie?
But this eternall Son-ship scornes compare;
For who can his generation declare? Esay 53.8.

And so much for the *co-eternity* of the Sonne with his Father.

Chap. IV.

Of the coessentiality of the Word with the Father, and the objections that are made against the same sufficiently answered.

2 That the word is co-essentiall with God.

Secondly, having heard of the eternall *God-head* of this Word, it followeth that I should shew unto you, how for *nature* he is *co-essentiall* unto his Father; touching which point *Athanasius* saith, *Non res quapiam extrinsecus adinventa est Filij substantia, neque ex nihilo inducta est, sed ex Patris essentia nata est,* The substance of the Sonne is no *outward* thing, either found or created, but *begotten* of the very *Essence* of his *Father*; even as you see the *brightnesse* springing from the *light*, or the *vapour* from the *water*; *Neque enim splendor neque vapor est ipsa aqua, aut ipse sol, neque res alsena*; For neither the *light* is the Sunne it selfe, nor the *vapour* the water it selfe; and yet they are none other things, of another kind then be the *substances* from whence they spring; even so the Sonne issueth from the *substance* of his Father; *Et tamen Patris substantia non perpessa est partitionem*; And yet the substance of the Father admits no partition; for as the *Sunne* remaineth still the *same*, and is no way *lessened* or *diminished*, in respect of those *beames* that flow from him, so the *Father* suffereth no *mutation* by *having* and *begetting*, *Suam ipsius imaginem Filium*, This his Sonne and eternall image; but remaining still the same, he begetteth his Sonne of the same *Essence*: and we finde not only all the Orthodoxe Fathers, but also the Scriptures are plaine enough, to confirme the same truth; for our Saviour saith, *I and my Father are one*; And so Saint *Iohn* having spoken of the Father, the Word, and the Spirit, saith, *That these three are one*: And reason it selfe must needs confirme the same thing; for seeing the Divine *Essence* is most *simple*, impartible, and indivisible, and that the *Father* is God, (as none denieth) and that the Sonne is God, (as I have already proved) and that the Holy Ghost is God, (as all the holy Fathers have as sufficiently confirmed) and yet that there are not *three* Gods but *one* God, (as *Athanasius* sheweth:) therefore it must needs follow, that all *three* have but *one* and the selfe-same *Essence*, and consequently, that the Sonne is ὁμοούσιος *Patri*, *Consubstantiall* or *co-essentiall* unto his Father: And therefore also hence it must needs follow, that (as that worthy man M. *Calvin* saith) our Saviour Christ is αὐτόθεος, A *God* of *himselfe*, independent, as *absolute* as the Father is.

Athanas. in ep. cons. Eusebium.

John 10.30.

1 John 5.7.

Athan. in Sym.

And yet for the better understanding of this point, how Christ may be said to be αὐτόθεος, God of *himselfe*, we must consider, that *Aliud est habere essentiam Divinam à seipso, aliud habere essentiam divinam à seipsa existentem*; It is one thing to have his Divine *Essence* from himselfe, and another thing to have his Divine *Essence existing* of it selfe; To say that the person of the Sonne, hath his Divine *Essence*, that is, his *personall being* from *himselfe*, we cannot; because it is from the *Father*, the *Father* communicating his whole *Essence* unto the Sonne;

Thom. p. 1 q. 33.

How Christ is God of himselfe.

and therefore wee say that the Sonne, *Ratione πρόπε ὑπάρξεως*, in respect of his *personall being*, is not *αὐτόθεος*, God of himselfe, but *God* of *God*, and *Light* of *Light*, (as the *Nicen* Councell hath it;) because the person of the Sonne *existeth* from the person of the Father; but to say that the Sonne hath his Divine *Essence existing* of it *selfe*, is most certaine; *Quia remota relatione ad Patrem, sola restat essentia, quæ est à seipsa*; for taking away the *relation* of the Sonne unto the Father, there remaineth but the *Essence*, which is of it selfe: and therefore wee say that the Sonne, *Quoad essentiam absolutam*, In respect of his absolute Essence, is *αὐτόθεος*, A God of *himselfe*, because the *Essence* of the Son is the very same that the Essence of the Father is: And so to this truth, set downe by *Calvine*, *Bellarmine* himselfe subscribeth.

Idem ibid.

Bellar. de Christo.

But the old and new *Arrians* cannot endure to yeeld him to bee *ὁμοούσιος*, of the *same* Essence with his Father, but rather *ὁμοιούσιος*, of some other such *like* Essence, but not of the *same* substance, as *Athanasius* sheweth: And therefore they doe object,

The object. of the Arrians.

Athan in l. de expositione fidei.

1 Against the words used by the Fathers.

First, *Against the Word heere used by the Fathers*, to expresse this truth.

Secondly, *Against the truth* and true meaning of the matter, contained and declared by this *Word*.

Idem in l. de decret. Con. Nicen.

Ob. First, for the word *ὁμοούσιος*, though it was first found out by themselves, yet of all other words the *Arrians* could not indure it, as *Athanasius* witnesseth; because (as they said) neither *οὐσία*, *Essence*, nor *ὁμοούσιος*, of the same *Essence*, can be found any where in all the Scriptures. But

That the word *Essence* is plainely derived out of Scriptures. Rom. 1. 20.

Sol. To this *Epiphanius* answereth, that although the *name* of *Essence* in plaine tearmes, is not found either in the Old or New Testament; yet the *sense* and signification thereof, the *Synonomie* and *aquivalencie* of the same, is obviously found in many places; for the Apostle speaketh of his eternall power, *Καὶ θειότης*, and *God-head*; and what is *θειότης*, his *God-head*, but *οὐσία τοῦ Θεοῦ*, the very *Essence* of God? and so he speaketh, *μορφὴ τοῦ Θεοῦ*, of the *forme* of God; but the *forme* of any thing is no lesse Philosophicall then the *Essence* of that thing; and Saint *Peter* saith, *ἵνα διὰ τούτων ἡμεῖς γενώμεθα θείας κοινωνοὶ φύσεως*, That wee might be made *partakers* of the Divine *Nature*; but the *nature* of God and the *Essence* of God, are both the *same*.

Philip. 2.

2 Pet. 1. 4.

Besides, *Essence* is derived of *esse*, to be; and it is the abstract of the *name* or *Word*, which in the *concrete* is called *ens*, *being*; but God is said to be both *ens & esse*, the chiefest *being*, and to *bee*, in the Scriptures; as *ego sum ὁ ὤν*, *I am that I am*; and *he that is, hath sent me unto you*: and therefore if the Scriptures call him *ens*, the *being*, why may not we call him *Essence*? for though it cannot be well said, that man is *humanity*, in the *abstract*; yet because God is most *simple* by nature, wee may as well speake of him in the *abstract* as in the *concrete*; nay the *abstract names* are more *properly* agreeable unto him, then the *concrete*, as to say that he is *Truth*, rather then *true*; *Wisedome*, rather then *wise*; *justice*, rather then *just*; and so *essence* or being, rather then *to be*, as *Dionysius* saith.

Exod. 3. 14.

That abstract names are most agreeable to God

Dionys. de Divin. nominibus.

And further, we finde the word *Essence* used in the Scripture; for where the Prodigall childe saith, *πατερ δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας*, Father give me the portion of thy *substance*, which pertaineth to me, he useth the word *οὐσία*, to expresse his Fathers *substance*; and what is the *riches* or the *substance* of God, but his *Divinity*? and therefore the word *Essence* is not *improper*, nor altogether *invented* without *Scripture* to expresse the *Nature* of God.

Luk. 15. 12.

And for the word *ὁμοούσιος*, *co-essentiall*, or of the *same Essence*, the Fathers answer, that it was not first *invented* by the Fathers of the *Nicen* Councell (as the *Arrians* falsely affirmed) for *one* of themselves denying the *Deity* of Christ, said, that if they should yeeld Christ to bee a *true God*, then must it follow, that he is *ὁμοούσιος*, of the *same Essence* with God; whereupon *Hosius* and the rest of the *Orthodoxe* Fathers concluded that he was *ὁμοούσιος*, of the

That the word *ὁμοούσιος*, of the same Essence, was not first used by the Fathers of *Athanasius* time.

same

same Essence with God; and it was used long before that time, (though not controverted,) by *Dionysius Romanus*, *Dionysius Alexandrinus*, *Origen*, *Theognostus*, and others, as *Athanasius* affirmeth.

Secondly, they say that it was not so farre fetcht, as the words ἑτερούσιος, of another essence, and ὁμοίουσιος of the *like* Essence, which themselves used to deny the *co-essentiality* of the Sonne of God with his Father; so *free* were they to *devise* what they would to maintaine errours, and so *strict* against the defenders of the truth.

Thirdly, they alleadge that the Scriptures used the like words, as τὸν ἄρτον ἡμῶν ἐπιούσιον, And *Moses* calleth the children of *Israel*, λαὸν περιούσιον; which we translate, a *speciall people*, or a peculiar *choosen people* unto himselfe; a people, as it were, of the like nature with God.

Luk. 6. Deut 7.6. 14.2.26 Ambros. l. 3. c. 7. de fid.

Fourthly, they affirme, that although the *word it selfe* is not found in the Scriptures; yet that the *full sence* and *meaning* of the word is plainely found, as Saint *Augustine* doth most excellently prove out of those words of our Saviour; *I and my Father are one*, *Iohn* 10. And that it is derived from the Scripture; for it is derived of οὐσία Essence, and οὐσία is derived of ὀντος, and the Lord saith of himselfe, *Ego sum* ὁ ὤν, *I am he that is*, or, *I am that I am*, *Exod.* 3. And therefore seeing this λογομαχία, their verball winde shakes no corne, nor cannot *derogate* any thing from the *co-essentiality* of this word with his Father, they proceed against the *matter*. And so

Aug. tract. 99. in Ioh. Cyrillus l. 1. de Trinit.

Secondly, they doe object against the *truth* of the *matter* declared by this Word. And

2 Against the truth of the matter.

Ob. 1. First, they argue thus: Whose *wils* are *divers*, their *natures* and Essences are *divers*; but the *will* of the Father, and of the Sonne, are *divers*; for the Sonne saith unto his Father, *Father, if it bee possible, let this cup passe from me, nevertheless not as I will, but as thou wilt*; therefore their *Essence* must needs be *divers*.

Mat. 26. 39.

Sol. I answer, that the proposition is to be *distinguished*; for whose wils are *divers*, having the same *natures*, their *natures* must be *divers*; but in Christ there are two natures, *divine* and *humane*; and therefore that his *will* is *divers*, or not the same *will* as his Fathers is, in respect of his *humane* nature (though it be alwaies subject and *agreeable* to the same) we easily *grant*; but that his *will* in respect of his *divine* nature, is any waies *different*, or divers from his Fathers will, we utterly *deny*; and we say not, that the *whole person* of Christ, but that *Christ*, in respect of his *divine* nature, as hee is the second person of the Trinity, is *co-essentiall* unto his Fathers; and therefore though the *will* of Christ, as he is the *Sonne* of man, be not the *same*, as his Fathers will is; yet that doth not prove the *will* of Christ, as he is the *Son* of God, to be not the same as his Fathers will is; because Christ hath a twofold *will*; the one as hee is the eternall *Word*, and the other as he is made *Flesh*; the one as God, and the other as man.

That Christ as he hath two Natures, so he hath a twofold Will.

Christ in what respect co-essentiall to his Father.

Ob. 2. Secondly, they say; he that is *Mediator* betwixt God and men, is not of the *same essence* with God; but Christ, is the *Mediator* betwixt God and men, saith the Apostle: therefore hee cannot be of the same *Essence* with God.

1 Tim. 2, 5.

Sol. I answer, that the proposition is to be *distinguished*; for it is true of *such* a Mediator, as *Moses* was, the Messenger of God to men; but it is false of *such* a Mediator, as reconcileth *wicked men to God*, by appeasing his *wrath*, and making *satisfaction* for their sinnes; for that no man can doe so, but hee that is *God* by *nature*: Now Saint *Paul* sheweth Christ to bee *such* a Mediator, as doth appease the *wrath* of God; and therefore hee sheweth even thereby, that Christ must needs be a God by *nature*, and of the same *Essence* with his Father.

That there are two sorts of Mediators.

Ob. 3. Thirdly, they say; Christ is a Mediator and an Advocate with *God*, but he is no Mediator nor Advocate with *himselfe*; therefore *himselfe* is not of the *same Essence* with God.

Sol. I answer, that the Name of God is to be taken two waies.

The name of God taken two waies.

First,

First, *Essentially*; and so Christ is a Mediator with God.

Secondly, *Hypostatically*, for any person of the *God-head*; and so Christ also is a Mediator with God, if you understand God for the person of the Father, not *excluding* the Sonne, or the Holy Ghost; for otherwise it is false; because hee is not onely Mediator with the *person* of the Father, but also with himselfe and the Holy Ghost: So likewise in the conclusion, if you take God ὑποστατικῶς, for the *person* of the Father, wee yeeld Christ is not God, because God the Son, is not, nor cannot be God the Father: And to the *minor*, I say, that Christ may be said to bee a Mediator *with himselfe*, if wee consider the office of Mediation; *Nam sacrificij modum, non sicut unus quidam ex nobis, sacerdotibus assert servilitèr*; For hee doth not *servilely*, like some of us, or any one of them under the Law, bring the substance of our sacrifice unto the Priests, which should first offer for *themselves*, and then for the sinnes of their *people*; because he hath nothing herein *common* with us, that he should receive it at our hands, to offer it for us; but as he is *our sacrifice himselfe*, *Sic sibi ipsi conciliat, & per ipsum, & in ipso, Patri*; So he reconcileth us unto *himselfe*, and through *himselfe*, and in *himselfe*, unto his *Father*, as Saint *Cyrill* saith.

That Christ reconcileth us to himselfe.

Cyrillus L. de recta fide ad reginas.

Fourthly, they say; If he be of the same *Essence* with the Father, then is hee essentially *in* the Father; but he is not essentially *in* the Father, for the Word was *with God*, and not *in* God, saith the Evangelist; but to be *with God*, signifieth not to bee *in God*, but without him, as a booke held in my hand, is with mee, though it be not in me: therefore Christ is not essentially *in the Father*, and consequently not of the same *essence* with the Father.

John 1.1.

To this *Fulgentius* answereth divers waies.

Fulgent. in resp. ad obiect. Arrianor.

1. If all that is said to be *with* God, be *without* God, and all that is said to bee *in* God, be *within* him; then are *wee* neerer unto God then the *Sonne* of God; for here you see he is said, but to be *with* God, and we are said to be *in* God; for *there is but one God the Father, by whom are all things*, and we *in* him, saith the *Apostle*; but this is most absurd, to say, that *wee* are neerer unto God then the *Sonne* of God; and therefore it is as absurd to say, that all which is *with* God, is *without* God, and all that are said to be *in* him, to be *within* him.

1 Cor. 8.

Secondly, He proveth, that to be *with* God, or *with* man, doth not alwaies signifie to be *without* God, or *without* man; for it is said, that the ungodly reasoned *with* themselves; but when a man *reasoneth*, he doth it *within* himselfe, and not *without* himselfe; and it is said, that *the memoriall of vertue is immortall*, because it is knowne *with* God, and *with* men; but it cannot be knowne *with* men, unlesse the memory therof be *within* men; and so our Saviour *Christ* saith, *If any man love me and will keepe my saying, my Father will love him, and wee will come unto him*, and make our abode *with* him; but to abide *with* us, doth not signifie to remaine *without* us, but to dwell *within* us, as the *Apostle* sheweth, when he prayeth, that *the Saints might be strengthened with might by the Spirit in the inner man*, and that Christ might dwell *in* their hearts *by faith*.

Wisd. 2.1.

Chap. 4.1.

Iohn 14.15.

Ephes. 3.16,17.

Thirdly, He proveth that to be *with* God, and to bee *in* God, is *equivalent*, and the very *same* in many things; for *Moses* saith, God is faithfull, *in whom* there is no iniquity, and *David* saith, the Lord is righteous, and there is no iniquity *in him*; and yet Saint *Paul* saith, *numquid iniquitas apud Deum*, is there iniquity *with* God? God forbid; and Saint *Iames* saith, *with* whom there is no variableness, nor shadow of turning, that is, *in whom* there is no *mutability*: and therefore as the Evangelist saith here, The Word was *with* God, so our Saviour saith else-where, *I am in the Father, and the Father in me*: And therefore it appeareth plainely, that Christ is not *with* God as one man is *with* another, as Saint *Paul* saith that he remained *with* Saint *Peter* fifteene daies; for so to bee *with* one, is to be *without* him, as a guest, by the affection of charity, and not to bee substantially *in him*, as the *same*, by the law of equity; but Christ is *with* God, as the word is *within* the minde, or the counsell is *within* the heart, or life it selfe *within* the soule; so that, as the soule cannot be *without* life, no more can God

That to be with God and to be in God is the same.

Iohn 10 38.

be

be *without* this Word: And therefore alſo, wee muſt obſerve, a great *difference*, betwixt our being *with* God, and *in* God; and Chriſt his being *with* God, and *in* God; for when it is ſpoken of us, our *naturall union* with God is no waies meant; but either the *power* of the Creator, or the *pietie* of the Redeemer, is alwaies underſtood; and therefore it is ſaid, that *he gave us power to bee the ſonnes of God*; but this *Word* is not *made*, but *naturally*, and eternally *begotten* the *Sonne* of God; and therefore though *we* be *called ſonnes*, and *he called Sonne*; *we* called *gods*, and *he* called *God*; *we* ſaid, to be *begotten*, and *he* ſaid to be *begotten*; yet herein is the *difference*, that *he* is ſo *naturally*, and *eſſentially*; *wee* ſo called by *grace*, whereby it is given unto us to be *made* the ſonnes of God, as the Evangeliſt ſpeaketh, *Iohn* 1.12. And ſo much for the *co-eſſentiality* of the Word, with his Father.

That we are not in God as Chriſt is in God.

CHAP. V.

Of the co-equality of the Word with his Father, and the chiefeſt objections made againſt the ſame, moſt cleerely and ſufficiently anſwered.

THirdly, Having ſeene that this *Word* is *co-eternall* and *coeſſentiall* with his Father; it followeth that I ſhould ſpeake of his *co-equality* with his Father: and this point is as *cleere* as the former; becauſe in an eſſence moſt *ſimple*, there cannot be ſo much as imagined, *more* or *leſſe*: and therefore *Fulgentius* ſaith moſt excellently, that ſeeing Chriſt is from *everlaſting*, becauſe he is the eternall *Wiſedome* and *power* of God, ſeeing hee is *immeaſurable*, becauſe hee is great and *hath no end*, and ſeeing he is *moſt higheſt*, as *Zacharias* ſheweth in his ſpeech of *Iohn* the Baptiſt, *that he ſhould be called the Prophet of the moſt Higheſt*, that is, *of Chriſt*, he muſt needs be in all reſpects *equall* unto his Father; *Nam quid anterius ſempiterno, quid majus immenſo, quid ſuperius altiſſimo?* For what can be *before* him, that hath beene *before all things?* what can bee *greater* then that, which is *immeaſurable?* or what can be *higher*, then that which is *higheſt?* and ſo Saint *Iohn* ſaith, that the Iewes ſought the rather to kill him, becauſe *he did not onely breake the Sabbath, but alſo ſaid that God was his Father, making himſelfe equall to God.*

3 That the Word is co-equall to the Father.

Baruch 3.35.

Luke 1.76.

Iohn 5.18.

*Ob.*1. But the *Arrians* doe object, that Chriſt did not teach himſelfe to bee *equall* with his Father, but that the Iewes *miſtooke* him, and thought hee did ſo.

Sol. I anſwer that this is falſe; for (as Saint *Cyrill*, Saint *Chryſoſtome*, S. *Auguſtine* and others doe affirme) the Iewes did *rightly* underſtand our Saviour; and the Evangeliſt ſheweth as much; for if they had either *miſ-conceived* his meaning, or *miſconſtrued* his words, then ſurely either *Chriſt* or the *Evangeliſt*, would have given us ſome *notice* thereof; that ſo we might not erre after them, eſpecially in ſo *great* a matter; for ſo we find, that, when the *Capernaits* underſtood his words of an *Orall* eating of his fleſh, our Saviour perceiving their *error*, how they *miſ-underſtood* his words, ſaid preſently, the *fleſh profiteth nothing*, and that the *words*, which he ſpake, *were Spirit and Life*; and ſo when he ſaid, *Deſtroy this Temple and I will build it up againe in three daies*, and the Iewes *thought* that he ſpake it of their *ſtately*, Materiall *temple*, that was forty ſixe yeeres a building, the Evangeliſt preſently tells us, that *hee ſpake it of the temple of his Body*; but neither *Chriſt*, nor the *Evangeliſt*, do here give us the *leaſt* intimation of their miſtaking of his meaning; but do rather *approve* their right apprehenſion of our Saviours words: and therefore it muſt needs follow, that *Chriſt taught* himſelfe to be *equall* unto his Father.

That the Iewes rightly underſtood, that Chriſt taught that hee was equall with God.

Iohn 6.63.

Iohn 2.20.

Ver.22.

*Ob.*2. Secondly, They doe object that Chriſt himſelfe ſaith, *my Father is greater then I*; and therefore, Chriſt is not *equall* to his Father.

Iohn 14.28.

Sol. To

Basil l.1. in Eunomium. Nazian. ora. 4. de Theol. Hilar. l. 9. de Trinit.

Sol. To this S. *Basill* answereth, that the Father is *greater* then the Son, *ratione principij*, in respect of his beginning; for that there is noted a certaine kinde of *authority* or *majority* in the Father, because he is the *beginning* of the Son, and doth *communicate* his whole *Essence* unto the Sonne, which the Sonne doth not unto the Father, that is, that the Father is the *beginning* of the *person* of the Sonne, but not of the *Essence* of the Sonne, as I said before.

Others would have the Father to be *greater* then the Son, *ratione nominis*, onely in respect of the *name*; because the *name* of a *Father* seemeth to be *greater* then the *name* of a *Sonne*.

How the Father is greater then Christ. Iohn 4.28.

But *Athanasius* (in my judgment) answereth *best*, that Christ is *equall* to the Father as touching his *God-head*, but *inferiour* to the Father, as touching his *man-hood*; for Christ saith, *I goe to the Father, because the Father is greater then I*; and therefore he is *inferiour* to the Father, in respect of that *nature*, wherein he *goeth* to the Father; but he cannot be said *to goe* to the Father, as he is a God; for so he is *alwaies* with the Father; but he *goeth* to the Father as he is a *man*; and therefore he is *inferior* to the Father, as he is a *man*; and thus Saint *Cyrill*, S. *Chrysostome*, S. *Augustine* and *Gaudentius* do expound it.

Iohn 6.38.

Ob. 3. Thirdly, they do object that our Saviour saith, *I came downe from Heaven, not to do mine own will, but to doe the will of him that sent me*; therefore *hee* that sent *him*, is *greater* then *he* that is *sent*.

That Christ hath two wils.

Sol. I answer first, that as I said before *Christ* hath two wills; the one as *man*, the other as *God*; and he came downe, not to do *his own will*, which he had, as he was *man*; but to do the *will* of his *Father*, that sent him, which was also his *own will*, as he was *God*; for having the same *Essence*, he must needs have the *same will* with his Father: and therefore as hee was *inferiour* to his Father in respect of his *humane will*, so he was *equall* to his Father in respect of his *divine will*.

That the Father sent not the Son by way of command, or superiority.

And secondly I say, that he was not sent, *Per modum imperij*, In respect of any *superiority* that the Father had, to command him; but by way of *consent*; the Father being willing, to let his Sonne *goe*, as the Sonne was willing to be *gone*; so that *misit* is no more then *emisit*, they were both willing, that the *Word should bee made Flesh*.

Ob. But they urge that he *descended* to doe the will of his Father; but he *descended* not as *Man*, but as *God*; therefore he was inferiour to the *Father*, not onely as *Man*, but also as *God*.

That the descending of Christ is the assuming of our flesh.

Sol. I answer, that the *descending* of Christ, is nothing else but his *exinanition*, his *incarnation*, and assuming the *forme* of a servant; for otherwise the *God-head* can neither bee said to *ascend* nor *descend*: and so his Sonne, thus humbled, thus incarnate, did *obey* his Father, and performe the *Will* of his Father; but not in respect of the *forme* which hee *had* in Heaven with his Father; but in respect of the *forme* of a *servant*, which he humbling himselfe, *assumed* in earth. And

1 Cor. 15.27,28.

Ob. 4. Fourthly, they doe object, that Saint *Paul* saith, that *when Christ hath subdued all things*, yet then, *the Sonne shall be subject unto his Father, which hath subdued all things under him*; and therefore the Sonne is *inferiour* to the Father.

Sol. To this some doe answer, that then the *humane nature* of Christ shall be *swallowed* up, and wholly *converted* into the *Deity*; but this cannot be; for that S. *Paul* in this very place sheweth the *contrary*; because the *subjection* argueth a *distinction*; whereas if it were quite *swallowed* up, there could be no *distinction*: and therefore seeing there must be still a *subjection*, there must be still that nature *remaining*, which shall be *subject* to the other.

Nyssenus Chrysost. Cyril. and others.

Others will have this saying of the *Apostle* to be spoken of the whole *Church* of *Christ*, or of *Christ* as hee is in his *members*; so that the sence should bee this; then the *whole body of Christ* shall be so *subject* unto God, that not any *one* member of the same, shall in any thing be *contumacious* or rebellious against the will of God.

But

But although this may passe without absurdity, as being *true* in respect of the *matter*; yet I do not finde, that it agreeth with the *Apostles* meaning in this place; for he speaketh of *him*, to whom all things are *subdued*; but all things are *subdued* unto the *person of Christ*, considered in *himselfe*, and not unto the *whole* body of Christ, or unto Christ considered in his *members*, as both the Prophecie of *David*, and this place of the *Apostle* make it plaine: and therefore Saint *Ambrose*, *Oecumenius* and *Theophilact*, doe expound it of the *Son* of God *absolutely* considered; and that it signifieth not a *servile subjection*, any waies betokening an *inferiority*, but an *unanimous agreement* of the Sonne with the Father, which sheweth their *unity* and *equality*.

But I like best of Saint *Augustines* and *Primasius* expositions, which doe interpret it of the *humane nature* of Christ, which then shall be truly subject unto God; not because it was *not* subject *before* then, but with a more *emphasis* the *Apostle* would give them to understand, that, as *ever before* it was subject unto God, so *then* also, in that excellent glory, *when* all things are *subdued* unto it, it shall be *subject* unto God: and the reason hereof is, (as some of the Greeke Fathers have observed) because he writ unto the *Corinthians*, which were but very *lately* converted unto the Christian Faith, from the vaine *fables* of the Gentiles, which taught that the *gods* did contest, and strive amongst themselves, to the *destruction* or *exclusion* of one another.

That Christ in glory for ever and ever as man, shall be still inferiour and subject unto the God-head.

And therefore, least they should thinke, that Christ *subduing* all things, and putting all things *under his feete*, would doe unto his Father, as they said *Iupiter* did to his Father *Saturne*, *ædibus & sedibus effugari*, to drive him out of house and home, he saith, *all things shall be subjected unto Christ, excepting him, which hath subdued all things unto him*: and not onely this, (that all things shall be *subject* unto Christ, but the Father,) but also, that, *as now* it is, so it shall be *then*, in that glory and triumph, after all things shall be *subdued* unto the *Man Christ Iesus*; yet *then* shall all his *humane nature*, that is, *Christ* himselfe, as he is *man*, be still *subject* unto *God his Father*; so that he, which, is, and ever was *equall* to his Father, as touching his *God-head*, is and ever shall be *inferiour* and subject to his Father as touching his *Man-hood*.

Many other objections they have, against the *Deity*, *co-essentiality*, and *coequality* of the *Sonne* of God with his *Father*; but they are all so triviall that they deserve no answer, and they are all *deduced* from those *places*, that are spoken of Christ, *as he is a man*, and *misapplied* by them, to *denie* his excellencie, as hee is a *God*; and therefore I need not proceed any further in this point; but onely to desire you from hence, to observe these few *branches* of instructions, that do most naturally spring from this *roote*; as principally these foure points.

This doctrine, that the word incarnate was a true God, teacheth us foure speciall things.

Videlicet.
1. *The greatnesse of Gods love to man.*
2. *The craftinesse of Satans dealing with men.*
3. *The perversenesse of Heretickes among men.*
4. *The unthankefullnesse of men, towards God.*

1 Point.

First, we see this Word, this Sonne of God, was not made flesh to *dignifie* or to *better* himselfe; for he was *before* (as I shewed to you before) *a God* in the *best* and highest degree, from everlasting, *αὐτόθεος, ὁμοούσιος*, a God of *himselfe*, *co-essentiall* and *co-equall* unto his Father: what therefore should he *merit*, or wherein could he be *dignified* by his Incarnation, more then he was before his Incarnation? *Gloria ejus augeri non potuit*, nothing could be *added* unto his *glory*; or if it *could*, his love to us *could* not be so *great*; for then it might be said, he did it not onely for *our sake*, but also for his *owne sake*, that himselfe might thereby bee the more *dignified* & exalted; but seeing he was so *high* before, that he could not be *higher*, so *great* that he could not be *greater*, and so *good* that he could not be *better*, it is most certainely apparant, that he *descended* from the *height* of his dignity, unto the very *depth* of humility, *to be made flesh*, onely for *our sake*: and therefore we may well say, that *greater love then this cannot be*, that he, which is the *highest*, *chiefest*, everlasting God, should *descend* and be made the Son of *Man*, that wee might be made

How greatly God loved us, that God would be made man for our good.

A love like himselfe, incomprehensible.

Iohn 15.13.

the *ſonnes* of the immortall God through him.

2 Point. How Satan hath ever laboured more to obſcure the truth concerning the perſon of Chriſt, then any other point of doctrine whatſoever.

Secondly, we may from hence ſee both the *ſubtiltie* and the *cruelty* of Satans *dealing*; for hee knoweth that this is the greateſt *benefit* that ever man *received* from God; the giving of this *Word* to be made *Fleſh*, this his eternall Sonne to be made *man*; *Quia in creatione dedit te tibi Deus*, Becauſe in thy *creation*, he did but give *thy being* unto thee; but in this *his Incarnation*, he gave *himſelfe* unto thee: and therefore Satan would faine *obſcure* this benefit, either by *debaſing* the perſon, and perſwading us to *beleeve* that he was not ſo *excellent* as he was, that is, not a *God*, or if a *God*, not ſo *high*, not ſo *excellent* as his Father was; or elſe by *corrupting* the *action*, and *ſuggeſting* unto us, that he did not all *for our ſakes* onely, but *chiefly* for his *own merit*, (as if he were *ambitious* of vaine-glory, which is *blaſphemy* to thinke) that he might thereby *get him a name above all other names*.

Mat. 4. 3.

And this is his uſuall practiſe, to ſeeke alwaies at the *chiefeſt*, to corrupt the *greateſt* points and to overthrow the *ſtrongeſt* pillars of Chriſtian religion; for hee *tempted Chriſt himſelfe*, and would faine have overcome him; for he knew, that if the *Captaine* were once *conquered*, then all the Souldiers would ſoone be *vanquiſhed*; if the *Shepheard were once ſmitten*, then all the *ſheepe* would eaſily be *ſcattered*; and ſo ever ſince the comming of Chriſt, he ſtirred up *more* and *greater* hereſies concerning Chriſt, either his *perſon*, or his *offices*, then he did concerning any other point of Chriſtian Religion; for as there is no point ſo *great* and ſo *waighty*, nor any point more *comfortable* then *this*, concerning the *perſon* of our Redeemer; becauſe *this is eternall life to know him to be the true and eternall God*; So Satan did never beſtow *more paines* about any point, to over-throw it, and corrupt it, then he did about this *ſame*; as they that are but meanely read in the Eccleſiaſticall ſtories and counſels, may eaſily perceive: And therefore I have ever thought no *paines too great*, *no diſcourſes too long*, *no time miſpent*, that is ſpent to *diſcuſſe* this *truth*, and to *diſpell* thoſe cloudes of errours, that do ſeek to *obſcure* the dignity and excellency of the *perſon* of the Sonne of God; *Quia bonum eſt eſſe hic*, For it is good to *dwell* on this *Rocke*, and here *to build us Tabernacles*, as *Peter* ſaith; *Iuvat uſque morari*.

Iohn 17. 1.

3 Point. How maliciouſly Hereticks have denied the Godhead of Chriſt.

Thirdly, we may from hence ſee the *perverſneſſe* of wicked Heretickes; for that it is not enough for them, to *offend* God, but they will *deny* him to bee a *God*, and as the *Atheiſts* will be wicked κατ' ἐξοχην in the higheſt degree, by ſearching *ſo farre* into God, as to ſay at laſt, *there is no God*; ſo will they ſearch *ſo farre* into the *nature* of the Son of God, that they wil deny him *to be a God*, until the *vengeance* of God doth make them *ſee* their *abominable* ſins: and therefore we ſhould all take heed, that *the God of this world* doe not ſo *blinde* our eyes, as to make us *to deny God our Saviour*.

4 Point. How thankefull we ought to bee unto God for the giving of the *word* to bee made fleſh.

Fourthly, we may from hence conſider how *thankefull* wee *ought* to be, and yet how *unthankefull* we are to God; for here we ſee, that *more* then this hee could not doe for man, for the *higheſt* God to be made man, yea a man of *ſorrowes* (as I ſhall by his helpe in my Treatiſe of his *Paſſion* ſhew unto you) that we might be made the ſonnes of God and the heires of joy; and yet we ſeldome or never ſet this *great* benefit before our eyes, to be *thankefull* to God for the ſame; for if we did, how could we find in our hearts with the *ſight* of this *goodneſſe*, to heape up ſuch *horrible wickedneſſe*, as we do againſt his Majeſty? to blaſpheme his name, to *abuſe* his Word, to *deſpiſe* his ſervants, and to be to *every good worke reprobate*; O beloved! remember what our Saviour ſaith, *If you love me keepe my Commandements*; and if you be *thankefull* to God, for this his great love to you, to be vilified, and *made fleſh*, and made of *no reputation* for you, *offend* not his Majeſty, and render not unto him *evill for good*, and *hatred for his good will*. And ſo much touching the *excellency* of the *perſon*, that was made *fleſh*, he that was the *true* and *eternall God*, *co-eſſentiall* and *co-equall* unto his *Father*.

Iohn 14. 15.

6 utinam prædicã do verbum tuum, aut laudando nomen tuum tantummodo loquerer. Aug.

CHAP.

Chap. VI.

Of the word λόγος, The word here shewed by the Evangelist, to expresse the person, that was incarnate, and what it signifieth, and why the Evangelist useth it.

2 Of the word λόγος, here used to expresse this person.

SEcondly, having seene the excellency of the *person* that was made *flesh*, wee are now to consider, the *Word* here used, to declare that *person*, λόγος, the *Word*; touching which I will onely discusse these three points.

Three points handled.

1. *What* λόγος *signifieth.*
2. *Why Christ is tearmed* λόγος.
3. *Why the Evangelist* saith here, *The Word was made flesh*, rather then, the *Sonne* of *God was made flesh.*

1 What λόγος signifieth. 1 Reason.

First, some say that λόγος signifieth *reason*, and that the Sonne is therefore called λόγος, *Reason*, because as *reason* is most *inward* with us, so is the Sonne with the Father, as Saint *Basil*, and *Nazianzen* say, or because he maketh us *obedient* to yeeld unto reason, as *Origen* saith; Others will have λόγος to signifie *definition*, because Christ *defineth* and *expresseth* the whole nature of his Father, hee being *the brightnesse of his glory, and the ingraven forme of his person*, as *Nazianzen* and *Euthymius* upon those words of the *Apostle* do affirme; Others translate it *sermo*, (which I translate *speech*) as *Prudentius*, where hee saith,

2 Definition. Heb. 1. 3.

3 Speech.

Ades Pater supreme, Patrisq́, sermo Christe.

So *Beza*, *In principio erat sermo*, and so *Tertullian*, Saint *Cyprian*, Saint *Hillarie*, Saint *Ambrose*, Saint *Augustine*, Saint *Hierome*, and divers others; and some call him the *voice* of God, according to that of the Psalmist, *The voice of God is a glorious voice*, as *Claudian*,

4 Voice. Psal. 29. 4.

Claudian. de laud. Christi.

Christe potens, redeuntis conditor ævi,
Vox summi sensusq́, Dei, quem fudit ab alta
Mente Pater.———

O mighty Christ, maker of the world, thou *voice* and *sence* of the highest God, which the Father *begets* in his most inward minde.

5 Word.

But most commonly the *Fathers*, and almost all the *Schoole* of Divinity, following the *vulgar* Latine, do expound λόγος to signifie *verbum*, the *Word*; because *Sermo*, *speech*, doth *seeme* to consist of *many* words; whereas a *word* doth altogether *denotate* and declare *unity*.

Ob. But then it may be objected, that none can *expresse* his whole minde by one *simple word*; and therefore that *speech* is more likely to bee the meaning of the *Evangelist*.

That as God is one act, so he can expresse himselfe with one word.

Sol. I answer, That man indeed, with one conceived *word*, can hardly *expresse* his *whole* minde and wisedome; but it is not so with God; for, as he is but *Vnus simplicissimus actus*, One most simple act; so he doth *apprehend* and understand all things, *Vno ictu & uno conceptu*, at one instant, and can *expresse* himselfe with *one word*: And *multiplicity* of words doth shew the *infirmity* of man, that with *few* words cannot *expresse* himselfe; but the *unity* and *simplicity* of *Gods Word* doth denote the *superexcellencie* of God, that so *briefly*, and so *easily* can do all things.

2 Why Christ is tearmed the *word*

Secondly, wee are to note, *why Christ* is termed λόγος, the *Word*; Touching which point, we must understand, that whatsoever *speaketh*, uttereth forth *words*; And wee finde that *God*, *Angels*, and *Men* doe speake, though after a *different* and a divers *manner*; for, though *God* being a *Spirit*, wanteth mouth, lippes, and tongue; and that the *Apostle* speaketh *hyperbolically* of the tongues of *Angels*, (as *Zanchius* noteth); yet this is certaine, that *God* and *Angels* doe

Zanch. l. 2 c. 19. de operibus sex dierum.

Hieron. to 3. p. 187. in c. 24. Iobi.

often ſpeake, as we reade *Gen.* 1. *Zach.* 2. *Eſay* 6. 2, 3. Although the ſpeeches, and the communications of the *Angels* be farre *unlike* to ours, (as Saint *Hierome* ſaith) and that we can neither *know*, nor underſtand after what *manner* they either *doe*, or *have* heretofore *ſpoken* at any time, either *outwardly* unto the eare, or *inwardly* in the minde of any man, as Saint *Auguſtine* ſaith: And therefore we ſay, that there is a *Divine, Angelicall*, and a *humane word*; And to each of theſe, that is, God, Angels, and Men, we do aſcribe a twofold word.

That there is a twofold *word*.

1. *One inward of the minde and underſtanding.*
2. *Another outward of the voice and tongue.*

} And

1 Inward. Pſal. 53. 1. Sap. 2. 1. Mat 9.

After the *firſt* manner, we are ſaid to *ſpeake*, when we doe *conceive* certaine *thoughts* and cogitations *within* our minde; As, *the foole hath ſaid in his heart there is no God*, and, *they ſaid within themſelves, but not aright.* And

2 Outward. *Fulgent. in reſp. ad ob. Arr.*

After the *ſecond* manner, we are ſaid to *ſpeake*, when by any *outward word* or *voice*, we doe *expreſſe* and declare our *inward cogitations*; And this is ſaid to bee onely the outward *ſigne* and voice of the inward *word*; for that the inward *conception* of any word is moſt properly ſaid to be the *Word*, as Saint *Auguſtine* affirmeth.

Hilarius l. de Synod. How in ſome things the *word* God reſembleth our outward word. Mat. 12. 34.

Now *Chriſt* is not any *outward* vocall word, nor any *tranſient* voice of God, (as divers Hereticks ſaid he was), but he is the *inward*, eſſentiall, and permanent *word* of God, as *Epiphanius*, Saint *Baſil* and Saint *Auguſtine* doe declare; And yet (as Saint *Baſil* ſaith) he hath ſome certaine ſimilitudes and *reſemblances* with our *outward word*; for, as the ſame *ſpringeth* from our *inward minde*, (becauſe the tongue *uttereth* what our minde *conceiveth*, for *out of the abundance of the heart the mouth ſpeaketh*;) So is the *Word* God *begotten* from the *minde* of the Father; and as the *vocall Word* is the lively *Character* of the *inward* thought, and doth *repreſent* the image of the ſame; ſo is the *Word* God the *living Image* of the *begetter*, and the very effigies, or the *engraven forme of his perſon*, as the *Apoſtle* ſpeaketh.

Heb. 1. 3.

The likeneſſe of the *word* with our inward word.

But he hath a farre more *propinquity* and likeneſſe with our *inward* and mentall *Word*, (as Saint *Auguſtine* teacheth,) For

Aug de Trinitate. l. 15. c. 10. & c. 11.

Firſt, As a man *conceiveth* and brings forth this *Word* in his *minde*, ſo doth the *Father* beget his *Sonne* by his *underſtanding*.

Nazian. orat. 4 de Theolog.

Secondly, As the *Word* of the *minde* is from our *knowledge*, our knowledge from *reaſon*, and reaſon from the *minde*, immaterially produced, ἀπαθῶς, without any *paſſion*, or corruption; ſo is the *Word* God *begotten* of the Father, as S. *Baſil*, and *Nazianzene* doe declare.

Fulgentius ad Monimum.

Thirdly, As the mind doth *ſo beget* the Word *within* it ſelfe, as that ſtill the ſame *remaineth* in the minde, (as *Fulgentius* noteth;) So the Word God is *ſo begotten* of his Father, as that he *remaineth* alwaies with the Father, as, *The Sonne which is in the boſome of his Father, he declared unto us*; and, *No man hath aſcended up to Heaven, but he that came downe from Heaven, even the Sonne of man which is in Heaven*; *Nam cum ad terrena deſcendit cœleſtia non dereliquit*; For when he *deſcended* to the Earth and was made fleſh, he *left not* Heaven, but, as the *word* of the *minde* doth alwaies *remaine* in the minde; ſo doth this *Word* God alwaies *remaine* in the boſome of God.

Iohn 3. 13.

Fourthly, as the conceived *word* of the *minde* is the *beginning* of all working, ſo is this *word* God the *beginning* of all *creatures*; for *by it all things were made*, and *without it was nothing made that was made*.

Iohn 1. 3.

Fiftly, as the *mentall word* is ſhewed by the *voice*, ſo is the *word God* manifeſted by the *aſſuming* of our fleſh.

How the *word* God differeth from our word. *Baſilius contra Eunom.* *Aug. Ser. 190. de tempore.*

And yet becauſe it is unpoſſible to accommodate little, vile, and *terrene things*, *fully* to *expreſſe*, or in all things to *agree* with *divine* and *eternall things*, as Saint *Auguſtine* doth moſt excellently declare, ſaying, *Cum Deus comparatur non poteſt comparari æquali ſcilicet comparatione*, When God is compared, he cannot be compared

compared with any equall comparison; for *to whom will you compare me*, or *what similitude will you make like unto me*, saith the Lord? therefore we must note, that although in *some things*, this *word* God is *like* unto our *inward* word, yet in *many* things they doe *differ*; As

Differences betwixt our word and the word God.

First, our *word* hath a *beginning* of time, when we frame the same in our understanding; but the *word God* hath *no beginning*; For he is α & ω, the first and the last, that never had *beginning*, and that never shall have *ending*; for *thou art God from everlasting, and world without end*, saith the Psalmist.

Apoc. 1. 8.

Psal. 90. 2.

Secondly, our minde is before any of our words; but this *word God* is *co-eternall* unto his *Father*, as I have formerly declared.

Thirdly, our word *differeth* from the minde that produceth it; but this *word God* is ὁμοούσιος, of the *same Essence* with the Father; for, *I and my Father are one*, saith our Saviour, that is, one *substance*, though not one *person*, as I have likewise shewed unto you before.

Athanas. in Symbolo Cyrillus de Trinitate. Aug. in Iob.

Fourthly, our *word* is an *accident*, in the subject of our mind, but the *word God* is a most *perfect substance*, and the *cause* of all beings, *in whom and by whom are all things*; as the *Apostle* saith.

Rom. 11. 36.

Fiftly, our *word*, of it selfe, can doe *nothing* at all; but the *word God* can doe *all* things.

Sixtly, our *word* is a *dead word*, wanting life; but in the *word God*, there is not onely *life*, but he is *life it selfe*.

Iohn. 14. 6.

Seaventhly, our *word* is *manifold*; for we produce many thoughts and intelligences; but the *word God* is onely *one*; because God with *one act* doth understand himselfe, and all things else: and therefore Saint *Augustine* upon the Psalmist, *Semel loquutus est Dominus*, The Lord spake *once*, expoundeth the same of the *word Christ*: And so you see these *differences* betwixt the *word God* and the *word of man*; and he that desires to see more discrepances betwixt them, let him reade *Athanasius* in his third Sermon against the *Arrians*.

Aug. in Psal. 61.

But here it may be demanded, whether λόγος the word, be a name of his *person*, as he is God, or a name given him, in respect of his *Office* of Redeemer, as hee is God and Man.

Whether the *Word* bee a name of person or of office.

I answer, that it is a name of his *person*, and that in respect of his *God-head* only; for it is observed, that none of the *Evangelists*, nor of the *Apostles*, doth call him the *Word*, but onely S. *Iohn*; nor he neither, doth call him λόγος, the *Word*, after he had said, that the *Word was made flesh*; to *note* unto us, that, as Saint *Iohn* onely was specially set a part, to declare the *Deity* of Christ, so *he* onely calls him by that name which is onely *proper* unto him, as he is God, and none else; and he calls him onely so, *before* his Incarnation; to shew that he is the *Word*, as *God*, and not as *Man*.

Maldon. in Joh. c. 1

Thirdly, wee are to consider why Saint *Iohn* saith, *the Word was made flesh*, rather then *the Sonne of God was made flesh*; touching which, *Theophylact* and *Euthymius* thinke that he saith, *The Word was made flesh*, least that if he should have said, the *Sonne* was *made flesh*, the Reader might perchance imagine some *passible* or carnall thing, as the *Arrians* dreamed, as Saint *Hillarie* witnesseth.

3 Why Saint *Iohn* useth this word λόγος, the *Word*.

Hilar. in l. contra Constant.

But this reason seemes not *solid* enough to me; because Christ hath many other names besides this, as *Wisedome*, *Light*, *Brightnesse*, and such like, which signifie neither *passion*, *composition*, nor *corruption*, as both *Origen*, and Saint *Basil* have observed: and therefore others doe alleadge these two especiall reasons.

Two reasons why S. *Iohn* useth λόγος.

First, because this word λόγος, was an *acceptable* and a knowne name, both to the *Iewes* and *Gentiles*.

1 Reason.

Secondly, because it was the most *proper*, and the *fittest* name that hee could use, to make way to *expresse* that thing, which hee was immediately to declare.

First, It is manifest that there was no *name* of the Son of God among the Iewes, so generally *used*, and so well *knowne* as λόγος, the *Word*, as it might bee easily

That this name of the Sonne, the *Word*, was the best knowne name of Christ among the Iewes

shewed out of the *Chaldee paraphrase*; for whereſoever that *paraphraſt* thinketh, the Name of God ſhould ſignifie the *Sonne*, hee alwaies tranſlates the ſame, and reades it the *Word*; the which without doubt he did; becauſe hee ſaw this *Word* and *name* of him was vulgarly *beſt knowne* amongſt them; for *Philo* the moſt *learned* of all the Iewes, and the moſt expert in the myſtery of the Trinity, though he never calleth Chriſt the *Sonne*, yet doth he often call him the *Word* in many paſſages of his Workes.

Philo in l. de opific. mundi.

That the *Gentiles* were not ignorant of this *Word*.

Neither was his name λόγος, the *Word*, onely knowne among the *Iewes*, but among the *Gentiles* and Ethnicks alſo; for it is apparant, that although the way to *Heaven*, was unknowne unto them; yet did *many* of them (eſpecially of their *Philoſophers*) diſpute and deliver *many* things concerning the *true God*; For *Ariſtotle*, or whoſoever he was that wrote thoſe bookes *De mundo*, did finde, that, in this *rare* piece of worke and frame of the world, there is a moſt excellent *conveiance*, without confuſion; great *variety*, concurring in unity; and *diverſity* of all things, without diſorder; all which hee attributeth to the *powerfull* working of the inviſible God, of whom the ſaid Author conceives, that for his *power* he is moſt mighty, for his *beauty* moſt excellent, for his *life* immortall, and for his *vertue* moſt abſolute, and that (as *Empedocles* ſaith) from him proceeded,

The author of the bookes *de cuſo & mundo*, not certainely knowne.

All things that were, that are, and ſhall be here,
Plants, men, beaſts, birds, and fiſh in waters cleere:

And the ſame Philoſopher entring into further conſideration of Gods nature, ſaith, that, although God bee but *one*, yet wee call him by many names, as Ζηνα and Δία, Becauſe we live by him; ἀνάγκη, becauſe hee is of an immutable nature; εἱμαρμένη, becauſe nothing is done by chance, but according to his moſt certaine decree; ἀδρεστία, becauſe no man can poſſibly avoid him, or flie from him; ἄϊστα, becauſe hee *abideth* for ever; and as for that fable, (ſaith he) of the three Siſters of the deſtiny, *Clotho* that ſpinneth, *Lacheſis* that draweth out to a juſt length, and *Atropos* that cutteth off the thred of mans life, it is to bee underſtood of God onely, who is the beginning, mids, and end of all things; and to conclude, he ſaith, there is a *Juſtice*, that is never ſeparated from God, which is the *revenger* of all tranſgreſſions committed againſt the *Law* of God, wherein every *one* muſt be *well* inſtructed, that would be *partaker* of humane *felicity* and *happineſſe*.

Clotho filum baiulat, Lacheſis net, Atropos occat. Theſe deſtinies are but the actions of God.

All which doth moſt *apparantly* prove, that the Gentiles had ſo *much* knowledge of the true God, as not onely was able, I ſay not with *Clemens Alexandrinus*, to bring them to ſalvation, but to make them without *excuſe* in the day of retribution; becauſe that they knowing God, *glorified* him not as God, but alſo as doth *exceed* the knowledge of many, which make *profeſſion* of Chriſtianity, and will no doubt *riſe* in judgement, to *condemne* them in the *latter* day.

Hieron. in ep. ad Paulinum.

1 Cor. 1. 19.

Suidas whence ſo called.

Vide N. Nancelium in proæmio. p. 20.

And as we ſee many of them underſtood many things concerning the moſt *true* and *everlaſting* God, ſo we finde *ſome* of them have delivered ſome things concerning this *word*, and Sonne of God; for, though Saint *Hierome*, ſpeaking of this *word*, ſaith, *Hoc doctus Plato neſcivit*; This *word* learned *Plato* knew not, eloquent *Demoſthenes* was ignorant of it; becauſe it is written, *I will deſtroy the wiſedome of the wiſe, and caſt away the underſtanding of the prudent*; Yet *Suidas*, a good Author, whoſoever he was, (for it is not knowne who he was, or when he lived, and this name was by the event impoſed upon him, which ſignifieth, (if any man ſhould inquire who he was) σὺ οἶδας, thou knoweſt,) ſaith thus; *Hermes Trimegiſtus* was a wiſe man of Egypt, and flouriſhed before *Pharaoh*, hee was called *Ter-Maximus*, thrice great, becauſe he writ of the *Trinity*, ſaying, that there was *one* Divinity, or Deity, in the *Trinity*, in theſe words; ὦ φῶς νοερὸν πρὸ φωτὸς νοερᾶς, τὸ ἓν ἀεὶ νᾶς νοὸς φωτεινὸς: Καὶ ἄδυτον ἕτερον ἦν, ἢ πυτου ὑγότης, ὁ πνεῦμα πάντα πεφεῖχον, ἐκτὸς τούτου ὁ Θεὸς, ὐκ ἀγγελος, ὐκ ὑσία τις ἄλλη. Πάντων γαρ κύριος καὶ πατὴρ, καὶ Θεὸς, ἡ πάντα ὑπ αὐτου, ἡ ἐν αὐτω ἐστιν. ὁ γὰ λόγος αὐτε παντέλειος ἂν ἡ γόνιμος, ἡ δημιυργικὸς εν γονίμω φύσει πεσὼν, καὶ γονίμω ὕδατι, ἐγκὸν ὕδωρ ἐποίησε; which

which is, *There was an intellectuall light, before the intellectuall light; and there was alwaies an inlightened mind of the mind; and this was nothing else than the unity of these, and the Spirit, which containeth all things; besides this, there is no God, nor Angell, nor any other substance; because he is the Lord, and Father, and God of all things, and all things are under him, and in him; for his perfect Word* (that is, *Christ*, which here he calleth λόγ☉, the same word that our Evangelist useth) *existing and being fruitfull, and a worker or maker of all things, fallen in a fruitfull nature, hath plentifully produced all things*: and then, having said these things, he prayeth unto this God, saying, ὁρκίζω σὲ ἔργαν, Θεοῦ μεγάλα σοφὸν ἔργον; ὁρκίζω σὲ φωνὴν πατρὸς, ἣν ἐφθέγξατο πρώτην, ἡνίκα τὸν πάντα κόσμον ἐτεύξατο: ὁρκίζω σὲ χθ τὸν μονογενῆ λόγον, καὶ τὸν πάσης τῆς πρεσκόντος πάντα ἵλεως ἔσω; that is, *O heaven, the most excellent worke of the great God, I do adjure thee; and I do adjure thee, the voice and speech of the Father, which he first uttered and spake, when he established all the world; and I beseech thee by thine onely begotten word* (that is, Christ) *and the Father which containeth or upholdeth all things, be thou favourable and mercifull unto me.* And *Lactantius* saith, that *Zeno* affirmed λόγον, the *Word*, to be the *maker* of this universe; and that *Mercurius*, sirnamed τρισμεγιστος, thrice great, did often *describe* the *power* and *majestie* of this *Word*; and S. *Augustine* affirmeth that the said *Trismegistus* did compose a book, whose title was λόγ☉ τέλει☉, that is, the perfect *Word*; and that therein he left written, *Monas genuit Monada, & in se sum reflexit ardorem*; which is as much as if he had said, the *Father* begat the *Sonne*, or the *mind* begat the *Word*, and from both proceeded the *Holy Spirit*, and *lib 7. confess. c. 9.* he saith, that he *saw* certaine bookes of the *Platonists*, wherein he found, though not in the same words, yet the very selfe-same matter, proved by many reasons, that in *the beginning was the Word, and the Word was with God.*

A mind full of light.

Verbum eius perfectum lapsum in fœcunda natura, & aqua fœcunda, prolificam fecit aquam.

Quæ verba, quia sunt in eis quædam carminum vestigia, deinde restituta quidam Orpheo vindicarunt.

Aug. l. 5. c. 3. de hæresibus.

Idem l. 7. c. 9. confess.

S. *Cyril* also saith, that the Philosophers have affirmed the *essence* of God to be *distinguished* into three *subsistences*, and sometimes to have delivered the very name of *Trinity*; and *Theodoret* doth affirme, that *Plotinus* and *Numenius* have collected out of *Plato*, that there are three eternities; *bonum, & mentem, & universi animam*, that is, *Goodnesse*, which answereth the Father, that is, the Fountaine of the Deity, the *mind*, which signifieth the *Sonne*, and the *soule* or *life* of this whole universe, which is the holy *Spirit*; that as in the beginning of the creation he presently *moved upon the waters*, to sustaine the same; so ever since he *spireth* and preserveth every living thing; and *Clemens Alexandrinus* saith, that *Plato* in his Epistle to *Erastus* and *Coriscus*, hath manifestly spoken of the *Father* and the *Sonne*; and so *Eusebius* likewise, and *Eugubius*, and many others, have collected out of their writings, that this name of the *Sonne*, λόγ☉, the *Word*, was not altogether *unknowne* unto the *Gentiles*; but that, as *Oedipus* in the Poets, *knew* that he had a father, though he knew not who he was; so they did *conceive* a certaine kind of knowledge and understanding, though undigested and imperfect, over-shadowed (as it were) with humane reasonings, concerning this eternall *word* God, enough to save them, if they believed in him; or els to make them without *excuse*, if they, knowing, though not simply, *Verum* λόγον, *sed aliquid veri* λόγε, this true *Word*, but something of this Word, did neglect and not seek further into the knowledge of the same.

Cyril. l. 8 cont. Iul.

Gen. 1. 2.

Clem. Alex. l. 5. strom.

Senec Traged. Oedip.

And this knowledge of the Word they might attaine unto, either by

1 *The illumination of God himselfe.*
2 *The divination of the divels.*
3 *The tradition of their elders.*
4 *Their owne exceeding diligence to seeke and search after the knowledge of divine mysteries*; For

How the Gentiles came to have any knowledge of the *Word God.*

First, the Apostle saith that, τὸ γνωστὸν τοῦ Θεοῦ, what may be knowne of God, that is, his eternall *power* and *Godhead*, God hath *shewed* it unto them; and as the *Deity* it selfe might be *contemplated* in his creatures, as in a glasse, or read by them, as in a booke, as S. *Basil* saith; so (no doubt) but he left therein certaine *impressions*

1 By the illumination of God. Rom. 1. 19. 1 Cor. 13. 12. *Basil hom. 11. hexam.*

of the *Trinity* of the Persons, which though they could not *fully* attaine unto the knowledge thereof, no more than an unskilfull Arithmetician can find the just summe that cyphering characters do import; yet they might perceive somthing thereby, and know, that there was such a thing to be knowne: And thus much God himselfe might shew unto them, not, as *Clemens Alexandrinus* thought, thereby to bring them unto salvation; because (saith he) *Philosophie* was unto them, as the *Law* was unto the *Iewes*; a Schoole-master to bring them unto heaven; but that (as the *Apostle* saith) they *knowing this God, and not glorifying him as God,* nor seeking to be saved by this God, *might be without excuse* in the sight of God.

Ph. Mornæus de veritate relig. c. 5. Rom 1.16.

2 By the divination of the divels. *Aug. de cognit. veræ vitæ c. 37.*

Secondly, the very divels might *make knowne* the same unto them; for the divels believe that *there is a God,* and they know him to be but *one God,* εἷς ἔστι αὐτογενὴς &c. εἷς Θεὸς ἐν πάντεσι; one in himselfe, one in all things; and they know him to be ὕψιστον Θεὸν, the most *High* and omnipotent God; neither do they know the *Father* only, but they know *Christ* also; for the evill Spirit said unto the Sonnes of *Sceva,* τὸν Ἰησοῦν γινώσκω; Iesus I know; and they know him to be the Sonne of God, and God himselfe, as *Sozomen,* out of this verse of *Sybill,* doth declare,

Acts 19. 15.

O lignum fœlix in quo Deus ipse pependit.
I may thee call a happy Tree,
Whereon a God to hang I see.

And they know the sacred mystery of the Trinity; for by them this distiche before cited related unto a certaine Egyptian, that desired to know this truth,

Serapis ad Thulem Selucerum l. 1.

πρῶτα Θεὸς, μετέπειτα λόγος, καὶ πνεῦμα σὺν αὐτοῖς,
Σύμφυτα δὲ πάντα, καὶ εἰς ἓν ἴοντα τὸ κράτος αἰώνιον.

Principio Deus est, tum Sermo, & Spiritus istis
Additur, æquæva hæc sunt, & tendentia in unum.

The Father, Sonne, and Spirit, all three
Are one God, of the same eternitie.

Aug in Expos. Ep. ad Rom.

And so the divels, knowing these things, might *suggest* them and reveale them, though ænigmatically and darkely unto the *Sybils,* (which, as S. *Augustine* saith, were none of Gods Prophets;) from the *Sybils* they might be *spread* unto their Priests; from the Priests unto the Philosophers, Poets, and Oratours; and from them they might be *divulged* and spread unto the *lowest ranke* of the vulgar people: Neither must we think, that *Satan* did it with any *intent* to do them *good,* and to bring them unto the true *saving* knowledge of their Saviour; but, as God by his true Prophets did fore-shew the comming and incarnation of this *Word,* so would Satan play the Ape, and by his prophets teach them, (like as *Oedipus,* blindly seeking his father, did unfortunately slay his father) by seeking thus after Christ, to worship him in stead of Christ, and so to *offer sacrifices unto divels,* (as the *Apostle* saith) *and not to God.*

Why Satan revealed Christ unto the people. *Senec. in Oedipo.*

3 By the tradition of their elders. Gen. 3. 15.

Thirdly, they might by the continuall *tradition* of their Elders retaine some *reliques* of that promise made unto *Adam,* that *the seed of the woman should come, and breake the serpents head;* for we find by their rites and ceremonies, their Priests and sacrifices, and such like, that they had a kind of *corrupted divinity,* still remaining amongst them, and that they did conceive *some thing* by these outward things, which should *expiate* their sinnes, and *appease* the wrath of God for them.

What the Gentiles conceived.

4 That the Philosophers were wonderfull diligent to attaine unto all kind of knowledge.

Fourthly, their owne great *diligence* might bring no small knowledge and understanding of divine things unto them; for they were exceeding great *searchers* of all antiquities, and most wonderfully *greedy* of all kind of knowledge and learning; and therefore they did search into the Oracles of the *Caldeans, Ægyptians,* and *Hebrewes,* that so much as they could, they might find out the *truth* both of *humane* and *divine* things.

To

To this purpose, *Iacobus Colerus* saith, and he saith truly, *Neq; sanè vetustissimos illos scriptores, Homerum dico, Socratem, Platonem, & alios quosdam rerum veterum Ecclesiæ, ita rudes & ignaros esse judico, ut earum nunquam quicquam viderint aut legerint; cum enim essent homines valdè diligentes ac industrij, nihilq; parcerent sumptuum ac laborum in investiganda veritate, diligenter omnes omnium temporum libros & historias evolverunt, ac sedulò omnia perlustrarunt, indagarunt, cumq; suis sententijs contulerunt, quæq; visa sunt rationi consentanea approbarunt, quæ verò contraria, repudiarunt atq; confutarunt*; Neither do I truly think those ancient Writers, *Homer, Socrates, Plato,* and others, to be so rude and ignorant of these things, as that they neither saw nor read any thing thereof; for seeing they were men so exceedingly diligent and industrious, and spared neither cost nor labour to find out the truth, but did most carefully search into the Bookes and Histories of all times, it is most certaine, that they found out many things whereof they kept, what they thought agreeable, and rejected what they thought contrary unto reason. And so *Theodoret, Clemens Alexandrinus,* and *Iustin Martyr* do plainly affirme, that *Plato* read the Bookes of *Moses,* and the *Prophets*; and both S. *Ambrose* and *Eusebius* say, that *Numenius* a *Platonist* was wont to say, τί γάρ ἐστι Πλάτων ἢ Μωσῆς ἀττικίζων; that *Plato* was none els but *Moses* in the Grecian tongue; and S. *Augustine* himselfe saith, that *Plato* learned the Divine *Scriptures* from the *Prophet Ieremie,* when the *Iewes* were in their captivity at *Babilon*; but I find he *retracted* this opinion in his eight Booke and eleventh Chapter, *de civitate Dei*; for there, by the computation of their yeares and times, wherein both of them lived, he finds that *Ieremie* died almost a hundred yeares before that *Plato* was borne; (the captivity being in the time of *Cyrus* and *Darius* Kings of *Persia,* and *Plato* borne but a little before *Alexander* King of *Macedon*) yet there he denies not, but that *Plato,* by his industry, when he travelled into *Egypt,* might by some Interpreters learne the *Scriptures*; for as yet the *Septuagint* had not translated them into the Greeke Tongue; and yet *Aristobulus* (as *Eusebius* citeth him) saith, that certaine parts and pareels of the Scriptures were translated by others before the *Septuagint,* out of which *Plato* might learne many points of the divine Truth: Or if this knowledge was not had out of the *Hebrew* Bookes; yet might he learne much, as *Herodotus* did in other points, from the *Egyptian* Priests; for it is not likely, that the *Egyptians* had lost all knowledge of *Divinity,* but that still there remained some reliques of that verity, which *Ioseph* and the children of *Israel,* when they dwelt in *Egypt,* did spread and leave amongst them; for *God sent Ioseph to instruct the Princes of Pharaoh, and to teach his Senators wisdome,* not onely to provide *food* for their *bodies,* but also for the *happinesse* of their *soules.*

Colerus de animarum immortalitate. l. 1. c. 7. p. 90.

Plato a Grecian *Moses.*

Aug. de doct. Christiana l. 2. c. 28. Idem de civit. Dei. l. 8. c. 11

Plato a hundred yeares after *Jeremie.*

Herodotus learned very much from the Egyptian Priests.

Psal. 105. 22. *Ioseph* taught the Egyptians the true God.

All these things being well considered, it seemeth not absurd unto me, to say that *Plato,* and other learned men among the Gentiles, were not *altogether* ignorant of the knowledge of this truth, concerning this *eternall Word:* Nay, they could not be ignorant of the same; for it is well knowne that the Gentiles did *expect* the comming of the *Messias,* as well as the Iewes; though for want of the Divine *Oracles,* they had not the knowledge of many *particulars* of his comming, so well as the Iewes had; And therefore he is called *expectatio Gentium,* the hope and *expectation* of the Gentiles; and so those many *multitudes* that became *Proselites* of the Iewish Religion, those *Sybils,* and *Prophets, Zoroaster, Balaam,* and others, that prophecyed of his comming, and those *Magi* that came from the East, *To worship him, as soone as ever he was borne,* do sufficiently prove that the Gentiles expected the comming of this *Word,* before *he was made flesh*: and therefore seeing λόγος, the *Word,* was most chiefly knowne, or *likeliest* to be knowne, both among the *Iewes* and *Gentiles*, and that the *Evangelist* desired to apply himselfe to both Nations, that he might win and gaine the more to Christ, he useth the word λόγος, and saith, *The Word was made flesh.* And

That the Gentiles expected the comming of a Messiah.

Num. 24. 17.

Mat. 2. 1. &c.

Secondly, the word λόγος was the *fittest* word that he could chuse, to make

2 Reason, why the Evangelist useth λόγος.

way

way for him to *expreſſe* what he *meant* immediately to declare; for he intended preſently to ſay, that *all things were made by him*; but he could not call him, by *whom all things were made*, by any fitter terme than the *Word*; becauſe all men did know, that God *made* all things by his *Word*; for *by the Word of the Lord were the heavens made*, when *God ſpake the Word, and they were made, he commanded, and they ſtood faſt*.

Pſal.32. Pſal.148.5.

And ſo you ſee theſe few obſervations, touching λόγος, the *Word*, here uſed by the *Evangeliſt*, to expreſſe the *perſon* that was made *fleſh*: Now, ſeeing this *Word* is the chiefeſt *Word* in the world, and was the *Word* beſt knowne to all the *beſt* men of the world, Kings, Prieſts, Prophets, Philoſophers, Orateurs, and the like, it ſhould put us ever in mind, never to *neglect* the knowledge of this *word*; for what a ſhame is this to us, that we are ſo *full* of *idle* words, yea of *lewd* and *wicked* words, and this *word God* ſhould be ſo *ſtrange* unto us? and that the very Heathens knew it, even *before* he came into the World, and we ſhould be ſo *ignorant* of it, now *after* he is come, and is preached, yea ſo *often* and ſo *plainely* preached, throughout all the whole world? that they were ſo *diligent* to *find* him out before he came, and we ſo *negligent* to *accept* him now come, and offered unto us, and preached every where, to every one of us; without doubt, they ſhall *riſe in judgement* againſt us, and condemne us.

What a ſhame it is for us to be ignorant of this *Word* now already incarnate.

And ſo much for this *word* λόγος, here uſed, and *why* that word is here choſen by the *Evangeliſt*.

CHAP. VII.

Of the chiefeſt cauſes, why this word was made fleſh.

3 Of the worke, why the *Word* was made *Fleſh*.

THirdly, we are to conſider, *why this word* was incarnate and made fleſh; touching which I ſay, that,

1 The impulſive cauſe,

Firſt, *cauſa* προκαταρκτική, the impulſive cauſe in reſpect of *us*, was our *moſt wofull* miſerable *caſe* and *condition*, wherein we lay all, deprived of the grace and favour of God; and *cauſa* προηγουμένη, the impulſive cauſe in reſpect *of God*, was his great *love*, and tender compaſſion towards mankind, ſo lying in miſery, under the tyranny and bondage of the divell, and the performing of his promiſe, which he made unto *Adam*, *Abraham*, *Iſaac*, and *Iacob*, that *the ſeed of the woman ſhould breake the ſerpents head*; And therefore, becauſe he would not *alter the thing that was gone out of his mouth, nor ſuffer his truth to faile*, he remembred his *holy covenant*, and the oath that he ſware unto our Father, and at the *fulneſſe of time*, he ſent this *word to be made fleſh*.

Gen.3.15. Luke 1.72.

2 The finall cauſe

Secondly, the *finall cauſe* in reſpect of us, was the *reſtoring* of mankind unto the *favour* of *God* againe: and therefore we profeſſe in our Creed, that *for us men, and for our ſalvation, he came downe from heaven, and was made man*; And ſo our Saviour ſaith, that *he came not to be ſerved*, but *to ſerve*, *and to give his life a ranſome for many*; And S. *Auguſtine* ſaith, *Non eum de cœlo ad terram meritanoſtra, ſed peccata noſtra traxerunt*; It was not our *goodneſſe*, but our *wickedneſſe*, our ſins, our grievous ſins, that brought downe *Ieſus Chriſt* out of heaven; and ſo *Hugo* ſaith, *Nulla cauſa veniendi fuit niſi peccatores ſalvos facere, tolle morbos, tolle vulnera, & nulla eſt cauſa medicinæ*; there was no *cauſe* that he ſhould come to us, but to *ſave us*; for where there are no wounds, where there are no diſeaſes, there is no need of medicines, there is no uſe of plaiſters; becauſe the whole need not the Phyſician; which may ſerve to ſhew the errour of *Oſiander*, who ſaid, that if a man had not *ſinned*, yet this *word* had been *incarnate*, becauſe there was nothing that could bring him out of heaven, or to move him to be made man, but only to bring us into heaven, and to make us the ſons of God through him; and the *finall cauſe*, in reſpect of God, was his own *glory*; for he made all things *for his owne ſake*, and he *gave* his Sonne for us, that we might *aſcribe* all praiſe and thanks

Concil. Nic.

Mat.20.28. Iohn 12.46. *Aug. in Iob. & Gloſſ in 1 Tim.1.*

Hugo in l. de Sacraments.

The errour of *Oſiander*.

thanks unto him: And therefore the Angels said unto the Shepheards, *Glory be to God on high, peace upon earth, and good will towards men*; and reason good, that seeing we have *peace* with *God*, our God should have *glory* and *praise* from us.

Quest. 1. But here first it will be demanded (as S. *Augustine* saith) *Quare non potuit Dei sapientia aliter homines liberare? &c.* Why could not the *wisdome* of God devise, and the *power* of God effect some other way to deliver and save sinfull men, than by *sending* his Sonne to be made man, to be *borne* of a woman, and to *suffer* such shamefull things of shameless sinners? Luke 2.14. Why God decreed the incarnation of the *Word* for the salvation of man. Gen. 1.26.

Sol. To this S. *Bernard* frameth this witty answer, that as in the *creation* of man, God did as it were consult with his wisdome, how to make him, when he said, *Let us make man in our image*; so after the *transgression* of man, there was (as it were) a consultation in heaven, what should become of man; for *truth* and *justice* stood up against him and said, that man had *sinned*, and therefore man must die, or els that they must needs be *violated*; for thou saidst (say they to God) *In what day thou eatest of the tree of knowledge of good and evill, thou shalt die the death*; but *mercy* and *peace* rose up for man, and said, Gen. 2.17.

Regia (crede nobis) res est succurrere lapsis. *Quo quisq; est major, magis est placabilis ira.*

It is a royall thing to *relieve* the distressed, and the greater any one is, the more placable and gentle he should be, and that God himselfe had said, he was the *God of peace*, and the *Father of mercies*; and therefore they concluded, that although man had *sinned*, yet man must be *pardoned*, or els they must needs be abandoned; therefore the *wisdome* of God became an umpire, and devised this way to *reconcile* them, that as *one man* had sinned, and thereby destroyed *all* men; So 1 Cor. 1.3.

Unus homo nobis patiendo restituat rem. *Bosquier. de pass. Dom. ser. 13. p. 793.*

One righteous man should suffer for *all men*, and so *justice* should be satisfied, and then all, that *believed* in that man, should be *pardoned*, and so *mercy* should be shewed: then, all thus contented, God looked downe from heaven upon the children of men, to see *if there were any that would understand and seeke after God*; but they were *all* corrupted, and become *abominable*, and *there was none that did good, no not one*; and therefore the *wisdome* of God, that had found out this *way*, was contented to performe this *worke* himselfe, and to be made *man*, that *mercy* might be *extended*, and to suffer *death* for man, that *justice* might be *satisfied*: and so in him *mercy and truth met together, righteousnesse and peace kissed each other*. Psal. 14.4.

But S. *Augustine* and S. *Gregory* do more solidly answer, saying, *Omnia Deus poterat si voluisset*, that in regard of his *wisdome*, God could have *devised* another way, and in respect of his *power*, he could have *performed* the *salvation* of man, without the *incarnation* of his Sonne; but, if he had done it otherwise, it would, no doubt, have likewise *displeased* our foolishnesse; for God appeared *visibly*, (saith S. *Augustine*) that he might prepare us to *invisible* things; and therein, he *displeased* the *covetous* man, because he brought not a body of gold; he displeased the *lascivious*, because he was borne of a *woman*; he *displeased* the *Iewes*, because he came so *poore*; and he *displeased* the *wise* men of this world, because he *erecteth* his kingdome by the *foolishnesse of preaching*; and so he should have *displeased* man, what other *way soever* he had invented to save man; for the *wisdome* of God is not *sufficient* to *satisfie* the *foolishnesse* of men. Psal. 85 10. *Aug. de Trin. l.* 13. *c.* 10. *Gregi. Mor. l.* 20. *c.* 16. How hard it is for the wisdome of God to please foolish man.

And therefore he, that knowes all things best, *sic voluit ruinam vasis fragilis reformare, ut nec peccatum hominis dimitteret impunitum, quia justus erat, nec insanabile quia misericors*; so God would *repaire* the ruine of fraile and fickle man, that neither the sin of man should escape *unpunished*, because God is just, nor yet miserable *man* remain *uncured*, because he is *merciful*; & although he could otherwise have saved man, *quantum ad potentiam medici*, in respect of the power & skil of the Physitian; yet he saw there was no fitter way to do it, *Quantum ad medicinam ægroti, & quantum ad justitiam Dei*, in regard of the state of the patient, to free him from sin, and to satisfie the justice of God; for it behoved the *Mediator* *Aug. de Annunt. Dom. ser.* 3.

betweene

betweene God and man, to have ſomething *like* unto God, and to have ſomething like unto *man*, leſt that, in *all* things being *like* unto man, he might be ſo too *farre* from God, or, being in *all* things like unto God, he might be ſo too *farre* from man; and therefore Chriſt betwixt *ſinnefull mortall* men, and the *juſt* immortall God, did appeare a mortall man with men, and a *juſt God* with God: and ſo the *Mediator* betwixt God and men, was *God and man Chriſt Ieſus*; and fitly too, ſaith Saint *Auguſtine*; *Quia ille congruè ſatisfacit qui poteſt & debet*, Becauſe that is moſt agreeable to reaſon, that he ſhould make ſatisfaction, which ought and can ſatisfie; but we know, that none *ought* to doe it but *man*, and none *can* doe it but God: and therefore God was contented to bee made man; and that for theſe two eſpeciall reaſons.

Ne in utroq; Deo ſimilis longè eſſet ab homine, aut in utroq; homini ſimilis longè eſſet à Deo.

1 Tim. 2. 5.

Two ſpeciall reaſons why Chriſt was made man.

First, to ſhew the *greatneſſe* of his *love*; for hee had ſeemed to have *loved* us the *leſſe* if he had done *leſſe* for us; but now, *Quid tam pietate plenum, quam filium Dei pro nobis factum eſſe fœnum?* What can more commend the *love* of God to man, then to ſee the *word God made fleſh* for man? and therefore the *Evangeliſt*, to ſhew the greatneſſe of Gods love to mankinde, ſaith, *God ſo loved the world, that he gave his onely begotten Sonne*, that is, to be incarnate, to bee made fleſh, and to ſuffer death, *that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life.*

First, to shew the greatneſſe of his Love to man.

Iohn 3. 16.

Secondly, to *erect* our *hope*, that was already dejected, and to *ſtregthen* our *faith*, which was alwaies wavering; for we ſaw two things, that were to bee done for man, and yet could not be done by any man, but ſuch a one, as ſhould bee both God and Man.

Secondly, to erect the hope and to ſtrengthen the faith of man.

The firſt was a *removall* of that great evill, which ſuppreſſed us.

The ſecond was a *reſtoring* of that great good, that we were *deprived* of.

Two things to be done for us.

First, *Magnitudo mali*, the *greatneſſe* of that evill, which ſuppreſſed every man, and could not be taken away by any man, conſiſted in foure things.

Videlicet,
1. *The waight of ſinne, that was like a talent of lead.*
2. *The height of Gods wrath, which no creature was able to ſuſtaine.*
3. *The power of death, which is one of the moſt terribles.*
4. *The tyranny of the divell, that did continually rage againſt us.*

1 The evill that oppreſſed all men was fourefold.

And theſe could not be aboliſhed, by any *creature*, but onely by him that *created* all creatures, and *can worke all things mightily, according to the purpoſe of his owne will.*

1 Cor. 15.

Secondly, *Magnitudo boni*, the greatneſſe of that good, which was *taken* away from all men, and could bee *reſtored* by no man, conſiſted in two things.

Videlicet
1. *The repairing of Gods image, here in this life.*
2. *The enjoying of the bleſſed viſion of God in the next life.*

2 The good that man loſt was twofold.

For, none could *reſtore* the image of God to man, but he that was the *living image of God*, and *the ingraven forme of his perſon*; and the Kingdome of Heaven, none could give but *God* that gives it *to all that love him*: and therefore to take *away* the evill, which we had deſerved, and to *reſtore* unto us that good, whereof we were deprived, *God* himſelfe, that made us, was contented to *redeeme* us, by taking our *fleſh* upon him, *ut natura offendens ſatisfaceret*, That the nature offending might make ſatisfaction; and becauſe *ſatisfaction* could not bee made without bloud, for without *bloud there is no remiſſion*, ſaith the Apoſtle, hee was *made fleſh*, that he might die, and ſhed his bloud for us; *Vt injuſta mors juſtam vinceret mortem & liberaret nos juſtè, dum pro nobis occiditur injuſtè*; That ſo his *unjuſtly* inflicted death might overcome our *juſtly* deſerved death, and might moſt *rightly* free and deliver us from death; becauſe hee was moſt *wrongfully* ſlaine for us, as S. *Auguſtine* ſpeaketh.

Heb. 1. 3.

Heb. 9. 22.

Aug. Ser. 10. de tempore.

Queſt. Secondly, It will be demanded, why the *word*, that is the *Sonne*, ſhould be

bee incarnate and made fleſh, rather then the *Father* or the *Holy Ghoſt*.

Reſp. Saint *Auguſtine* thinketh that the cauſe *pertained* more ſpecially unto the Sonne then to the Father, or to the Holy Ghoſt; for that the Divell attempted to *uſurpe* the *dignity* and *authority* of the *Sonne* of God, ſaying in his heart, *that hee would be like unto the moſt higheſt*, that is, the *image of the Father*, and ſought to *intrude* himſelfe into his *glory*, to bee the *Prince* of this world, and the *Head* of every creature, which things were onely proper unto the Sonne of God; and therefore it behoved the *Sonne* to come into the world, to *overcome* the Divell, that would have *wronged* him, and all other men, that were to bee members of him.

Why the Sonne rather then the Father, or the Holy Ghoſt was made man.

But we find many other reaſons, to ſhew, why the *Word was made fleſh*, rather then the Father, or the Holy Ghoſt; As

First, becauſe it is the office of the *Word* to declare the minde of God.

First, becauſe the Incarnation of God was made for the *manifeſtation* of God; but we declare and manifeſt things by *words*; and Chriſt is the *word* of the Father, the *wiſedome*, the *knowledge* and the *interpreter* of his Fathers will, even as our word is the interpreter of our minde, as *Origen* and *Clemens Alexandrinus* doe declare: and therefore the *word* was rightly *incarnate*, that God in him might be ſeene, and heard, and underſtood of us, according to that ſaying of the Evangeliſt, that *which wee have heard and ſeene*, and *our hands have handled of the word of life*, that *declare we unto you*; For as he is λόγος, the *word*, in reſpect of his *perſon*, which is a name of relation unto the minde, as Sonne is to the Father, ſo is he the *word* in reſpect of his *office*, that is, of his office, as he is the *ſecond perſon* of the Trinity; for as it is the property and office of the eternall *minde*, that is, the Father to *beget* the *word*, that is, the Sonne ſo it is the property and the office of the *Word* to declare the *Minde*; but becauſe this ſpirituall, inviſible, and ineffable *Word*, as he is God, could never be *ſeene*, nor *heard*, nor *underſtood* of us, therefore was he made *fleſh*, that he might be *heard* and *ſeene*.

1 Iohn 1.1.

And this the *Apoſtle* ſeemes to ſhew unto us, when he ſaith, *God heretofore at ſundry times and in divers manners ſpake unto the Fathers by the Prophets, but in theſe laſt daies he hath ſpoken unto us by his Sonne*; for this is all one, as if hee had ſaid, that the *word* heretofore was uttered by *other mens* mouthes, but now, after he was made *fleſh*, he ſpake and revealed his Father unto us by his owne voice, and with his owne proper mouth; for ſo *Tertullian* ſaith, that he, which ſpake unto the Fathers, was this *word God*; and ſo Saint *Paul* ſheweth, when hee brings in God, ſaying, *The Word is neere unto thee, even in thy mouth, and in thy heart*, and then he expoundeth this *word* of Chriſt, ſaying, *This is the Word of Faith which we preach*; for they preached *Ieſus Chriſt*; and ſo Saint *Iohn* himſelfe ſeemeth to ſhew this reaſon, why he had called Chriſt the *Word*, when he ſaith, *The onely begotten Sonne, which is in the boſome of the Father, he hath declared*; for this is all one as if he had ſaid, This only *begotten Sonne* is therefore the *Word*, becauſe hee *declareth* the minde of God unto us; ſo when he ſaith, *what we have heard of the Word of life*, that is, he is therefore the *Word*, becauſe we have *heard* him; and ſo when he ſaith, *There be three that beare witneſſe in Heaven, the Father, the Word, and the Spirit*; for why ſhould he ſay the *Word*, when as the name of *Father* required that he ſhould rather ſay, *the Father, the Sonne, and the Spirit*; but becauſe the Son, as the *word* of the Father, doth beare *witneſſe* unto us of his Fathers will: and therfore, ſeeing it was the *office* of the *Word* to *declare* the mind of God, it belonged unto the *Word* to be made *Fleſh*, that he might be *heard* and *ſeene* of us.

Heb. 1.1.

Rom. 10.8.

Iohn 1.18.

1 Iohn 5.7.

Whether the Holy Ghoſt is termed the *Word*.

Ob. But then it may be objected, that the Holy Ghoſt ſhould be incarnate, as well as the Sonne; for Saint *Baſil* ſaith, that the Holy Ghoſt is called λόγος, the *word*, as well as the Sonne, and that he is therefore called the *Word*, becauſe hee is the *interpreter* of the Sonne, even as the Sonne is the *interpreter* of the Father; for *he ſhall teach you all things*, ſaith Chriſt; and to prove this, he citeth thoſe words of the *Apoſtle*, that we ſhould take *the ſword of the Spirit*, which is λόγος θεοῦ, the *Word of God*; and thoſe words in the firſt Chapter to the *Hebrewes*, *ver.* 3. that

Iohn 14.16.

Basilius l 5.c.11. contra Eunom.

Christ beareth up all things with the word of his power, or his mighty *Word*, that is, his *Holy Spirit*, saith Saint *Basil*.

To this *Aquinas* answereth, that S. *Basil* herein speakes *improperly*; for that the *Sonne* of God alone, is *properly* called the *Word*, and that Saint *Paul*, by the *sword of the Spirit*, which is the *Word* of God, doth not understand the *Holy Ghost*, but the *word which came unto the Prophets*, & was left unto us in the holy *Scriptures*; and that the words of the Author to the *Hebrewes*, are to bee understood of the *command* of Christ, as if the *Apostle* had said, that *Christ beareth up all things*, and governeth all things by his *mighty command*, or according as himselfe defineth, and would have all things to be, as *Victorinus* saith; or else that *Christ* sustaineth all things by his *mighty word*, that is, after an *Hebrew* phrase, *by himselfe*, which is the *mighty Word* of his Father, as *Maldonat* saith.

Victorinus in l. adverſ. Arrium.

Maldonat. in Ioh. 1

Secondly, because God would observe good order in all things.

Secondly, the *Word* was made flesh, *Propter ordinem ſervandum*, because God, which is the God of order, would keepe good *order* in all things; As

First, that the *world* might be *repaired* by the same instrument by which it was *created*; but the Father made all things by his *Word*, therefore he would redeeme mankinde by his Word.

Secondly, that he which was the *essentiall* and uncreated *image* of God, might *restore* that *created image* of God, which was corrupted in us.

Thirdly, that the *naturall* Sonne of God might make us the *adopted* sonnes of God.

Fourthly, that the Sonne by his *example* might teach us the *obedience* of sonnes.

Thirdly, because God would shun all inconveniences that might arise, if he had not beene incarnate.

Thirdly, the *Word* was made flesh, *Propter vitandum inconveniens*; because God would avoide all *absurdities* that otherwise might seeme to ensue; for, if the *Father* had beene incarnate, then there had beene two *Fathers*, and two *Sons*; the *Father* in the *Deity* had beene the *Sonne* in the *Humanity*, and the *Sonne* in the *Deity* had beene the *Father* of the *Humanity*, and neither of them had beene of himselfe, without beginning; but he, that was the beginning of the Sonne in the *Deity*, had had his beginning from the Sonne, in the *humanity*; but now he, that is *from* the *Father* in the *Deity*, is likewise *from* the *Father* in the *humanity*, and he, that is the *Sonne* in the *Deity*, is likewise the *Son* in the *humanity*; and if the *Holy Ghost* had beene incarnate, then there had beene two *sonnes*, one in the *Deity*, and another in the *Humanity*; *Et nomen Filij ad alterum transiret, qui non esset aeterna nativitate Filius*; And the *name* of Sonne had *passed* to another, which was not a Sonne by an *eternall* nativity: and therefore in all respects it was fittest, and agreeable to all reason, that the *Word* should be incarnate and *made flesh*, as Saint *Augustine* saith.

Ob. But against this it will be objected, that seeing *Opera Trinitatis ad extra sunt indiviſa*, The outward workes of the Trinity are indivisible and *common* to each person, so that whatsoever any one of them doth, it is done by each one; and that this is an *outward* worke of the Trinity, *common* to each *person*; *each person* being an *agent* in this action; the Fathers *power*, the Sonnes *wisedome*, and the Holy Ghost his *goodnesse*, all concurring in this incarnation; For

That all three persons were the makers of the flesh of Christ.

First, how can the *Creator* and the *Creature* especially a creature relapsed from God, be *joyned* together without great *power*? the power of *joyning* the *disagreeing elements* was very great, and the power of *joyning* them to a *created spirit* was greater, but hypostatically to *joyne* a *creature*, disioyned from his Creator, unto an *uncreated spirit* must needs be the *greatest* power that can be: And therefore this incarnation of the *Word* could never have beene done without the *infinite power* of God.

Secondly, how can the *first* and the *last* be united together, without great wisedome? for this *Word* was the *beginning*, yea before the beginning of all things, and *Adam* was the *last* of all Gods creatures: And therefore the *Word God*, and the

the *flesh* of man, could never bee united without *infinite wisedome.*

Thirdly, can the *Creator* communicate himselfe so neerely unto his *Creatures*, without the greatest *goodnesse* that can be? for it was a great *benignity* and kindnesse of God, to *communicate* himselfe unto all creatures by his *presence*, and it was a *greater* kindnesse to communicate himselfe to all the godly by his *grace*; but it is the *greatest* of all, to *unite* himselfe *hypostatically* by his spirit unto our *flesh*; And therefore this could not be done without infinite *goodnesse*; and so, in this respect, we finde this *worke* of the incarnation *ascribed* to each person; for *the Father sent me*, saith our Saviour; and *I came into the world*, saith he of himselfe; and *the Holy Ghost shall come upon thee*, and *the power of the most high shall overshadow thee, whereby thou maist conceive*, saith *Gabriel* unto the blessed Virgin: And therefore, seeing the whole *Trinity* was the *Maker* of this *Word flesh*, how can it bee but that the whole *Trinity* should bee *incarnate* and made *flesh*?

Iohn 5.36. Chap. 6.38 & Chap 18.37. Luke 1.35.

Sol. I answer that this worke of the *Words* Incarnation, is to be considered two waies.

That the Sonne onely assumed our Flesh.

1. *Inchoativè.* As it was *inchoated* and begun.
2. *Consummativè.* As it is *consummated* and finished.

And

In the *first* sense, it is *common* to all the three persons of the *Trinity*; for it was made by them all three; but in the *second* sense, it was *proper* only unto the *Word*; because it was *assumed* onely by the *Word*, as Saint *Augustine* sheweth; for, as if three Maides should spinne and make a garment, and then put it upon one of them to weare, all three should be the *makers*, yet but one should be the *wearer* of the same; Even so, though the *Father* did *appoint* Christ a body, and this body was *conceived* by the *Holy Ghost*, yet neither the Father, nor the Spirit did *assume* that body, but onely the *person* of the Sonne of God: and therefore Saint *Augustine* saith truly, that *Implevit carnem Christi Pater & Spiritus Sanctus, sed majestate, non susceptione*; The flesh of Christ was *filled* with the *Majesty* of the Father, and of the Holy Ghost, but it was onely *united* to the *person* of the *Word*.

Aug. in Enchrid. C.38.

Idem Ser. 3. de temp.

Ob. But then againe it may be objected, that seeing the nature of the Father and the nature of the Sonne bee the very *same*; for they bee both ὁμοουσιοι, of the very selfe-same essence (as I have sufficiently *shewed* unto you before,) and the *whole* divine Essence is in every *one* of them; therefore how can it bee but the *Sonne* being incarnate, the *Father* should bee incarnate also.

Sol. To this we answer briefly, that although the nature of the Father, and the nature of the Sonne be the very *same*, yet, *Aliter est in Patre, & aliter est in Filio*; This very selfe-same essence is otherwise, or after *another manner* in the Father, and after another manner in the Son; and therfore we say, that the Divine nature, simply considered, cannot be said to be incarnate; *Sed natura divina determinata & limitata in persona filij*, But the divine nature *limited* and *determined* in the person of the Sonne: And this S. *Augustine* doth most excellently expresse against the Iewes, saying, *O Iudae Cytharam respice, &c.* Behold, O Iew, the Harpe, when it yeelds sweet and pleasant tune; there be three things that seeme to concurre alike, the *skill*, the *hand* and the *string*, and yet there is but one sound heard; *Ars dictat, manus tangit, chorda resonat*, The *Art* or *skill* directeth, the *hand* toucheth, and the *string* onely soundeth; *Tria pariter operantur*, they doe all three worke *alike*, and yet neither the *skill*, nor the *hand* do yeeld the sound, but onely the *string*; *Sic nec Pater, nec Spiritus Sanctus susceperunt carnem, & tamen cum Filio pariter operantur*; So neither the Father, nor the Holy Spirit did *assume* the flesh, and yet they did all agree in the *working* and *making* of this flesh; but, as the *string* alone doth *yeeld* the musicall harmony, so the *word* alone did *assume* the flesh; the worke is seene in all three, but as the sound of the musicke pertaineth unto the *string* alone, so the *assumption* of our flesh pertaineth to the *word* alone: and if any incredulous

The divine nature limited in the person of the Sonne, was made flesh.

Non quia, qui summus Pater est, & Filius hic est, Sed quia quod summus Pater est, & Filius hoc est. Sedulius.

Operatio in tribus consistat, sed quem admodum ad solam chordam soni redditio, sic pertinet ad solum Christum carnis humanae susceptio.

Iew, with *Nicodemus*, demaunds, how this *Word* should be made *flesh* of a Virgin without the *helpe* of man, let him tell me how *Aarons* rod, being a drie stick, could blossome and beare ripe Almonds, and I will tell him how the Virgin did *conceive* and beare a Sonne; but he cannot tell the former, though the lesser miracle; therefore no wonder that I cannot expresse the latter, which is so ineffable a mystery, saith Saint *Augustine*. And so you see the first *Branch* of this Text, touching the *person*, who was made, the *Word*, the *Sonne*, the *second person* of the blessed Trinity, fully discussed.

Numb. 17. 8. *Aug. de incarnat. Dom. cont. Iudeos. Vt virga floruit absq; germine, sic virgo concepit non ex homine. Bernard. ho sup. missus est.*

BRANCH II.

2 Branch.

CHAP. I.

Of Christ his apparition before his Incarnation, and of the conception of Christ; the manner of it, and the reasons why he was so conceived.

Tres mistiuras fecit omnipotens illa maiestas in assumptione carnis nostræ, ita mirabiliter singularia & singulariter mirabilia, ut talia nec facta, nec facienda sint amplius super terram.

SEcondly, having seene *who* was made, we are to consider what hee was made, *Flesh*; for the *Word* was made *Flesh*; & S. *Bernard* saith, God did *three workes*, three *mixtures*, as he calleth them in the *assumption* of our flesh, so *singularly* wonderfull, and so *wonderfully* singular, that the like were never made before, nor shall be made hereafter upon the face of the Earth; *Conjuncta quippe sunt ad invicem Deus & homo, mater & virgo, fides & cor humanum*; For now are *joyned* together *God* and our *Flesh*, a *Mother* and a *Virgin*, a divine *Faith* and a humane *Heart*; for

Three mixtures.

1 Mixture.

First, the *Word*, and *Soule*, and *Flesh* have met, and made but *one Person*: These three are one, and this one is three; not by the *confusion* of substance, but in the *unity* of person; This is the *first* and most super-excellent mixture, or conjunction.

2 Mixture. *Gaudia matrù habens cum virginitatis honore. Bernardus.*

The *second* is a *Virgin*, and a *Mother*, a thing so admirable and so singular, that since the World beganne it was never heard, that she, which *brings* forth a childe, should bee a *Maide*, and that she should bee a *Mother*, which still remaines a *Virgin*.

3 Mixture.

The *third* is *Faith*, and Mans *Heart*; *Inferior quidem, sed non minus forsitan fortis*; an inferiour *copulation*, but perhaps not deserving much lesse *admiration*; For it is a wonder to see how the *Heart* of Man can yeeld *Faith* and believe unto these two, and to beleeve that *God* should be made *Man*, and that she should remaine a *Virgin*, which had borne a *Sonne*; for as *Iron* and a *Gally-cup* can never be coupled together, so no more can these two, unlesse they be *glewed* and *coupled* by *Gods Spirit*: And therefore *this* is an excellent conjunction; the *second* is more excellent; but the *first* is most excellent, that the *Word* should be made *Flesh*.

Bernard. Ser. 3. in vigil. nativitatis.

That there is a great difference betwixt Christ his *apparition* in the shape of man, and the *assumption* of our flesh to bee made man.

But to descend a little into more particular examination of the same; We must observe, that he doth not say, The *Word appeared* in *Flesh*, but the *Word* was *made Flesh*; To note unto us a speciall *difference* betwixt his *apparitions* in the forme and shape of man, unto the Fathers of the Old Testament, and his *incarnation* and making himselfe man now in the time of the New Testament; For it is most certaine, that this *Word*, at divers times, did *appeare* and conferre with the Fathers, in the visible *forme* and *shape* of man; *& præstantissimi theologorum dicunt quotiescunq; Deus immortalis hominibus apparuit, apparuisse personam secundam, id est, filium; quod sanè ab illis rectè existimatum est*, saith *Cunæus*: the most excellent Divines doe say, that whensoever the *immortall* God hath appeared

Petrus Cunæus de repub. Heb. l. 3. c. 3. p. 405.

red unto mortall man, it was the *ſecond* perſon of the Trinity, that is, the Sonne of God, *Chriſt Ieſus*, that did appeare, which in truth is moſt rightly ſaid of them, in the judgement of that learned man; and therefore

It is not *improbable*, nor to many men *incredible*, that he *aſſumed* upon him the *forme* and *ſhape* of *Man*, when he created man, and ſo made man not onely in his owne *Image*, which he had as *God*, that is, In *holineſſe* and true *righteouſneſſe*, but alſo *like* unto himſelfe, in reſpect of that *forme* and *ſhape*, which he then *aſſumed*, and which he intended to be *made* himſelfe thereafter; for which cauſe it is ſaid, that he made man *in his owne Image and likeneſſe*, to ſhew by theſe two words, that as he purpoſed to be made *like* unto this man, which he was now to make, ſo this man ſhould be made *like* unto him in a double reſpect; that is, both of this *forme aſſumed*, and of thoſe Divine *Excellencies* wherewith he ſhould be *indued*: And this may be collected out of *Moſes*, where he ſaith; That *Adam heard the voice of the Lord God, walking in the Garden*; For God, as he is a God, hath neither *voice* to ſpeake, nor *feete* to walke, but aſſuming the *forme* and *ſhape* of a *man*, he did both *walke* and *talke* with him; And in reſpect of this *bodily* preſence of God, the man did *ſpecially* ſeek to *hide* himſelfe among the Trees of the Garden, when he heard his voice, and not before.

That Chriſt divers times aſſumed the forme of a Man, before hee was made man.

Gen. 3. 8.

But to *Abraham*, it is apparant, that hee appeared two ſeverall times at leaſt.

Firſt, In the plaine of *Mamre*; for *Moſes* ſaith, not onely, that the *Lord talked with Abraham*, but he ſaith alſo, that *Abraham* calleth him, *The Iudge of all the world*, which can be aſcribed to none but Chriſt, which is the *Iudge of quicke and dead*.

Gen. 18. 13. 20. Verſ. 25.

Ob. But againſt this it may be objected, that the *Apoſtles*, which are the beſt Interpreters of the Old Teſtament, doe interpret this of the *Angels*, and not of *Chriſt*, as the Authour of the Epiſtle to the *Hebrewes* ſheweth, ſaying, *Bee not forgetfull to entertaine ſtrangers, for thereby ſome have entertained Angels unawares.*

Heb. 13. 2.

Sol. To this I anſwer briefly, that an *Angel*, being a name of *Office*, and not of *Nature*, that ſignifieth a *Meſſenger*, or one that is ſent, *Chriſt* is oftentimes called an *Angell*; becauſe he was *ſent* from God, to performe thoſe *Offices*, that he did in thoſe *aſſumed* formes, on the behalfe of God; So he is called, *The Angell of the Covenant*; And ſo *Eſayas* ſaith, That the *Angell of Gods preſence ſhould ſave his people*, that is, *Ieſus Chriſt*; for it is he, and none but he *that ſhall ſave his people from their ſinnes*: And therefore I ſay, that he which appeared unto *Abraham*, was none other but *Ieſus Chriſt*, accompanied with two *Angels*; to ſhew both the *myſtery* of the bleſſed *Trinity*, and the *ſoveraignty* of Chriſt over all his *Creatures*; and therefore *Abraham* ſpeakes to one, as to the *Lord*, and calls but one of them the *Iudge* of all the World.

That Chriſt is often called an Angell.

Mal 3 1. Eſay 63. 9.

Secondly, He appeared unto *Abraham* in his returne from the Conqueſt of the foure Kings; for though ſome of the *antient* Iewes in their idle fancies have imagined him to be *ſuch* a perſon,* as is much derogatory to the Majeſty of ſo *glorious* a Prieſt, and ſuch a *ſuperexcellent* King, becauſe hee is onely named by *Moſes* without any mention of his deſcent; And Saint *Hierom*, with divers others old and new Writers, of good eſteeme in the Church of Chriſt, doe reject the judgement of *one*, which in Saint *Hieroms* time did ſay, that *Melchiſedecke* which met *Abraham* and bleſſed him, was the Sonne of God; and that opinion of *Origen* likewiſe, who thought this *Melchiſedecke* to be an *Angell of God* or the *Holy Ghoſt*, as ſome father it upon him; and ſo likewiſe that opinion of the *Melchiſedechians*, which ſuppoſed him to be no leſſe then an *Angell*, to whom the *Hieracites* drew very neere, when they would needs have him to bee more then a man, as both *Epiphanius*, and Saint *Hierome*, and Saint *Ambroſe* doe teſtifie; and ſaith, that hee was one of the Inhabitants of *Canaan*, and a King of *Shalem*, and alledgeth for the confirmation of his opinion, the judgement of *Ireneus*, *Hippolitus*, *Euſebius Caſarienſis*, *Euſebius Emiſſenus*, *Apollinarius*, and *Euſtathius*,

* A baſtard.

Hieron in Epiſt. ad Evagrium. Petrus Cunæus de repub. Heb. l. 3. c. 3 p. 396. Origen. in Comment. in loc.

Epiphan. hæreſ 55. Hieron. ep. ad Evag 20. 4. Ambroſ. in ep ad Hebr. 7. 2.

Sharpius in Symphon. Epocha. 3. q. 5 & Hugo Broughton, & Warburton in quad. concione de Melchisedec. & Selden. in hist. decimarum. p. 451 &c.

first Bishop of *Antioch*; and though some of our latest Divines have imagined him to be *Sem*, the sonne of *Noah*; yet if we search out this truth without partiality, we shall finde this man to be none other then *Iesus Christ*, the *Sonne* of God; For

1 That *Melchisedecke* was no inhabitant of *Canaan*.

First, it is not likely that he should bee an Inhabitant of *Canaan*, and a King of *Salem*.

1 Reason.

First, because it is certaine that hee must bee a greater and a holier man then *Abraham*; for the lesser is ever blessed of the greater, and it is certaine that the *Cananites* inherited the curse of their Father *Canaan*; and therefore it may not be conceived, without some breach to the analogie of our faith, that he, which blesseth faithfull *Abraham*, should bee of the *cursed* generation of the *Cananites*.

2 Reason.

Secondly, because S. *Paul* explaining the story of *Melchisedech*, saith, πρῶτον μὲν ἑρμηνευόμενο βασιλεὺς δικαιοσύνης ἔπειτα ἢ καὶ βασιλεὺς σαλήμ, ὁ ἐστὶ βασιλεὺς εἰρήνης,

Heb. 7. 2.

He was first, by *interpretation*, King of *Righteousnesse*, and after that also King of *Salem*, which is (saith he) *King of Peace*: and therefore although there

Vers. 2.

was a towne in *Canaan* called *Salem* as either that Salim, which wee reade of in *Iohn* 3. 23. and was not farre distant from the plaine of *Mamre*, where *Abraham* now lived, or *Ierusalem* it selfe, that was called *Salem*, *Psal.* 76. 2. as others will have it; yet the *Apostle* sheweth that he was called *Melech-Salem*, not because he was King of such a towne, but because hee was indeed *a King of Peace*; or otherwise, we might say, *Sedec* was a towne in *Canaan*, as well as *Salem*, and he was *Melech-Sedec*, that is, King of *Sedec*, as well as *Melech-Salem*, that is, King of *Salem*.

3 Reason.

Thirdly, because then, there must be of necessity another everlasting *Priesthood*, beside the Priest-hood of Christ; For that this *Melchisedecke* had neither *beginning of daies nor end of time*, but *remaineth a Priest for ever*: And, whereas

Vers. 3.

they that would have this *Melchisedecke* to be a mortall man King of *Salem*, even *Sem* the sonne *Noah*, doe answer hereunto, and say, that he was not eternall, but is so said to be by the *Apostle*, that is, *to have neither beginning of daies nor end of time*; because the Scripture, especially there, where he is named *Melchisedecke*, makes no *mention* of his parents, nor of his birth, nor of his death; or, because he was so aged, at this time, so long after the flood, that no man, then living, remembred his Father, or could say any thing of his Mother; or els that hee was *without beginning of daies*, in respect of the *new* world, after the flood; and *without end of life*, in respect of the *old* world, before the flood, I say, that this is a weake and simple answer; for how many *Levites*, *Priests*, and *worthy men*, have we in Scripture, whose beginnings and endings are not mentioned? and shall we therefore say that they were *eternall*?

Profectò hoc non est mysteria sed rerum ludibria consectari.

Besides, if every *aged* man, that out-lives all his generation may bee said to bee *without Father, and without Mother, without beginning of daies, or end of life*; then let *Nestor*, that lived three ages of men, or *Iohannes de temporibus*, that as they say lived, in these latter times, 300. yeeres, or any other, that is the most ancient, assume these epithets unto himselfe; and for their last reason I say, *Noah* himselfe and his two other sonnes may as *lawfully* challenge the same priviledge, and be as *justly* said to be, *without beginning of daies*, in respect of the *new* world, and *without end of life*, in respect of the *old* world, as this *Melchisedecke*, if he was *Sem*, as these men would have it; and then the Apostle in giving him this *elogie*, faileth of his purpose, to *preferre* him by these priviledges above others.

Quis enim tam ignarus usti nesciat cultum religioni, etiam in ipsis Patriarcharum familijs rudè duntaxat informèq; fuisse donec lege lata, societatem atq; ordinem Levitarum instituit ipse Deus.

4 Reason.

Fourthly, because then, this *Priest* must needs be of a more *excellent order* and perfection, then the *Levitical Priesthood*; and this is not like to be, that in *Salem*, a towne in the midst of *Canaan*, there should be now a more excellent order then that, which God himselfe gave unto the *Priesthood* of the *Iewes*.

2 That *Melchisedecke* was not *Sem* the sonne of *Noah*.

Secondly, I say this *Melchisedecke* could not be *Sem*, in all likelihood; for these speciall reasons.

1. Be-

1. Becauſe, as I ſaid before, thoſe *rarities* and *prerogatives*, that the Apoſtle aſcribeth to *Melchiſedecke*, are no more peculiar to *Sem*, then to *Noah*, *Iaphet*, *Ham*, or any other ancient man, that ſuperviveth the reſt of his coetanei, that is, the men of the ſame yeeres, if hee may bee ſaid, without Father and without Mother, becauſe no man then living could remember that they ever knew or ſaw his Father or Mother; which yet cannot be proved; becauſe *Iaphet* or *Ham* or both of them, might be alive at this time for ought wee know, when as *Sem* lived 130 yeares after this, as anon I ſhall make it plaine unto you. 1 Reaſon.

2. Becauſe it is very improbable, that *Sem*, a moſt holy and godly man ſhould live, and live peaceably, in a towne that was not of his owne progenie and offſpring, but in the mids of the Cananites, whom hee knew to bee the moſt accurſed generation, that was then on earth; For this *Salem*, if wee expound it litterally, muſt bee, either that *Salim* neere *Ænon*, where *Iohn* Baptiſt baptized, as Saint *Hierome* and Saint *Ambroſe* doe underſtand it, or *Ieruſalem* it ſelfe, as many others doe expound it; and both theſe places were inhabited by the *Cananites*, whereof *Ieruſalem* was the *Metropolis* of the *Iebuſites*, and ſo called *Iebus*, as you may ſee in *Iudges* 19.10. and 1 *Chron.* 11.4, and was poſſeſt by the *Iebuſites* untill the time of *David*, which was the firſt that tooke it from them, as you may ſee in the place afore-cited and in 2 *Sam.*5.6. and it was called *Ieruſalem*, not of *Abrahams Iireh* added unto *Salem*, as ſome would have it, becauſe *Abraham* on Mount *Moriah*, when the Angell preſerved the life of *Iſaac*, called the place, *Iehova Iireh*; * for this *Salem* was neere unto *Sodome*, as you may ſee *Gen.*14. 17,18,21. and this place in the land of *Moriah* was more then too daies journey from the plaines of *Mamre* that was neere *Sodome* and *Salem*, where *Abraham* dwelt; becauſe it is ſaid, that on the third day *Abraham* lift up his eyes and ſaw the place a farre off, *Gen.*22.4. therefore it is farre fetcht, to make up *Ieruſalem* of *Abrahams Iireh*, that was on Mount *Moriah*, and this *Salem* which was not in all likelihood ſo farre from the plaines of *Sodome*; but it was called *Ieruſalem* of the *Iebuſites*, that inhabited the ſame towne, and called it, as I ſaid before, *Iebus*, which added unto *Salem* maketh *Iebuſalem*, and according to the *Dialect* and Euphonie of that tongue, as of all other languages, was uſually called *Ieruſalem*: Therefore I thinke it moſt unlikely that *Sem* ſhould leave all his owne kinred and progenie, that dwelt in the land of the *Caldies*, as you may ſee in *Gen.*10. 30. & Chap.11.31. and ſhould come to raigne as King among the *Iebuſites*, that were of the ſeede of *Canaan*, which poſſeſſed all thoſe places about *Salem*. 2 Reaſon.

D. Warburton in concione de Melchiſed p.13.

* *Vaniſſimum eſt, & exibilet deſpet quod Rabbi Eliezer in capitulis ſuis, ex communi Iudæorũ prodidit, Montem (ſcilicet Moriah) in quo ædes Hieroſolymitanæ ſtetit, hunc ipſum eſſe, in quo primus Lamiſium parens Adamus ſacra fecit, atq; ibidem mox Abelem Caini numq; munera ſua, obtuliſſe, verſus vero & Noachum illic altare poſuiſſe, cuiꝰ ex area egrederetur, & Abrahamum eodẽ loco monitis huic præceptum fuiſſe ut filium macta ret — nemo noſtrum tam barbarus eſt qui hoc credat.* Petrus Cunæus de republ. Hebr. l. 2. c. 12.

Ob. But you will ſay, why might not hee come there as well as *Abraham*, that came of *Arphaxad*, the ſonne of *Sem*.

Sol. I anſwer, that *Tera*, *Abrahams* Father is the firſt that wee reade of, which, with *Abraham* and *Lot*, is ſaid to have gone foorth from *Ur* of the *Chaldees* to goe into the land of *Canaan*; and they are ſaid to be ſojourners in a ſtrange land, *Heb.*11.9. and to dwell in Tabernacles and Tents, and not to rule as Kings or governours, unleſſe it were over their own families, in any place; and therefore the comming of *Abraham*, which is recorded as a matter of great faith, that hee ſhould leave his *owne* countrey where hee might have lived as a *King*, to live as a *ſtranger* among theſe *Cananites*, doth no waies prove any likelihood, that *Sem* ſhould come to *Canaan*, and be there received as a King, and the Scripture make no mention thereof.

Thirdly, that *Sem* ſhould bee the eldeſt ſonne of *Noah*, and ſo the right of Prieſthood to belong to him by the law of *primo-geniture*, as it was the ordinary cuſtome, in the primitive age of this world, it is now of all ſides yeelded, that hee was not; becauſe what the *Hebrew* Text in the 10. of *Gen.*21. through the want of the variation of caſes, hath left doubtfull, the *Septuagint* verſion makes it plaine, when it ſaith; Καὶ τῷ Σημ ἐγεννήθη καὶ αὐτῷ πάσῃ, παντων τῶν υἱων Εβερ ἀδελφῷ τῷ Ιάφεθ τῷ μειζονος; that is, unto *Sem* alſo the Father of all the children of *Eber*, 3 Reaſon.

Eber the brother of *Iaphet* the elder, even to him were *children borne*, as our laſt Engliſh tranſlation doth moſt rightly render it; and howſoever *Ioſeph Scaliger* is confident that he was the *firſt-borne*, yet the ſtory of *Moſes* is ſufficient to diſprove the ſame; becauſe, as M. *Selden* rightly collecteth, *Noah* was five hundred yeares old, and *Noah* begat *Sem*, *Ham*, and *Iapheth*, and *Sem* was an hundred yeares old, and begat *Arphaxad* two yeares after the floud, that is, (as is moſt probable, if not plaine) *Sems* age was onely a hundred yeares, when *Noah* was ſix hundred and two yeares old; ſo *Noah* was five hundred and two yeares old, when *Sem* was borne; and therefore whoſoever was borne when *Noah* was but five hundred yeares of age, (which muſt be either *Ham* or *Iapheth*) he muſt be a hundred and two yeares old, when *Sem* was but onely a hundred; and ſo the Rabbins teach that *Iaphet* was the elder brother.

In Eleuch Orat. Chron. David. Parai. p. 35.

Gen 5.32.

Gen 11.10.

Gen 7.6.

M. Selden in his review. p. 451. *Dav. Kimchi & Iarchi ad Gen. 10. 21.*

But to this it is anſwered, that although *regularly* and ordinarily the birthright and the Prieſthood were annexed together, and the *eldeſt* was to be the Prieſt, yet *extraordinarily* and by ſpeciall bleſſing, it was ſomtimes transferred upon ſome younger brother, as at firſt from *Cain* to * *Abel*, as ſome do thinke, and then to *Seth*, as others ſay; and afterwards from *Iſmael* to *Iſaac*, and from *Eſau* to *Iacob*.

* *Vide Philonem* περὶ τῶν ἱερουργοῦντων Ἀβέλτε καὶ Καίν.

But againſt this (I think) I may ſafely reply, that although God hath *jus abſolutum*, an abſolute right over all his creatures, and may, without controlment, *bleſſe* whom he will, and with-draw his bleſſing from whom he pleaſe, he may *have mercy on whom he will have mercy, and whom he will he hardeneth*, yet God, being pleaſed to ſet down certaine *rules*, whereby he will bring his purpoſes to paſſe, and aſſuring us that he will deale with us according to thoſe *preſcribed* lawes, which he hath *promiſed* to tie himſelfe unto, as never to reject *any man*, untill *that man* rejecteth him, it is not probable unto me, that God uſeth his *abſolute power* at any time, without ſome *ſpeciall reaſon* for the ſame; and therefore, though the Prieſthood was transferred from *Cain* to *Abel*, and ſo of the others, yet this doth give no colour that it ſhould be tranſlated from *Iaphet* unto *Shem*; becauſe *Cain* was an hypocrite, and brought the *worſt* things to God, when *Abel* offred the *beſt*, and *Iſmael* was a wild man, *his hand againſt every man, and every mans hand againſt him*; and *Eſau* ſo prophane, that he ſold his birthright for a *meſſe of pottage*; and therefore good reaſon, that both the *birth-right*, and *bleſſing*, and *Prieſthood*, ſhould be given, as God ſaith unto *Saul* of his kingdome, to men better than they; but we read of no ſuch deſerts in *Iaphet*, that he ſhould loſe either his *bleſſing* or his *Prieſthood*, though it pleaſed God, out of his more *ſpeciall* mercy, to tie the bleſſing of the *promiſed ſeed* unto the poſterity of *Sem*.

Exod 33.19. Rom 9 15.

No reaſon to prove that God took away the Prieſthood from *Japhet*.

Gen. 16. 12.

1 Sam. 15. 28.

And beſides I ſay, that the families of theſe men increaſing, and ſpreading themſelves, even in the dayes of *Sem*, over *Perſia*, *Armenia*, *Caldea*, *Babylon*, *Ægypt*, *Aſſyria*, *Canaan*, and almoſt all the countreyes of the Eaſt and South part of the world, we muſt not think but that *Iapheth* was both Prieſt and Prince as well as *Sem*; and ſo the *chiefe* man in every *family*, though he was not the *firſt-borne* of his *father*, nor to have the right of *Prieſthood* while he lived with his *elder brother*, was to be Prieſt; elſe how ſhould every nation be furniſhed with *Prieſts*, if the *Prieſthood* did not dilate it ſelf, anſwerable to the *repleniſhing* of the earth with the *ſonnes of men*; and therfore I ſay now, *Sem* was no *more* Prieſt than *Iapheth*, nor ſo *much* neither, *Iapheth* being his *eldeſt brother*, and no wayes deſerving to be diveſted from his *Prieſthood*.

More Prieſts than one.

4 Reaſon. Vide S.W. Rawleigh. l. 1. part 1. cap. 7.

4 Becauſe we find by good reaſon, that the *Arke* of *Noah* did reſt in ſuch a part of mount *Ararat* or mount *Taurus* in *Armenia*, which is forty *degrees* in longitude from the land of *Canaan*, which comes to above two thouſand and foure hundred miles, reckoning ſixty miles to a *degree*; and it is moſt probable to all men, that thoſe *Eaſterne* parts, about the place where the *Arke* reſted, were *firſt* inhabited by the ſons of *Noah*, and then, as the *people* began to *multiply*, the *elder*, in all likelihood, ſtaid in their accuſtomed places, and the *younger* ſort were ſent

The Eaſtern parts firſt inhabited.

ſent forth to *plant colonies* in the *further countreyes*; and therefore it carieth no colour of *truth* to me, that *Sem*, being ſo *godly* a man, that ſo much *reverenced* and reſpected his father *Noah*, would now leave him in his *old age*, and go travell above two thouſand and 4 hundred miles with the accurſed *Canaanites*; or if he did, that he no wayes ſought to diſſwade that *head-ſtrong* and ambitious people to attempt the ſtructure of ſuch a *Babell*, as would bring confuſion to the whole world; or if he came with *Nimrod* and his colonie, it is as ſtrange to me, that *Moſes*, which is ſo punctuall in relating all particulars in the ſtory of the *faithfull*, from whence the *bleſſed* ſeed ſhould come, ſhould be ſo ſilent, and ſay nothing either of his *comming* or his living in this place.

5 Becauſe *Origen*, that was a man of great *wit*, *learning*, and *induſtry*, ſo much that S. *Hierom* wiſh'd he had his knowledge, would never have thought this *Melchiſedech* to be an Angell, nor thoſe many learned men (no doubt) that were called the *Melchiſedechians*, and the *Hieracites*, would never have thought him to be *more* than a man, if they had ſeen any probable reaſon to induce them to believe he had been *Sem* the ſon of *Noah*. 5 Reaſon.

And therefore, though I confeſſe *Sem* might and did live about a hundred and thirty yeares after this time, becauſe *Sem* lived ſix hundred yeares, and when he was

The yeares of *Shem*.

102 yeares old, he begat *Arphaxad*.
35 yeares after that, *Arphaxad* begat *Sala*;
30 yeares after that, *Sala* begat *Eber*,
34 yeares after that, *Eber* begat *Peleg*;
30 yeares after that, *Peleg* begat *Reu*;
32 yeares after that, *Reu* begat *Serug*;
30 yeares after that, *Serug* begat *Nahor*;
29 yeares after that, *Nahor* begat *Tera*;
70 yeares after that, *Tera* begat *Abraham*; and

80 yeares after that, or thereabouts, was the time that *Melchiſedech* met *Abraham*, becauſe he was 86 yeares old when he begat *Iſmael*, and he had then lived ten yeares in the land of *Canaan*; ſo by this account *Sem* was about 470 yeares, when *Melchiſedech* did meet *Abraham*; and he muſt live after that, 100 and 30 yeares, to make up the age of ſix hundred yeares, which the Scripture doth aſcribe unto him; yet I ſay, it is no waies likely, neither could I yet ſee any convincing argument, to prove that this *Melchiſedech* was *Sem*, or any other mortall man whatſoever, of all the inhabitants of Canaan: And therefore

Thirdly, I ſay with him in S. *Hierom*, whoſe name he doth not ſet down, and whoſe arguments to confirme his ſpeech, S. *Hierom* doth neither relate nor confute, that it is moſt *probable* unto me, and moſt *agreeable* unto the Apoſtles mind, that he was none other than *Ieſus Chriſt*, the Son of God. 3 That *Melchiſedech* was Ieſus Chriſt.

Firſt, becauſe the Apoſtle ſaith, that he was greater than the Patriarch *Abraham*, which is ſaid by the Apoſtle to be the Father of the faithfull; which Epithete, with the words χωρὶς πάσης ἀντιλογίας, do ſufficiently ſhew him to be, *diviniori cujuſdam naturæ*, of a farre more excellent and diuiner nature than *Abraham* was. 1 Reaſon, Verſe 7.

Secondly, becauſe the *Apoſtle*, going to ſpeake of this *Melchiſedech*, ſaith that he had *many things* to ſay concerning him, which were δυσερμήνευτος λέγειν *hard to be explained*: which certainly he would never have ſaid, had he not underſtood this *Melchiſedech* to have been ſome *excellent* and ineffable perſon; becauſe he never doth ſo, when he ſpeakes of other types and figures. 2 Reaſon. Heb. 5. v. 11. περὶ οὗ πολὺς ἡμῖν ὁ λόγος, καὶ δυσερμήνευτος λέγειν.

Thirdly, becauſe the Apoſtle ſaith not, *whoſe death is not mentioned by Moſes*, for ſo he might be dead, though his death is not ſpoken of; but he ſaith, that *David* teſtifieth of him ὅτι ζῇ, that *he liveth*, to ſhew the difference betwixt this *Prieſt* and thoſe *Leviticall Prieſts* which died: And therefore comparing both the Prieſthood of the *Levites* and of Chriſt together, he ſaith, καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, μαρτυρούμενος ὅτι ζῇ; and here *men that die receive* 2 Reaſon. Verſe 8. Heb. 7. 8.

tithes

That Melchisedech liveth.

tithes, but there he receiveth them of whom it is witnessed that he liveth; wherein he would give us to understand

1 That the *Levites* were *men*.
2 That they were *mortall* men and died.

But this *Priest*, by the *antithesis*, to be neither *man*, that is, simply a man, nor *mortall*, because the Prophet testifieth, that *he liveth*; and going to prove the necessity of the change of the Law, he saith, it was evident, because *our Lord sprang out of Iuda*, but yet it was farre more evident, because that after the similitude of *Melchisedech*, there ariseth another Priest, who is made, ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, *not after the law of a carnall commandement*, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου; *but after the power of an endlesse life*: therefore *Melchisedech* can be none other than Christ; because he was of an *endlesse life*; or els the similitude doth not hold, that Christ was of an *endlesse life*, κατὰ τὴν ὁμοιότητα Μελχισεδέκ, after the likenesse of *Melchisedech*; but the Apostle proveth him to be so, not by what *Moses* said, or said not, but by the testimony of *David*, which affirmeth that *he liveth*.

Heb.7.14,15,16.

4 Reason. Heb.7.3.

Fourthly, because the *Apostle* saith, that this *Melchisedech*, was *like* unto the Sonne of God, even as *Nebuchadnezzar* saith, that the *fourth* man, which walked with the three children, in the fiery furnace, *was like unto the Sonne of God*; so here the *Apostle* saying, that he was ἀφωμοιωμένον τῷ υἱῷ τοῦ Θεοῦ, *like the Sonne of God*, meaneth (no doubt) that he *assumed* a body of the same *likenesse*, and *habit*, and *countenance*, as afterward he meant to *unite personally unto himselfe*; for that it is an usuall thing in Scripture, to say, that he, which is, is *like* unto himself, as where the *Apostle* saith, *that he was found in shape as a man, and tooke upon him the forme of a servant, and was made in the likenesse of men*, that is, he was made *indeed* a true and a naturall man.

Dan.3.25.

Phil.2.7,8.

5 Reason.

Fiftly, because *Abraham* did give unto him *Tythe* of all, as perceiving under that *visible forme* and shape of man, an *invisible Deity* to subsist, to whom tythe is only due, and *everlastingly due*, because he is an *everlasting Priest*.

6 Reason.

Sixtly, because the Apostle confirmeth the *perpetuity* and eternity of Christ his Priesthood with the testimony of *David*, who, speaking of Christ, saith, *Thou art a Priest for ever*, κατὰ τάξιν, *according to the order of Melchisedech*, saith the Greeke, but *sicut, vel quemadmodum Melchisedecus*, like *Melchisedech*, or even as he is *a Priest for ever*, saith the Hebrew, as *Aben Ezra* doth expound it.

P. Cunæus de republ. Heb. l.3.c.3. p.402.

7 Reason.

Seventhly, because all they, which do affirme this *Melchisedech* to be either *Shem* or any other king of *Salem*, and a mortall man, *Fateri coguntur ea omnia, quæ de illo Apostolus dixit, etiam Messiæ convenire*; are compelled to confesse, that all those things which the Apostle speaks of *Melchisedech*, do very well agree with Christ.

And therefore I say, that this *Melchisedech* was no *mortall man*, but the *immortall Sonne of God*, which assuming this *visible shape*, did appeare unto *Abraham*, and offered (as a type of our blessed Sacrament of the Lords Supper) *Bread* and *Wine* unto him, after his victory over his enemies: And it may be, that our Saviour had respect hereunto, when he said, that *Abraham saw his day, and rejoyced*, that is, not only with the eyes of *faith*, (as all the rest of the Patriarchs and Prophets did) but also in a *visible shape*, which he *assumed*, like unto that, whereunto he was afterward to be *united*, and which *many Prophets and just men desired to see, & have not seen*; God yeelding not such a speciall favour unto them, as he did unto faithfull *Abraham*.

Iohn 8.56.

So that man, which wrestled with *Iacob*, was none other but the man *Christ Iesus*; for he himselfe said, that *Iacob should be called Israel*, a wrestler and prevailer with God; and *Iacob* called the name of the place *Peniel*, because *he had seene God face to face*; And so that man, which appeared unto *Ioshua*, and came as *a Captaine of the hoast of the Lord*, was none other than *Iesus Christ*, as *Peter Martyr* doth most excellently by many arguments confirme.

Gen.32.28,30.

Iosh.5.14.

Whereby

Whereby you see Christ did heretofore *assume* unto himselfe *humane formes*, wherein he *appeared* unto the Fathers, to be as a *præludium* of his *incarnation*; but in none of these *apparitions*, and assumptions of such formes, was he ever said to be *made* the thing that he assumed, or to *unite* himselfe *hypostatically* unto any of the said formes; for those bodies he formed of the ayre, or of nothing, and when he had *finished* the work for which he had assumed them;

Tum redit in nihilum, quod fuit antè nihil.

Then it returned into nothing, or into that substance, out of which it was framed.

The conception of the Word.

But now, the *Evangelist* saith, that this *word* did not onely *appeare*, or *assume* unto himselfe our flesh for a time, to *discharge* some speciall offices, and then to *depose*, and to lay aside the same again, but that *he was made flesh*, that is, *really made man*, like one of us, (sin only excepted) and eternally to *remaine man* for ever and ever.

Two things to be considered for the understanding of Christs conception.

And therefore, that we may *truly* understand this point, how this *word was made flesh*, we must well consider these two especiall things.

1 The *manner* of his conception in his mothers wombe.
2 The *matter*, or substance, from which he was formed.

1 The manner.

First, the word ἐγένετο, *made*, here used, doth plainly shew unto us, (as both S. *Chrysostome* and *Tolet* do observe) *Mirabilem ejus conceptionem, non virili virtute, sed divina potentia eum esse conceptum*; his wonderfull conception, that he was made, not by any vertue of mans *seed*, but by the power of Gods Spirit, who without any *seed* of man, did frame and make the man Christ in the wombe of his Mother: and therefore we are to observe

Annon putas eum novum puerum in alvo virginis potuisse formare, qui cum primum conderet hominem, nec semen patris, nec viscera materna quæsivit. Maxim. de nat. hom 3.

Three things to be considered.

1 *The reason*
2 *The manner* } of this *wonderfull* and divine *conception.*
3 *The end*

1 The reason of this conception.

First, we read that mankind before Christ his comming was made three manner of wayes;

1 Without any man to be his father, or any woman to be his mother, as our fore-father *Adam.*

2 Of a man without a woman, as *Evah.*

3 Of a man and woman, as all the off-spring of *Adam.* But

Never any one was made, as Christ was made.

Now Christ after a *fourth* and a more *wonderfull* manner, was made of a *woman*, without the *helpe* of a man; and so we never read of any other *before* him, nor of any other after him; for as the *Flowers* (saith *Protagoras*) *Solummodo habent in cœlo patrem, & in terra solummodo matrem*, have only a Father in heaven, that is, the *Sun*, by whose heat and vertue they grow, and a mother only in earth, that is, the *ground*, from whence they spring; so *Christ*, the *flower* of the root of *Iesse*, hath only a Father in heaven without a mother, and a mother only in earth without a father; and yet he is not *another* from his Father, and *another* from his mother; *Sed aliter est à Patre, & aliter ex matre*, but he is *otherwise* from his Father, and *otherwise* from his mother, that is, a *true God* of God his Father, and a *true man* of the Virgin his mother, of two natures, subsisting in *one* and the self-same person: And the reason why he was borne of a woman, (as S. *Ambrose* saith) was, *Ne perpetui reatus apud viros opprobrium sustinerent mulieres*, Least women should still suffer the reproach of perpetuall *guiltinesse* and *blame* in the sight of men, for their first transgression; for her *yeelding* unto the serpent, and the seducing of her husband, made her and all her sexe to be deservedly subject unto much reproach: and therefore, though because the mankind is more noble, Christ would be made a *Man*; yet because *women* should not be *contemned*, he was contented to be *borne of a woman*; *Et sic formam viri assumendo, & de fœmina nascendo, utrumq; sexum hoc modo honorandum indicavit*; And so he did sufficiently honour both sexes, the men, by assuming the *forme* of a man, and the women, by taking his *flesh* from a woman; that as a woman was the *meanes* to make man a *sinner*, so she might be the *instrument* to bring him a Saviour; but *licet secundum conditionem naturæ natus est ex fœmina, tamen supra conditionem*

Amb in Luc. 24.

Why Christ was born of a woman.

Aug cont Faust.

natura

Thom. p. 3. q. 31. art 5.

Barrad. l. 7. c. 10.

Why Christ was borne of a Virgin. *Irenæus l. 5. c. 19. Vt unde culpa dedit pœnam, pietas daret inde salutem. Sedulius.*

Gen. 3. 15.

Esa. 7. 14.

Quis enim peccata mundi tolleret, nisi is, in quem peccatum non cadit?

Iohn 3. 6.

Fitz-Ieffrey.

2 Of the manner how Christ was conceived. Luke 1. 35.

Iohn 3. 6.

Iust. Mart. Apol. 2. pro Christianis. Aug. Ser. 3. de tem. Basil. Ser. de nativitate.

The manner of Christ his conception is ineffable. *Mirabilis Deus in sanctis suis Psal. 68 & sit in sanctis mirabilis Deus, quomodo non in ipso mirabilis maximus? Pa. hom. 2. de nat. Dom.*

naturæ natus est ex fœmina, tamen supra conditionem naturæ natus est ex virgine, he would, beyond the condition of nature, be borne of such a woman that was a *Virgin*; becauſe it became not *God* to have any *mother*, but a *maid*; and it *beſeemed* not a *maid* to have any *ſonne*, but a *God*, ſaith *Barradius*: And ſo he was made of a *woman*, of a woman that was a *Virgin*, and of a *Virgin* without the *helpe* of a man; and that for diverſe reaſons; As

Firſt, becauſe that *woman* was a *Virgin* by whom ſin entred into the world, (as *Irenæus* thinketh) and all probability confirmeth.

Therefore the heavenly wiſdome did ordaine,
That they, who by a virgins ſin were ſlaine,
Should by a virgins ſeed be ſaved, and whence
Sin came, God would ſalvation draw from thence.

Secondly, becauſe God had *promiſed*, that *the ſeed of the woman*, that is, of the woman *onely*, without the *helpe* of man, *ſhould breake the ſerpents head*: and therefore *Eſayas* ſaith, *Behold a virgin ſhall conceive and beare a ſonne.*

Thirdly, becauſe he was to be moſt pure, without any the *leaſt* ſpot or contagion of ſin, which he could not have been, if he had been born after the *uſuall* manner of men; for as *Adam*, ſo all the poſterity of *Adam*, begetting children, do *beget* the *nature* of man, together with the *guilt* and *corruption* of nature: and therfore our Saviour ſaith, *Whatſoever is borne of fleſh*, (that is, after the *uſuall* manner of fleſh and bloud) *is fleſh*, that is, fleſhly, corrupted, and defiled.

Fourthly, Becauſe this *Word* had a *naturall Father* in Heaven; and therefore he was to have *none* on earth, leaſt thereby he ſhould be ſaid to have *two Fathers.*

For 'twas not comly, that one ſonne ſhould know
Two fathers; one above, one here below.

Fiftly, becauſe he was to be a *Prieſt after the order of Melchiſedech*, who was *without father, and without mother*, to ſhew that Chriſt ſhould be ἀμήτωρ, without *mother* as he was *God*, and ἀπάτωρ, without *father*, as he was a *Man*; and ſo I might collect many other reaſons, why this *Word*, being to be *made fleſh*, would be made of a *virgin*; but I will proceed.

Secondly, touching the *Agent*, and the *manner* of the act, how this ſubſtance ſhould be framed, and this Child ſhould be *conceived* without the *helpe* of man, S. *Luke* doth moſt plainly and fully declare unto us, ſaying, *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall over-ſhadow thee*; which words are not to be underſtood ſo, as if he were begotten *ſpermaticos per concubitum*, by any carnall *effuſion* of ſeminall humour, as *Ianſenius* ſeemeth to imagine; nor of the *eſſence* or ſubſtance of the *Holy Ghoſt*, as ſome hereticks have ſaid, for ſo the *Holy Ghoſt* being God, ſhould have *begotten* him not *man*, but *God*; *Quia omne generans generat ſibi ſimile*, becauſe every begetter begets his like; and *that which is borne of the Spirit, is Spirit*; οὐκ διὰ δωρεᾶς; but he was *conceived* by way of *manufacture*, that is, by the handy worke, or *operation*, or by the *vertue* of the *Holy Ghoſt*, whereby the Virgin did *conceive*, as *Iuſtine Martyr* ſaith; or els by the *energeticall command* and ordination of the Holy Ghoſt, as S. *Auguſtine* ſaith; or by the *benediction* and bleſſing of the Holy Ghoſt, as Saint *Baſil* ſaith; whereby, that part of the *Virgins bloud*, or *ſeed*, whereof the body of Chriſt was to be framed, was ſo *cleanſed* and *ſanctified*, that in it there ſhould be neither *ſpot* nor *ſtaine* of *originall pollution*; (for otherwiſe the *ſeed* of that bleſſed Virgin, before it was *ſanctified* by the Holy Ghoſt, was *tainted* and *infected* with *ſinne*;) and then was ſo *compoſed* and *framed*, that it became a *perfect Chriſt*: And becauſe we ſhould not *ſearch* too much into this *myſtery*, to know the *manner* of this *conception*, it is ſaid, that *the power of the Almighty ſhould over-ſhadow her*, to teach us, that as we cannot *perfectly ſee*, nor know the things that are *covered*, or *over-ſhadowed* from our eyes; ſo we cannot *perfectly know* the *manner* of this *conception*: *Scio quod verbum caro factum eſt, ſed quomodo factum ſit, neſcio; miraris quia ego neſcio, omnis creatura ignorat*; I know that the Word

Word was made flesh, but how he was made, I know not; neither is it any wonder that I know not, because every creature is ignorant of it, saith S. *Chrysostome:* and therefore, as the Prophet *David* saith of himselfe, *I am fearefully and wonderfully made*; so we may say of this *Sonne* of *David*, that he is most *wonderfully made*; for

Chrys hom. 5.

Psal. 139 13.

First, his Mother was *sanctified* with the fulnesse of grace, with the *over-shadowing* of the Holy Ghost, and with the *inhabitation* of the Sonne of God; and therefore S. *Bernard* saith, that she was *Sine pudore fœcunda, sine gravamine gravida, & sine dolore puerpera*; great with child, without breach of *chastity*; a *Mother*, and yet a *Maid*; a *woman*, and yet escaping the *curse* of all *women*; for the Law had accursed them all; *virgins*, because they were *barren*, and the *married wives*, because they should *beare in sorrow*; but the *blessed virgin* escaped both, *Quia virgo genuit & dolorem non sensit*; for that she conceived *without sinne*, and was delivered *without paine*, as S. *Augustine* sheweth, by the example of the Sun, that shines through a *glasse*, and yet *breakes* it not; and of the fire, that *Moses* saw in the bush, and yet consumed it not; but whether she felt any *paines* or not, I cannot tell; only this we may be sure of, that the *greatnesse* of her *joy* and *gladnesse*, to bring forth such a Sonne, might well *swallow* up the greatest paine and griefe; and as she conceived a *virgin*, so she continued a *virgin*, as all the most judicious Writers have affirmed; for it is neither piety to speake, nor reason to think, that *Ioseph* being so *just*, and so godly a man, as the holy Scriptures do testifie of him, and being eighty yeares old, when he was espoused unto *Mary*, (as *Epiphanius* saith) should have any desire to *know* her, whom he *knew* did beare his Sauiour, or that she especially should *yeeld* to the desire of any *man*, after she had *conceived* and brought forth a *God*.

Mariam non libido impregnavit, sed fides.

Luke 1.25.

Gen 3.16.

Thus Moses bush sent forth a flaming fume, And burning did not with the fire consume. Exod. 3.2. That the blessed Virgin continued still a Virgin.

Secondly, though the substance and the *parts* of other men, in ordinary generation be framed *successively* by degrees; for the seminall humour, first becomes an *embryo*, then a *body inorganicall*, then are the *liver*, *heart*, and *braine* fashioned, and then the rest one after another perfected; and it is at least forty dayes, before the *body* of any *child* in the *wombe* be fully *formed*; yet *Christ* in the very *instant* of his conception, *Quoad perfectionem partium, non graduum*, in respect of the perfection of all parts, was made a perfect man in body and soule, *void* of sinne, and full of *grace*; and so in a *moment*, *Totam naturam humanam uniendo formavit, & formando univit*; he was perfectly *framed*, and instantly *united* unto this eternall *Word*, perfect *God* and perfect man; because it is the property of the Holy Ghost, *subitò operari*, to work instantly and perfectly: And therefore *Damascen* saith, ὥστε ἅμα σὰρξ, ἅμα θεοῦ λογοῦ σὰρξ; as soone as ever the *Flesh* of *Christ* was *conceived*, it was presently *united*, and made the *Flesh* of this *Word God*; And S. *Augustine* biddeth us to believe assuredly, *Carnem in utero non esse conceptam, priusquam susciperetur à verbo*; that the *flesh* of *Christ* was not *conceived* in the wombe, before it was *assumed* of the *Word*; and so S. *Hierom* upon the words of the Prophet *Ieremy*, where he saith, that *a Woman shall compasse a Man*, is of the same mind: And not only the ancient, but also the modern Writers do most of them agree in this same point.

That Christ was conceived a perfect man in the first moment of his conception.

Damascen. l. 3 de fide orth. Aug. l. de fide ad Pet. c. 18.

Ier. 3. *Pet. Mart. in Symb. Amand. Polan. Syntag theol. de persona Christi. l. 6. cap. 14.*

And therfore, when we consider how *wonderfully* and inexplicably this *Word was made flesh*; how a *Starre* gave light unto the *Sun*, a *Branch* did beare the *Vine*, a *creature* gave being unto the *Creatour*; how the *Mother* was younger than what she *bare*, and a great deale lesser than what she *contained*; and how this child was *suddenly* made, *perfectly* made, *holily* made, without the *helpe* of man; we may well say with the *Apostle*, that *great is the mystery of godlinesse*; and we should say with S. *Augustine*, *Rem credo, modum non quæro*; I do most faithfully *believe* the *matter*, but I will not curiously *search* into the *manner* of his conception; *Quia ratio facti est potentia facientis, ideo considerans autorem, tollo dubitationem.*

1 Tim. 3.16.

Tertull. de resur. carnis.

¶ Thirdly, Touching the *end* and finall cause of this his *extraordinary* and miraculous *conception*, it was, as I have partly shewed before, twofold.

3 Christ was conceived of a Virgin.

1 That he might be free from all sin.

First, that he might be *pure*, and free from all *originall sin*; because it was requisite, that he which should *save sinners*, should be himselfe *free* from *all sin*; for

The beame out of mine eye he plucks alone,
Who hath nor beame nor blemish in his owne.

Rom.11.16. *Ob.* But against this it may be objected, that all those which were descended from *Adams* loynes, did sin in *Adam*; for *if the root be holy, the branches are likewise holy*; but *if the root be rotten, the branches must needs be corrupted*; and

Rom.5.12. S. *Paul* saith, that *by one man sin entred into the world, and by sin death; and so death went over all men; because all men had sinned*: But Christ according to the *flesh*, descended from the loynes of *Adam*; for so S. *Luke* fetcheth his pedigree,

Luke 3.ult. even from *Adam*: and therfore Christ cannot be quite free from all the *contagion* of sinne.

That Christ cometh not from Adam after the usuall manner of generation. *Sol.* I answer, that the guilt of *Adams* sin diffused it selfe only upon such as were in him, both according to the *substance* of their flesh, *Et secundum rationem seminalem*, and according to the *carnall* and usuall *way* of *propagation*, as *Aquinas* saith: But Christ, though he came from *Adam* according to the *substance* of his flesh, yet was he not produced from him according to the *ordinary way* of naturall generation; for he was conceived of the *Holy Ghost*, and borne of a pure *Virgin*, who never knew man *carnally* at any time: And therefore it is most true which S. *Peter* saith, that *he did no sin, neither was any guile found in his mouth*;

1 Pet.2.22. Heb.7.26. and that also, which S. *Paul* saith, *He was pure and undefiled, separate from sinners*.

2 That he might free us from our sinnes. Secondly, he was thus conceived in all purity, that he might thereby *hide* and *cover* our *impure conception* from the sight of God; for he was conceived after a new manner, that he might *take* away *that sinne*, which humane generation *attracteth* and getteth by the accompanying and coupling together of sinfull flesh:

Aug. de fide ad Petr.c.2. And so S. *Augustine* saith, God was incarnate in the wombe of his Mother a Virgin, without any carnall *copulation* with any man, and without any lust of the conceiving Virgin, that by the *God-man*, which (being conceived without any lust) the *inviolate* wombe of the Virgin hath brought forth, *that sinne* might be *washed* away, which all other men, that are begotten with mans seed, are *infected* withall; because the condition of our birth is such, that our mothers cannot *performe* that work of fruitfulnesse, unlesse they first *leese* the virginity of their flesh; and so with the *emission* of seed, send forth an *infection* of sin, which corrupteth both the *begetters* and the *begotten*: And therfore hence it is apparent, that seeing he was not onely *sanctified* by the Holy Ghost, that he might be *holy*, and without staine of sinne, and so *fitted* to be *united* to the *person* of the Sonne of God, but was also made by the Holy Ghost without any *helpe* of man, we need not run with the *Franciscan Friers* to the *purity* of his mothers *conception* and birth, to make him *pure*, and without sin; for indeed it is the *manner* of his conception by the *Holy Ghost*, and the *sanctifying* of that substance, which he *assumed* of his Mother, and the *purging* of it from all *disposition* or inclination unto evill, and not the *purity* of his Mothers *conception*, or her want of originall *corruption*, that *frees* our Saviour Christ from all *imputation* of originall *infection*: And therefore though we acknowledge her the most *blessed* amongst women, and *sanctified* above the *ordinary* degrees of any other man or woman,

That it was not the purity of the Virgin, but the working of the Holy Ghost, that caused Christ to be conceived without sin.

For such a mother never was before,
And such another never shall be more.

Rom.5.12. Yet to say that she was no wayes *tainted* with originall sin, I *dare* not affirme; because both the Scriptures and those fruits that we read of, which do spring from

Luke 2.48. Iohn 2.4. this naturall root, do sufficiently seem unto me to contradict the same.

And so you see the *manner* how the *substance* of his manhood was *conceived*.

CHAP.

CHAP. II.

Of the matter whereof the flesh of Christ was formed, and that he had a true naturall Body.

SEcondly, having seen the manner of Christ his conception, we are to consider the *matter* from which the *Flesh* of Christ was compoſed; for as there are diverſe kinds of bodies, *celeſtiall* bodies, *aeriall bodies*, and *terreſtriall* bodies; ſo there are diverſe kinds of *fleſh*; for *all fleſh is not the ſame fleſh*, but *there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, another of birds*; and therfore to expreſſe what kind of fleſh he took, S. *Paul* ſaith, *He was made of a woman*, that is, of the *fleſh*, and *blood*, and *ſubſtance* of his Mother; and ſo he ſaith, that *he was made of the ſeed of David*: and therefore it muſt needs follow, that *he was made in all things like unto his brethren, ſinne onely excepted*; for the *ſeed* of the parents is the firſt *matter* and *ſubſtance* whereof the man is made: And if it be true what *Ariſtotle* and the Philoſophers do affirme, that *Semen patris in ſubſtantiam fœtus non cadit, ſed ad menſtruum mulieris ſe habet tanquam artifex ad artificium*; the *ſeed* of the man doth not fall into the *ſubſtance* of the child, but doth ſo diſpoſe the *ſeed* of the woman, as a workman *frameth* and diſpoſeth his *worke*, to make the ſame into the *forme* of man, (as this is moſt probable to be true, although *Galenus* and the Phyſitians ſay the contrary) then have we no reaſon at all to thinke, that he tooke not all the *whole nature* of man; becauſe he had another *worker* to diſpoſe and to frame the ſame ſubſtance into the forme of man, ſeeing he was made of the *ſame whole ſubſtance*, as all other men are made of; and eſpecially, ſeeing he had a farre more excellent *agent* to worke the ſame, than any *ſeed* of man can be; for ſeeing, *Ibi potior effectus, ubi nobilior eſt cauſa*, the *effect* is ever *better*, where the *cauſe* is more *excellent*, Reaſon it ſelfe ſheweth, that we haue no reaſon, to thinke that he was *defective* in any thing, that pertained to the perfection of *humane nature*, or of the naturall properties of the ſame: And therefore, ſeeing he was *made* of a woman, that is, of the *ſeed* and *ſubſtance* of the woman, as all other men be, differing onely in the *manner* of his conception, or in the *agent* and worker of his *ſubſtance*, which made him *free* from all ſinne, (becauſe that to the ſame end he was *conceived* by the *Holy Ghoſt*) which all other men could not be, (becauſe they are *conceived* by the *helpe* of mans *ſeed*,) it is moſt apparent, that he aſſumed,

1 *All our humane nature*, that is, a true humane *body*, and a reaſonable humane *ſoule*.
2 *All our naturall properties* and infirmities, *ſinne* onely excepted.

First, that he was a *perfect man*, of a reaſonable *ſoule* and humane *fleſh* ſubſiſting, it may be thus confirmed.

First, becauſe he is a perfect *Mediatour*; for he cannot be a perfect Mediatour except he be a *perfect man*: but the *Apoſtle* ſaith, that there is *one Mediatour*, that is, one perfect and abſolute Mediatour betwixt God and man, even the *Man Chriſt Ieſus*; therefore he muſt needs be a perfect man.

Secondly, becauſe he is a *Prieſt*; for every *Prieſt* by the Law was to be *perfect* in all parts, or if he was maimed in any part, he was to offer no ſacrifice unto God; but *Chriſt* is a *Prieſt for ever*; therfore he muſt needs be a *perfect man*, wanting neither *ſoule* nor *body*.

Thirdly, becauſe he is our *ſacrifice*; for the Law requireth that every *ſacrifice* ſhould be *perfect*, and to want no *part*, nor to have any *blemiſh* at all; but *Chriſt* is our *ſacrifice*, and hath offered up himſelfe *a ſweet ſmelling ſacrifice unto God for us*: and therefore he muſt needs be perfect, *without defect, without blemiſh*.

2 Of the matter whence Chriſt his fleſh was formed.

1 Cor. 15.
1 Cor. 15. 39.

Gal. 4 4.

Rom. 1 3.
Heb 4. 15.

That we take the ſubſtance of our fleſh from our mothers.

What Chriſt aſſumed.
1 All the parts of man.
That Chriſt was made a perfect man.

1 Reaſon.
1 Tim. 2. 5.

2 Reaſon.

Pſal. 110. 4.

3 Reaſon.

4 Reason.

Mat. 18. 11.

Fulgent. l. 1. de mysterio redemp. ad Trasim.

That Christ had a true humane body, proved
1 By the Scripture of the old Testament.
Gen. 3. 15.
Gen. 22. 18.
Cap. 21 12.
Mal. 1. 2.

Gen. 49. 10.
Esa. 11. 1.

Ier. 23. 5.

Psal. 132. 11.

Quo supra.

That Christ was made of the very substance of his Mother.

2 By the Scriptures of the new Testament.
Luke 1. 31.
Vers. 42.

Heb. 2. 14.

Heb. 10. 5.

Luke 24. 39.

Gal. 4. 4.

Gorham super Gala.

Fourthly, because the *whole* nature of man, that is, both *body* and *soule* was to be *redeemed*; for that both *body* and *soule* were *captivated* unto *Satan*: but the *Sonne of man came to seeke and to save that which was lost*; therefore he must consist both of *body* and *soule*; for seeing the divine *pitie* was contented to deliver all, it behoved the divine *Majesty* to assume all, saith *Fulgentius*.

And more particularly, that he had a *true* and a perfect *humane body*, it may be thus proved, and shewed unto us.

First, by the Scriptures of the old Testament; for the Lord said in Paradise, that *the seed of the woman should breake the serpents head*: and afterward unto *Abraham*, *In thy seed shall all the nations of the earth be blessed*; then to *Isaac*, for in *Isaac shall thy seed be called*; then to *Iacob*, for *Iacob have I loved, and Esau have I hated*; then to *Iuda*, for *the scepter shall not depart from Iuda, untill Shilo come*; then to *Iesse*, *for a rod shall come out of the root of Iesse*; and then to *David*, for *I will cause the branch of righteousnesse to grow up unto David*; and because he was the *best* and the *worthiest* of all the Kings of *Israel*, for he *was a man according to Gods owne heart*, *Et rex super universum Israel*; and a King over all *Israel*; therefore all the Prophets after him, do still play upon his harpe, and alwaies inculcate upon this point, that the *Messias* should come *of the seed of David*; for the Lord had sworne unto *David*, saying, *Of the fruit of thy body will I set one upon thy throne*; and therefore the Prophet *Esay* saith, that *there should come forth a rod of the stocke of Iesse, and a graffe should grow out of his root*; and the Prophet *Ieremy* saith, that *he would raise unto David a righteous branch*; as I said before: And therefore seeing he is the *seed* of *Abraham*, the *seed* of *David*, the *fruit* of *Davids* belly, the *rod* of *David*, and the *branch* of *David*; it is most apparent that he took upon him the *substance* of *David*; for who can deny but that the *seed*, the *flower*, and the *branch* is of the *same* nature and substance that the *tree* is of, which beareth the flower and the branch? Why then should we be more cruell against our Saviour Christ, which is the branch of *David*, and the flower of the *virgin* his mother, than we are against the *flowers* of the *field*, by denying that unto him, which we yeeld unto them? for seeing he is the *flower* of the *Virgin*, therefore it is apparent, that as the *flower* of a *rose* cannot spring forth of a *vine-tree*, so no more can the *flesh* of *Christ* take his originall of any other thing than the body of the *virgin*.

Secondly, this may be proved by the Scriptures of the New *Testament*; for the Angell *Gabriel* said unto *Mary*, that *she should conceive and beare a Son*; and *Elizabeth* saith of that Son, *blessed is the fruit of thy wombe*; but what is it to *conceive*, but to administer *part* of her *substance* unto her son? and what is it to be the *fruit* of the *wombe*, but to be of the *same substance* as his mother was of? for how can that be called the *fruit* of a *tree*, that never had the *nature of a tree*? for I would suppose it to be madnesse to call a *Pomegranate* the fruit of the *Orange tree*; and therfore it was as great a madnesse to call *Christ* the *fruit of Maries wombe*, if he had brought his *body with him*, either from *heaven*, or from any other place; and the Authour of the Epistle to the *Hebrewes* saith, *That for as much as the children were partakers of flesh and bloud, he himselfe also tooke part of the same*; and again, he bringeth in *Christ* himselfe, saying, *Sacrifice and offering thou wouldst not*, but *a body hast thou prepared me*: And therfore, when the *Apostles* thought that they had seen a *phantasme*, or a *Spirit*, he said unto them, *Handle me and see, because a Spirit hath not flesh and bones, as you see me have*; and above all, the words λαβὼν & γενόμενον, used by S. *Paul*, and ἐγένετο here used by the *Evangelist*, which signifie to *take* our nature upon him, and *to be made flesh*, if they be diligently marked and well understood, do make it most apparently plaine, that the *Sonne* of God *tooke* unto himselfe personally the *true nature* of man, and the very *substance* of his mother; for the *Apostle* doth not say, *factus de muliere, sed factus ex muliere*, made in a woman, but *made of a woman*, (as *Nicolaus de Gorram* well observeth) even as bread is made of the *wheat*, and *wine* of *grapes*: and therefore though

Christ

Christ had his *Principium formale*, his formall beginning from the *Holy Ghost*, yet it is most certaine, that he had *Principium materiale*, his whole *matter* and *substance* from the body of his Mother.

Thirdly, the same truth is confirmed by the uniform consent of all Orthodoxe antiquity; as the great Councell of *Chalcedon*, that had in it 630 Bishops, the Councell of *Lateran*, the Councell of *Toledo*, *Tertullian*, in his booke *de carne Christi*, *Fulgentius*, S. *Basil*, S. *Augustine*, venerable *Bede*, and diverse others, whose pithie sayings, and unanswerable arguments to confirm this point, I might here alledge, but that *Theodoret*, *Leo*, *Vigilius*, and *Gelasius*, have so fully *collected* what the Fathers before them had written hereof, that more *proofe* need not be required, and more excellent *arguments* cannot be composed, for the manifestation of any truth; and therfore being not willing to write *Iliads* after *Homer*, I referre my reader unto them, if he desires any further comprobation of this point.

3 By the consent of all antiquity.

Fulgentius l. 2. de persona Christi. *Basil. in l. de humanitate Christi genitas.* *Aug. de trin. l. 13. c. 18.* *Beda in 11. Luc. l. 4. c. 48.*

And yet for all this, *Macedonius* and *Valentinus* affirmed, that Christ brought with him a *celestiall body from heaven*; and that dog *Servetus* and his fellow *Memnon* taught, that the *Body* of *Christ* was begotten of the *substance* and essence of his Father; and so *Apelles*, *Marcion*, and *Apollinaris* avouched that he had an *aeriall* body, and a *sydereall* flesh; so *Gasper Swenkefeldius* saith, that Christ in respect of his *humanity*, is a *true God*, as if his very *flesh* had been *begotten* of God, as *Servetus* said; so *Manichæus* saith, that he had but an *imaginary* body; a *phantasme* only in shew, and no *true body* in substance; and so the *Anabaptists* of our time do now avouch it, that he took not upon him the *very nature* of man, nor the *very flesh* of the Virgin; but that he had only the *shew* and *phantasme* of a man, which passed the wombe of his Mother, as *water* passeth through a *conduit*; and this is one of their most principall points, as *Iohannes Cochlæus* witnesseth: And therfore to *maintaine* their damnable errours, to *obscure* this cleare *light* of verity, and to shew themselves *grand captaines* of that arch heretick and adversary of Christ and all Christians, the divell, they do object,

Wicked heresies. *L. 2 de Trin.* *L. de divina maiestate humanitate Christi.*

Bucanus l. 2. p. 21. loc. com.

Cochlæus in l. de erroribus Monast. Anabap.

Ob. 1. That Christ himselfe saith, *No man ascendeth into heaven, but he that descended from heaven, the Sonne of man which is in heaven*; and againe, speaking of the Iewes, he saith, *You are from below, I am from above, you are of this world, I am not of this world*; and that S. *Paul* saith, *The first man is of the earth earthy*, but *the second man*, that is, *Christ was from heaven heavenly*; and therfore (say they) he had the substance of his flesh from heaven, and not from the *substance* of his mother.

John 3.13.

Iohn 8.23. 1 Cor. 15.47.

Sol. I answer, that all these and the like places are spoken of the *whole person of Christ*, to whom the *properties* of *each nature*, in respect of the communication of properties (which hereafter I shall more fully declare unto you) may be fitly ascribed; and they teach us, that the Sonne of God *descended* from heaven, not by any *change* of place, but by his voluntary *humbling* of himselfe, to receive the *forme* of a servant, and that he was conceived after a *heavenly* manner, by the *operation* of the Holy Ghost, and not after any *earthly* generation; and therfore they do impiously and most falsly referre that to the *substance* of his flesh, which is indeed spoken of the *whole person* of Christ, and of the heavenly manner of his conception; for though it be true that I should say, *I am a reasonable creature, which doth both heare and understand*; yet doth this no way prove, that *my body alone* without the soule is such, or can do either of these; even so, though Christ saith, that *he descended from heaven*, because he was a *God*, that ever was in *heaven*; yet that doth no way prove that *his flesh*, which he assumed on earth, *descended* from heaven; because he had that from his Mother, and brought it not downe from above.

That we must not refer that to the body of Christ, which is spoken of the whole person of Christ.

And that *he is not of this world*, but from *above*, or from heaven heavenly, is nothing els, but that he is not *worldly-minded*, or *swayed* with the lusts of the *flesh*, or any wayes *earthly* affected; and this (though in a farre inferiour degree to him) he saith of the Apostles, *You are not of this world*, because (as Saint *Paul* saith of of all Christians) they mind not the things of this *world*, but *have their conversation in heaven*.

Iohn 15.19. Phil. 3.20.

Ob. 2. Secondly, they say, that in what *body* he appeared to the *Fathers* of the Old Testament, he appeared in the *like body to the Apostles* and Disciples in the New Testament; but he appeared unto the *Patriarchs* in *no true body*, but onely in the *shew* and *shape* of a body; therefore hee appeared in no *true body* to the *Apostles*.

That Christ appeared to the Patriarchs in a true body.

Sol. To this I answer, first, that the minor is false; for hee appeared unto the Fathers in a *true body*, as may bee easily proved from those actions, of eating, drinking, walking and such like; and when he had *ended* that *businesse*, for which he was sent of his Father, he *deposed* that body, which for that end he had assumed; and so he *laid downe* his body againe, because he had not as yet, really and hypostatically *united* himselfe unto the same.

Christ in former times did *assume* a body for some speciall end, now he was *made* flesh to remaine man for ever.

Secondly, I say, that if it were so that he *appeared* unto the Fathers in a *phantasme*, yet it followeth not that he did so likewise unto the *Apostles*; for *before*, he assumed it *only* for a time, to performe some one speciall act; but now hee is *made flesh*, which hee hath *really united* unto himselfe for ever, to performe the *greatest* worke in the world, the *redemption* of mankinde: and therefore Saint *Iohn*, to expresse the *truth* thereof so fully as words could doe it, saith, that himselfe and the rest of his fellow *Apostles* did beare witnesse of that, which *they saw* with their eyes, and *heard* with their eares, and their *hands had handled of the word of life*, and that *this Word was made flesh, and dwelt among us*, which was *never spoken* of any of the *formes* that he assumed in the Old Testament; For though we reade that hee *appeared* unto the Fathers at sundry *times*, and in divers *formes*; yet we doe never reade, that *hee made himselfe of no reputation*, by taking those *formes* upon him, or that therefore he was *made* to be the things that he *appeared* to be; because he never assumed them unto himselfe, as to *unite* them *personally* unto himselfe.

1 Ioh. 1, 2. Iohn 1. 14.

Heb. 1. 1.

Phil. 2. 7.

Ob. 3. Thirdly, they say, that the Scriptures teach not, that he had a *true naturall body*, but onely the *shew*, and *likenesse* of a body; for Saint *Paul* saith, that *Christ tooke upon him the forme of a servant*, and that God sent his Sonne *in the similitude of the flesh of sinne*, or of *sinnefull flesh*, and Saint *Iohn* saw one walking among the seaven golden Candlesticks, *which was like unto the Sonne of Man*; therefore he assumed no *true body*, but onely a *shew* and a *likenesse* of a body.

Phil. 2. 7, 8. Rom. 8. 3.

Revel. 1. 13.

Sol. I answer that these words, and the like, doe give them no such ground, nor any *shew* of reason, to *build* any such conclusion thereupon; for the Scripture saith, that *Adam* did beget *Caine*, *Abel*, *Seth*, in his owne *image* and *likeneesse*; but we might justly account them very foolish, that would hereupon inferre, that neither *Caine*, nor *Seth* had the very *nature* of *Adam*, but onely a bare *shadow*, and *similitude* thereof: and therefore the *Apostle*, in saying that he was sent, *in the similitude of sinnefull flesh*, gives us to understand, that hee was *conceived* and borne without sinne; and yet to have *flesh* like unto sinnefull *flesh*; because, though it was *without* sinne, yet it seemed to be full of sinnes, by reason of the *punishment* that he was contented to *undergoe* for our sins: And this is most excellently declared by *Tertullian*, where he saith, that Saint *Paul* affirmeth Christ to be made in the *similitude* of sinfull flesh; not that he tooke the *likenesse* of flesh, or the *image* of a body, and not a *true body*; but that he would give us to understand, that Christ tooke upon him *true flesh* in the *similitude* of sinnefull flesh; *Quia similitudo ad titulum peccati pertinebit*; Because the word *similitude* is to be referred to the *iniquity* of sinne, and not to *deny* the *verity* of his substance; for he would not have added the word *sinne*, if hee had understood and meant that the word *similitude*, should be referred to the *substance* of his *flesh*, to deny the *verity* of the same; but when he thus frameth his speech, saying, That hee came and tooke upon him the likeneesse of the *flesh* of sinne, or of sinnefull flesh, *Et substantiam confirmavit, id est, carnem; & similitudinem ad vitium substantiæ retulit, id est, peccatum*; He doth confirme the *verity* of his substance, that is, his flesh, and he referreth *similitude* to the vitiousnesse of the substance, that is, sinne,

Gen 5. 3. Christ in regard of his meane condition did appeare like a sinfull man, but was without sin.

Tertul in l. de carne Christi c. 17.

Idem l. 5. contra Marcion Accepit carnis veritatem non similitudinem; accepit peccati similitudinem non veritatem

sinne, which in the sight of the *Iewes* hee seemed to have, though in very deed he had none; So *Cassianus* saith, that *Similitudo non ad carnis veritatem, sed ad peccati imaginem referunda est*; The word *similitude* hath relation not to *flesh*, to denie the *truth* thereof, (for that was *true flesh*) but to this word *sinnefull*; *Quia in veritate corporis sed sine veritate peccati, suscepit Dominus speciem peccatoris*; Because that in the *true nature* of man without any sinne, hee *appeared* (and was so esteemed of many) a sinnefull man, saith Saint *Ambrose*: So the Poet saith, and he saith truly.

Cassian. collat. 22. c. 11.

Amb. de Spiritu Sancto l. 3. c. 9.

The flesh he takes in truth, with flesh indu'de
The sinne he takes but in similitude;
The flesh he takes, for ever to injoy it,
The sinne he takes but onely to destroy it.

And so when the *Apostle* saith, that Christ was *made in the similitude of Man*, he doth not meane so to referre the word *similitude*, *Ad naturam humanam*; as that we should understand him, to be made onely in the *likenesse* of our humane nature; but by the *similitude* of man hee *understandeth*, *Conditionem abjectam*, that abject and *meane condition of man*, whereby Christ was made *like* unto all other men; and therefore Saint *Paul* doth hereby more confirme the *truth* of his humane nature, then any waies weaken the same; because (as *Iustin Martyr* speaketh) *Deus quidem intelligitur ex prodigiorum operatione, homo autem ostenditur, ex aqualibus nostræ naturæ perpessionibus*; His God-head is sufficiently seene by the *working* of his *miracles*, but his Manhood is chiefly seene by the *like sufferings* and *infirmities* of our nature.

The manhood of Christ seene by the sufferings of Christ.

Iustin Martyr. in expos. fidei.

And to that place of the *Apocalyps*, I say that S. *Iohn* saw him in a Propheticall *vision*, his *body* being in heaven and not on earth, and therefore this of all other is alledged most improperly to deny the *truth* of that flesh, which Saint *Iohn* of all other had so plainely declared unto us: And so you may see, that neither *these* places, nor any *other* place, though never so much wringed, and wrested from the true meaning of the Holy Ghost, no nor the *gates of Hell it selfe*, can disprove the truth of this point; that *Christ* hath a *true* and a *naturall* body.

Chap. III.

Of Christ his true perfect humane Soule.

That Christ had a true reasonable humane soule.

And further wee must consider, that as he had a true *humane body*, so he had a perfect *reasonable soule*; for

First, The testimonies of the Scriptures are most *plaine* and pregnant herein; As, *My soule is heavy unto death*; And againe, *Father into thy hands I commend my spirit.*

Mat. 26. 38.

Secondly, Reason it selfe confirmeth it; for, *Hee was made in all things like unto his brethren, Sinne onely excepted*; and hee is *The Shepheard of our soules*: And therefore he must needs consist of body and soule.

Heb. 2. 17.

1 Pet. 2.

Thirdly, The whole Schoole of Divinity did ever teach the same Truth; for *Nazianzen* saith, *Quod non assumpsit non salvabit*, Either he had a *soule*, or hee will not *save* a *soule*; And Saint *Augustine* saith, *Totum suscepit ut totum liberaret verbum*, The *Word* tooke all upon him, that is, both *body* and *soule*, that hee might *save* both *body* and *soule*; And so *Fulgentius* doth most largely and excellently prove this point, in his first Booke, *De Mysterio Mediatoris*, unto King *Trasimund*, where I referre my Reader to a most elegant, and learned discourse of this matter.

Aug. de tempore Ser. 145.

Fulgent. de myst. Med. ad Tras. l. 1.

Ob. But against this, many of the *Arrians* and *Apollinaris* doe object, (as *Nazianzene*, *Athanasius*, and Saint *Cyrill* doe affirme) that Christ had no *humane soule*, but onely a *living flesh*; because the Evangelist saith; *That the Word*

Iohn 1. 14.

Rom. 1. 2. *was made Flesh*; And Saint *Paul* saith, That *he was made of the seede of David, according to the Flesh.*

Sol. To this I answer, that it is an usuall thing in Scripture, to speake synechdochically, and sometimes, *totum denominare ex parte præstantiori*, to put the *soule* for the *whole man*, as *seventy soules*, that is, *seventy men went downe into* Exod. 1. 5. *Egypt*; and, *the soule that sinneth, that soule shall die*; and, *let every soule be subject to the higher Powers*: and sometimes, *totum denominare ex parte minus præstantiori*, to put the *body* for the *whole man*; as, *all Flesh*, that is, all men *had corrupted their waies before God*; and, *all flesh shall see the salvation of God*; and, Ezech. 18. 20. Rom. 13. 1. Gen. 6. 12. *to thee shall all flesh come*; that is, all men: And therefore, *hee was made Flesh*, signifieth, that he was made *Man*, of a reasonable *soul*, and humane *flesh* subsisting. *Athanas. in Sym.*

And the reason, why the *Evangelist* saith, *Hee was made flesh*, rather then, *Hee was made man*, is diversly rendered by the Fathers; For, some say, it was to shew what *part* of *Christ* was *made* of his Mother, that is, his *Flesh*, for his *Deity* was *in-created*, and his *soule* (say they) was *created* of nothing, and his *body* onely was *made* of his Mother: And therefore hee saith, *The Word was made Flesh*: But this cannot satisfie them which beleeve the *Soule* to be *ex traduce*, by traduction from the Parents: And therefore Why the Evangelist saith, hee was made *flesh*, rather then he was made *man*.

1 Opinion. Secondly, others, with *Theophylact* doe say, that the *Evangelist* saith, *The Word was made Flesh*, to expresse the *greatnesse* of Gods *love*, who for our sake would bee contented to be made the *vilest thing*; for, *all flesh is grasse*. 2 Opinion. Esay 40. 6.

Thirdly, others, with Saint *Augustine*, say, It was to shew the *greatnesse of Christ his humility*, *Ex parte ignobiliori*, to be named by the *meanest name*, and the *basest part* of man; he was contented to be made *flesh*; for so we finde, that in this respect, that is, to shew the *greatnesse* of his *humility*, though hee was the *Sonne of God*, yet most commonly would he terme himselfe, *The Sonne of man*; so shew unto us, how he *debased* himselfe, and was well contented with the *meanest* and most *abject* titles for our sake; and to *teach* us also by his *example*, not to stand so much upon our *dignities*, but to *humble* our selves, that we may be *exalted*. 3 Opinion.

Fourthly, others, with Saint *Cyrill*, say, It was for our *greater confidence*, that we should not doubt of *Gods love* and *favour* towards us, because our *flesh*, which was the part most *corrupted*, is now *united* unto *God*; and because *Christ* is now become our *brother*, and our *kindred*, according to that of the *Evangelist*, *Behold thy Brethren, and thy Kinsmen stand looking for thee*; for that *Consanguinity* is in regard of *flesh* and *blood*. 4 Opinion. Mar. 3. 32.

Fiftly, others say, It was, *Vt infimum summo poneret*; that hee might put the *highest* and the *lowest* together; for he had called *Christ* the *Word*, which sheweth the *highest power* of God; for *thy Word is Almighty, and hee beareth up all things by his mighty Word*: And therefore as he had set downe his *Deity* by λόγος, the *Word*, which declareth his *greatest power*, so he would shew his *humanity* by σάρξ, *Flesh*, which expresseth our greatest *infirmity*; for, as *Summa dignitas in verbo*, the greatest *dignity* is expresst in the *word*, So *Summa infirmitas in carne*, the greatest *infirmity* is shewed in the *flesh*: And therefore he saith, *The Word was made Flesh*; to declare unto us, *Quantus Deus quantillus factus est homo*, How *great a God*, was made so *meane a man*: All these reasons are very good, and may well stand all of them, to shew why hee saith, *The Word was made Flesh*, rather then, *Hee was made man*. Yet 5 Opinion. Heb. 1.

Sixthly, I like best of *Tertullians* reason, alledged also by *Irenæus*, Saint *Chrysostome*, and others, that the Spirit of God *foreseeing* what Heresies would follow after, and soone *creepe* to invade the *Church of Christ*, did therefore *purposely* here, and in many other places, set downe most *evident* and unanswerable *arguments* to *convince* them whensoever they should arise; that so the *light* of *Truth* might be *cleered*, and the *mouth* of all wickednesse might be *stopped*: And therefore I say, that the Pen of the *Evangelist* was here directed by Gods Spirit, to say, *The Word was made Flesh*, not because he had not a *soule*, but to assure us against 6 Opinion. *Tertul. l. de carne Christi.* *Irenæus l. 3. c. 11.* God, before heresies came, provided for us, that we might bee preserved from them, when they came.

against *Marcion*, *Macidonius*, *Valentinus*, *Manichæus*, and others, that *Christ* had a *true* and a *naturall flesh* assumed from the very *flesh* and *substance* of his Mother, and united unto his God-head. And so you see that *Christ* had not, *Ideam humanæ naturæ*, An *imaginary patterne* of humane nature, but the *whole nature* of man, *In uno individuo*, Consisting both of *body* and *soule*.

CHAP. IV.

Of Christ his being subject to all the humane infirmities that are without sinne.

SEcondly, As *Christ* had *all* the *parts* of a true man, that is, *body* and *soule*, so he had all the *properties* that doe concerne mans nature, or doe belong either to the *soule* or to the *body* of man, as *length*, *breadth*, *thicknesse*, *understanding*, *will*, *affection*, &c. and all other *infirmities* that we have, sinne onely excepted; for, as in the *creation* of man, God made man like unto himselfe, by stamping in him the *Image* of his owne nature; so in the *assumption* of our flesh, this *word* made himselfe *like* unto us, by taking upon him the *infirmities* of our nature; So that as God said heretofore, in a pittifull derision, *Behold, the man is become as one of us*; so now we may say in a joyfull exultation, *Behold, our God is become as one of us*; of the same nature, and subject to the same *infirmities* as wee are, as the *Apostle* saith of *Elias*, *He was subject to the like passions as we are.*

2 All the blameesse properties of man.
That Christ was made subject to all our humane frailties, which are without sin.
Once God of *Adam* in derision said, Behold the man like one of us is made.
The tennes of *Adam* now of God may say, Behold he's made like one of us to day.
Gen 3.22.
Iames 5.7.

Ob. But is it possible (may some man say) that he, which came to *destroy the* workes of the Divell, and to *swallow* up death into victory, should *disarme* himselfe of *strength* and *power*, and bee *cloathed* with our *weakenesse* and *frailties?*

Sol. To this the Prophet answereth, *That Gods wayes are not as our wayes, nor his thoughts as our thoughts*; for we finde many times God working one contrary out of another, as *creating* all things of *nothing*, bringing *light* out of *darkenesse*, making his *power* knowne through *weakenesse*, and by the *foolishnesse* of *preaching*, destroying the *wisedome of the wise*, and saving those that *beleeve* in him: And therefore, as *David* laid aside the *Sword* and brigandine of *Saul*, and tooke his *staffe* and slender *sling*, when hee went to encounter great *Goliah*, So *Christ* the Sonne of *David* did assume the *infirmities* of our *flesh*, (a *slender staffe* to relie upon) that so not by his *strong arme*, but by his *weake*, yet *holy arme*, *hee might get unto himselfe the victory.*

Esay 55.8.

Gen. 1.1.

That God many times worketh one contrary out of another.

And it was *requisite* (saith Saint *Ambrose*) *Vt infirmitates nostras susciperet*, That he should take upon him our *infirmities*.

Why Christ undertooke our frailties.

First, To demonstrate the *truth* of his assumed *humanity*; for else, *Quomodo Discipuli crederent fuisse hominem, nisi humanas infirmitates comperissent*; How should his Disciples *beleeve* him to be a *man*, if they had not *found* and seene him touched with the *infirmities* of man? And

1 Reason. *Ambros in Luc. l.10.c.22.*

Secondly, To strengthen, and underprop the *weakenesse* of our declining *Faith*; for, *Vt patientem docere non potest, qui subjectus passionibus non est*, As hee can never teach a man how to be *patient*, which was never troubled with any *passions* himselfe, saith *Lactantius*, so he can never so well *succour* those that are *afflicted*, which never hath beene *afflicted* himselfe; But now as Queene *Dido* saith unto *Æneas*,

2 Reason. *Lactant. institut. l.4.c.16.*

Haud ignara mali miseris succurrere disco.

So, seeing *wee have a High Priest, which is touched with the feeling of our infirmities*, wee may with boldnesse accede *unto the Throne of Grace*, and *assure our selves to finde mercy in the time of neede.*

Heb 4.14.

And yet, here we must distinguish and understand, that all the infirmities and the defects of our nature, are either,

1. *Culp-*

That infirmities are of two kindes

1 Sinnefull.
2 Painefull.

Christ tooke none of our finnefull infirmities.

Iohn 8.

That those infirmities which are not finfull, are either,
1 Perſonall.
2 Naturall.

Eſay 1.6.

That Chriſt took no perſonall infirmities upon him.

2 Sam 14. *Ceſſod. in Pſal. 45.*

Chriſt of a raviſhing beauty. Mat. 19.27.

That Chriſt tooke all the infirmities which are common and naturall infirmities. Iohn 18.6. Heb. 2.17. 4.15.

Damaſ. de fide orthodoxa. l 3. c. 20 Ambroſius de fide ad Grat. l. 2. c. 4

Diſcipulus in quod ſer de temp.

Mat. 21.18.

{1. *Culpable and blame-worthy, or* / 2. *Inculpable and blameleſſe.*} Or elſe, {1. *Sinfull without paine.* / 2. *Painefull without ſinne.*} And

The firſt are διαβλητως, damnable and odious in the ſight of God, (as *Damaſcen* calleth them;) The ſecond are *Miſerabiles*, Miſerable, and to be *pitied* before God and Man, as Saint *Auguſtine* ſaith.

Thoſe of the firſt kinde, hee was abſolutely free from; becauſe he was *conceived* without ſinne, *borne* without ſinne, *lived* without ſinne, and *died* without ſinne: And therefore let not the *covetous* man, whoſe *deſire* is as *large* as Hell, thinke that Chriſt tooke upon him the *unſatiable affection* of covetouſneſſe, nor the *ambitious* man imagine, that he was tainted with an *aſpiring minde*, nor any man ſuppoſe, that this *immaculate Lamb*, was any waies blemiſhed with *inordinate affection*; for, he was a true *Iſraelite, in whom there was no guile.*

Thoſe of the ſecond kinde, we ſay with the Schooles, that they are either

{1. *Detractabiles*, or / 2. *Indetractabiles.*} that is, either {1. *Perſonall.* / 2. *Naturall.*}

Firſt, *perſonall* or proper to ſome men, as to be *affected* with *malady, infeebled* with infirmity, or *disfigured* with deformity; or elſe

Secondly, *naturall* or common to all men, as to be borne *weake*, and to live incompaſſed *with humane frailties.*

Thoſe that are *perſonall*, we ſay not, that he tooke; for though many of us, bee wholly *corrupted* from *the ſole of the feete, unto the crowne of the head*; yet the body of Chriſt being framed by the *Holy Ghoſt* of the pureſt Virgin bloud, was *proportioned* in moſt equall Symmetry and correſpondency of parts; and therefore he was *Speciоſus forma præ filijs hominum*, fairer then the ſonnes of men, *wholly* pure, more pure then the body of *Abſolon*, in whom there was *no blemiſh*: So *Caſſiodorus* ſaith, *Forma ejus lactei coloris decore illuxit, & inſigni ſtatura præeminuit*; His body of the beſt *compoſed* ſtature, did excell all other men; and ſo Saint *Hierome* ſaith, that his countenance carryed, hidden, and vailed in it, a *ſtarre-like ſhining brightneſſe*, which being but a little revealed, it ſo *raviſhed* his Diſciples hearts, that at the firſt ſight thereof they *left all*, and followed him, and it ſo *aſtoniſhed* his enemies, that they *ſtumbled and fell to the ground*: But

Thoſe that are *naturall* or common *infirmities*, we affirme that hee had them in all things, like unto us.

Firſt, becauſe *hee was to bee in all things like unto his brethren, ſinne onely excepted.*

Secondly, becauſe the prayer of Chriſt, in the garden of *Gethſemane*, proceeded from the infirmity of his *humane nature*, as moſt Interpreters doe affirme.

Thirdly, becauſe an Angell from Heaven *appeared* unto him, *comforting* him; for his *Divine vertue* had no need to bee *ſtrengthened*, but his humane *infirmity* required to be *aſſiſted.*

Fourthly, becauſe all ancient *antiquity*, and the moderne *unanimity* of all Divines, have ever *taught* and *maintained* this *truth*; for we confeſſe, ſaith *Damaſcen*, that Chriſt tooke all the *naturall Paſſions* of man, which are without *ſinne*; *Et ſcire mihi prodeſt* (ſaith Saint *Ambroſe*) *Quod propter me ſuſcepit Chriſtus omnes infirmitates meas*; And it availeth me much to know that Chriſt took all mine infirmities upon him; and Fryar *Diſcipulus* ſaith, that every man was ſubject unto twelve *naturall defects* and *infirmities*; whereof (ſaith hee) our Saviour Chriſt hath *undergone* tenne of them, and hath ſuffered the *ſame*, even as *wee* doe.

{First, *Cold*, / Secondly, *Heate.*} Two infirmities incident to every man, and denied by no man to be in *Chriſt*; elſe could he not be a man.

Thirdly, *Hunger*, as when he came to the *Figge-tree*, and would have eaten.

Fourthly,

Fourthly, *Thirst*, as when he asked *Drinke* of the woman of *Samaria*, and cryed, *I thirst*, upon the Crosse. Ioh. 4.7. & Chap. 19.28.

Fiftly, *Wearinesse*, as when he *sate* by the Well side to rest him. Iohn 4.6.

Sixthly, *Weakenesse* and *Paine*, as when he was *not able* to beare his Crosse any further, but was faine to have *Simon* of *Cyren* to helpe him: (And these sixe were *infirmities* of his *Body*, the other belonged more properly unto his *soule*, and must be warily *distinguished*, if we would truly *understand* them, as they are in him.) Iohn 19.17. Mat. 27.32.

Seventhly, *Heavinesse* and *Sorrow*, as when *his soule was heavy unto death*, and when *he wept for griefe over the City of Ierusalem*. Mat. 26.38. Luke 19.41.

But here we must *distinguish* and *know*, that this *heavinesse* and *sadnesse* of *Christ* was in him as an *affliction*, and not as a *transgression*; and that it was in his *sensuall* and not in his *rationall will*; or if in his *reasonable* will, that he was *sorrowfull*, because he *would* be *sorrowfull*; *Et turbatus quia turbavit seipsum*; And he was troubled, because he troubled himselfe: and therefore his sorrow was *Subjacens, non presidens, turbans, sed non perturbans eum*; Ruled by *reason*, and not *over-ruling* reason, and so onely *disturbing*, but no waies *disordering* him. That there is a twofold sorrow. Iohn 11.33. Mar. 6.6.

Eightly, *Shamefastnesse* and admiration, as when he *marvelled* at the *infidelity* of the Iewes, even as *Elias* was ashamed of the *iniquity*, and wondered at the *stupidity* of the *Israelites*. 1 Kings 18.

But here also we must know, that it was *externally moved*, by the sins of others, and not *internally procured* by any act of his owne.

Ninthly, *Feare*, as when his *Father heard him, in that which he feared*; and in this, as through wearinesse he *willingly* fainted, so through feare he was *exceedingly* astonished. Heb. 5.7.

But here likewise we must *distinguish* that his feare was *Filialis, non servilis*; A filiall feare, adjoyned with *Hope*, and not a servile feare proceeding from *despaire*, that is, not a *sinnefull*, but a *pious* feare, which might *move* him in his considerations, but no waies *remove* him from his godly intentions. That there is a two-fold feare.

Tenthly, *Anger*, as when *he looked angerly upon them*; and so, when *hee drove the buyers and sellers out of the Temple*. Mat. 21 13.

But yet still we must *distinguish*, that his anger was *stirred* up and moved, *Per zelum, non per vitium*, through a godly *zeale*, and not through any *inordinate affection*; and it was nothing else in him, but *Voluntas vindicativa malefacti*; A desiring *will* to punish the *sinne*, and not a *sinnefull* passion to be *revenged* on the person of the sinner, as *Bonaventure* saith. That there is a twofold anger.

These are the *tenne* infirmities, which *Discipulus* saith, were in our Saviour Christ; thus, and after this manner, as I have shewed you.

The other two, which he denieth to be in him, are { 1. *Sinne.* 2. *Ignorance.* } And

For the first, that is, *Sin*, we all know and we are all sure, that he had none; but For the second, that is, *Ignorance*, we must *distinguish* that it was either

{ 1. *Crassa.* 2. *Mera.* } that is, either { 1. *A sinnefull ignorance*, or 2. *A simple ignorance.* } And That there is a twofold ignorance.

The first we call, *Ignorantia prava dispositionis*; An ignorance of a *wicked* disposition, as when men know not, or will not know the things that they ought or might know; and this we say was not in *Christ*; because it is *sinnefull*, and the cause of many *sins*.

The second we call, *Ignorantia mera privationis*; An ignorance of meere *privation*; *Et ignorantia negativa, seu nescientia plurimorum*; and a *negative* ignorance, or the not knowing of many things, which are not of *absolute* necessity to be knowne; and this *ignorance* we say was in our Saviour Christ.

First, because *Adam* had the same in the state of his innocency; for he was ignorant of many things that God did know, and he *knew not* that he should be *seduced* by the Serpent. 1 Reason. *Ignatius in ep. 2. ad Trallian.*

Secondly,

2 Reason. That Christ was ignorant of some things. *Damasc. l. 3. Nazian. l. 2. de fil.*

Secondly, because *hee did increase in wisedome and knowledge*, that is, in his *acquisite* and *experimentall* wisedome, and not in his *infused* or *divine* wisedome; for he had that perfect from the very first moment of his conception: and therefore by his *acquisite* and *experimentall* wisedome, he learned some things, that he knew not before.

3 Reason.

Thirdly, because he knew not, that there were no *Figges* on the *Fig-tree*, untill he went and *saw* there was none; and he knew not the *houre* and the *day* of judgement.

4 Reason. *Polanus in Sympho Catholica thes. 7. c. 9. Scotus in sent. dist. 14. q. 1. & 4.*

Fourthly, because all ancient *Orthodoxe* Fathers doe confirme the same truth, as *Amandus Polanus* sheweth.

And yet we say, that although Christ knew not these things, *Ex natura humanitatis*, by the manhood; yet he did know them in *natura humanitatis*, in the manhood; for the Schoolemen doe well *distinguish* of a twofold knowledge in Christ:

That is, { 1. *In verbo*, in the word, whereby hee seeth all things as in a cleere Chrystall glasse. 2. *In genere proprio*, in each proper nature, whereby hee seeth all things as they are in themselves, and from himselfe.

In the first sense, we say, the *man Christ Iesus* knoweth all things, because hee is *hypostatically* united unto that eternall word, which made, and seeth, and knoweth all things. And

In the second sense, we say that the knowledge of Christ is twofold,

Videlicet { 1. *Infused.* 2. *Acquisite.* } And

First, the *infused* knowledge at the very *instant* of his conception was granted and powred into his *manhood*, so much as a finite creature could be *capable* of: But

In what sense Christ may be said to be ignorant of any thing.

Secondly, the *acquisite* knowledge did increase *daily* more and more, as his experience acquainted him with many things, that practically he knew not before; and in this *respect*, we may lawfully say, that Christ was *ignorant* of many things in his *youth*, which afterwards he *learned* in his age: And so you see, that as Christ assumed our *nature*; so he assumed our *naturall imperfections*, that are *voide* of *sin*, though they were full of *paine*.

But here we must observe that he assumed them all (as Saint *Augustine* saith) *Non miseranda necessitate, sed miserante voluntate*; Not by any *imposed necessity*, but by a *voluntary assuming* of them, to deliver us from them; because hee freely *subjected* himselfe unto them, when no Law could have *compelled* him to undergo them. And thus I have shewed you how this *word was made flesh*; that is, a *true*, and a *naturall man*, in all things, *like unto his brethren, sin onely excepted*.

CHAP. V.

Of the comfortable instructions that we may collect from this Doctrine of the incarnation of the Word.

What wee may learne from this doctrine of Christ his Incarnation.

AND thus you have heard what the *Word* was made, *Flesh*; and from thence we may learne many comfortable and excellent lessons for our instruction, especially in respect,

{ 1. *Of God.* 2. *Of Christ.* 3. *Of our Selves.* } And in each respect many things of memorable note; as

First,

First, in respect of *God*, we may see, and wee ought seriously to consider it; first, his great *love* and charity towards us, that he should give his *onely Sonne* to be made *flesh* for our sake: and therefore seeing he gave his Sonne for us, and that *while we were yet sinners*, while we were yet enemies unto God, how can it be, but that he *should give us all things together with his Sonne*, especially now being *reconciled* unto him *through his Sonne*? for in him *he is well pleased*, and through him he cannot be *offended* with us: and therefore *Christ*, to shew how *dearely* God loveth us through him, saith, *Whatsoever you aske the Father in my Name, it shall be given you.*

First, Gods love to man.

Rom. 5. 10.

Secondly, we may from hence see the *faithfullnesse* and *truth* of God, in performing his *promise*, and *the oath that he sware unto our Fathers*, touching the giving of this *Word* to be made *Flesh*: and therefore we may assure our selves, that whatsoever he saith, shall come to passe; for *he is not as man that he should lie*, or as the Sonne of Man, that he should *alter* the thing that is gone out of his lips.

Secondly, that God is a true performer of all his promises. Luke 1. 73.

Numb. 23. 19.

Secondly, in respect of *Christ*, we may from hence see these two things.

2 In respect of Christ.

First, His great *obedience*, in that he was *contented* in all things to *submit* himselfe unto his Fathers *Will*; and therefore we that doe beleeve in *Christ*, should herein follow the *example* of Christ, to be *obedient* unto our heavenly Father.

First, Christs perfect obedience.

Secondly, his rare and singular *humility*, in that he being the *Sonne* of God and the eternall *Word* of God, that could have commanded all the *Angells*, and by his *stretched-out-arme* without the assumption of our weakenes, have made *all* his enemies his *footstoole*, was notwithstanding contented, *Exinanire seipsum*, to empty himselfe, as it were of his *divine riches*, and to *clothe* himselfe with our humane *nakednesse*, and so to become the *Sonne* of *Man*, and to be *made flesh*, that is, a *vile*, a *base*, and an *abject* thing for us; for *man is like a thing of naught, his time passeth away like a shadow*; And therefore we should not *lift up our hornes on high, nor speake with a stiffe necke*; but we should labour to *have the same minde in us, which was in Christ Iesus*, and learne of him *to be meeke and lowly in heart*: It was an humble speech of King *David*, when he said, *I am a worme and no man, a very shame*, or *scorne of men, and the out-cast of the people*; He was *lowly* in his owne eyes, and did *imitate* herein our Saviour *Christ*, who (as I shewed you before) was not onely contented, to be made a *true man*, but also, in the *judgement* of the *World*, to become no better then one of the *baseſt* of the *people*; so *rare* a patterne of *humility*, did he leave unto us; And

Secondly, how Christ humbled himselfe.

Psal. 144. 4.

Phil. 2.

Mat. 11.

Psal. 22. 6.

Ere he could talke or speake, his incarnation
Was the first lecture of his humiliation.

Heinsius hom. in Theophan.

Quia nihil profuisset sublimitas, nisi adfuisset humilitas: because his greatnesse had availed us nothing, if his humility had not prevailed to gaine favour for us; yet now, as the Poet saith,

Maxima quæq; domus servis est plena superbis:
Every man is full of pride, and as the Proverbe is, every *Iacke* will bee a *Gentleman*.

How farre we are from true humility.

Proijcit ampullas, & sesquipedalia verba:
It is strange to see how we strout our selves, and speake great swelling words, *magnifying* our selves by *contemning* others, swaggering them out of countenance, and thinking our selves to be *gods* and not *men*, and with the Church of *Laodicea*, *to be rich and want nothing*, to be *wise* and *valiant*, and neither our *manifold* sins, which are as the *sands* of the Sea, nor our *miserable* estate, which is most *fraile* and *feeble*, so *weake*, that a little *sickenesse* will even us downe with the dust, can *humble* us before the *mighty hand of God*; so farre are we from learning true humility. And

Revel. 3. 17.

Melior est peccator humilis quam iustus superbus. Augustinus Ser. 44.

Thirdly, we see from hence our Saviours *love*, and his *abundant* great charity towards us; for *quanto pro me vilior tanto mihi charior*, The *viler* and baser hee made himselfe for me, the *dearer* he shewed that he loved me; but how could hee ever *debase* himselfe more then he did? not onely to *appeare* for a time in the *visible shape* of a man, but also to assume for ever the true *nature* of man? and, though

Thirdly, the great love of Christ. *Bernard Ser. 1. Epiphan.*

we be *loath* to take his *sweet* and *easie yoke* upon us, yet he *willingly* tooke our *bevie* and *bitter yoke* on him; for *he tooke our infirmities, and carried all our sorrowes:* and therefore, O thou sweet *Iesus*, that usest to *clothe thy selfe with the cloudes, as with a garment*, and now *clothest* thy selfe with my naturall *nakednesse*, that I might be *adorned* with thy supernaturall *riches*, we beseech thee *inflame* our spirits with the *love* of thee, that nothing but thy *selfe* may be *deare* unto us, because it so pleased thee, to *vilifie* thy selfe for us.

Esay 53 4.

3 In respect of our selves.

Thirdly, in respect of our *selves*, we may from this doctrine of the words incarnation, collect unto our selves, these singular comforts; As

1 Generally. What great benefits wee receive by the incarnation of the Word.

First, generally, what *fruits* and *benefits* we have, from this incarnation of the Sonne of God; *Beneficia nimis copiosa, multa & magna, privata & positiva*; and they are exceeding great blessings, *innumerable* and *invaluable*, as, repentance, remission of our sinnes, Grace, Faith, Righteousnesse, Wisedome, Sanctification and Redemption; and in a word, whatsoever blessing, grace, or goodnesse we have, we have the same from this incarnate Word; for, *in him are hidden all the treasures of wisedome and knowledge*, and *from his fullnesse wee all receive, and grace for grace*; For neither his Deity onely, *Quia non debuit*, Because he ought not; nor his humanity onely, *Quia non potuit*; Because that could not; was sufficient to be a *Mediator* betwixt God and man; *Sed inter divinitatem solam & humanitatem solam, mediatrix est divina humanitas, & humana divinitas Christi*; but betweene the bare humanity and the bare divinity, the divine humanity and the humane divinity of our Saviour Christ doth mediate for us unto God; and therefore by reason of this *Incarnation* of the *Word God*, wee are made *Kings and Priests*, and a *peculiar* people unto God, even for ever; For this *Incarnate Word*, this God and Man *Christ Iesus*, hath performed all things that are necessary for our salvation; he *lived* for us, he *dyed* for us, he *rose againe* for us, and he became the *Physitian* and the *medicine* both of our *originall* and *actuall* sins; For against the *corruption* and guilt of *originall* sin, the pure *birth* and undefiled *conception* of Christ is a sufficient *salve*; and against the *guilt* of *actuall* sinne, the *Sanctity* and innocent life of Christ, that was without any *spot* of sin, is a sufficient *remedy*; and against the *punishment*, either of *originall* or of *actuall* sinnes, the most *pretious death* of *Christ* is a sufficient *satisfaction*; *Quia injusta mors justam vicit mortem, & liberavit nos juste: quia pro nobis occisus est injuste*; Because his *unjust* death, hath *justly* overcome our death, and he hath most *justly* delivered us, because he was *most unjustly* slaine for us.

Colos. 2. 3.

John 1. 16.

Aug. C. 12. *hom. de evibus.*

Revel. 1. 19.

How Christ hath performed all things for us.

Aug. Ser. 101. *de tempore.*

Besides, the *Word* being *made flesh*, we have his *life*, as a most perfect *patterne* to frame our *lives* thereby; for we are all *like Apes* apt to *imitate*; and we say the *life* of our *Minister* would more move us to *godlinesse*, then his *doctrine*; and no doubt, but it would do *much* to them that hate not their *Minister*, because he will not be as *deboyst* as themselves; for a good *example* to *good* men, is as a *light* set upon a *Candlesticke*, that all they, which come into the house, may see the *light*; although to *evill* men, it moves them to the more *indignation* and *wrath*; because it makes their sinnes *appeare* the more exceedingly *sinnefull*, and will bee a just *witnesse* against them in the day of wrath; for that seeing the light of a *good life*, shining amongst them, they hated the same, *because their deeds were evill*: And therefore, if we would be led by *examples*, and would not *erre*, let us lay the *example* of Christ before our face; for this is a *true looking-glasse*, that is ever laid open before every man, and will never *deceive* nor *flatter* any man; and it is not onely a *patterne* for our practice, but the continuall inspection and looking into the same is also, in some measure, *an efficient cause* and impulsive *motive* to incite us to the *imitation* thereof, and to the performance of all *godlinesse*; because Christ is the *giver* of all such graces, whereby men do live a godly life, as the *Apostle* sheweth.

That good examples, are meanes to further godlinesse.

John 3. 19.

Christ an infallible patterne for men to imitate.

Cyrillus L. 4. *c.* 5.

1 Cor. 4. 7.

Moreover, Christ having *united* his *Deity* with our *humanity*, and having so well *tempered* his *Majesty* with *humility*, wee may the more confidently and boldly draw *neere* unto the throne of *grace*; for that as his *Deity confoundeth*, so his

That wee may boldly come to God.

his *humanity* comforteth our faint and feeble *ſoules*; and as his Majeſty amazeth, ſo his humility animateth us to come unto him, and to ſeeke of him whatſoever is needfull for us.

And further, this *Word* being *made fleſh*; *Naturam humanam nobilitavit*; He hath ſo innobled our humane nature, (as Saint *Auguſtine* ſaith) that we, which were *wormes* and no *men*, are now, θείας κοινωνοι φυσέως, partakers of the Divine nature, and as it were *Gods* and no worms: ſo that now, our *nature* being *repaired*, it is *exalted* farre above the dignity of its firſt originall, and it hath obtained to a farre *better* ſtate in Chriſt, then it had, and loſt in *Adam*; becauſe *Adam* was but in the *image* of God, but we are *joyned* and *made one* with God, as Saint *Bernard* ſaith: and therefore *fœlix culpa, quæ talem meruit redemptorem*; happy was that *fault* (as it happened unto us) which brought forth ſuch a *Saviour*; to bee made *partaker* of our *fleſh*, that we might be *partakers* of his *Spirit*, as Saint *Gregory* ſpeaketh.

That we attaine to a farre better ſtate in *Chriſt* then we loſt in *Adam*. 2 Pet. 1. 4. *Bernard Ser. 1. de Epiphan.*

Secondly, and more particularly, in that he was *made* a *true* and a perfect *man*, conſiſting both of *body* and *ſoule*, we may aſſure our ſelves of the ſalvation both of *body* and *ſoule*; for as our *ſinnes* deſerved damnation unto both, ſo the *aſſuming* of *both* by this *Word*, hath brought *deliverance* unto them both.

2 Particularly. That both our bodies and our ſoules ſhall bee ſaved.

And in that he was made *ſubject* unto all our humane *frailties*, paſſions, and miſeries, being made *in all things like unto us, ſinne onely excepted*, wee may (as I have already touched before) conceive thereby an exceeding *comfort*; for as Queene *Dido* ſaid unto the diſtreſſed *Trojans*;

Heb. 2. 17. Chap. 4. 15.

Haud ignara mali, miſeris ſuccurrere diſco.

Experience of *miſeries* hath taught me to *ſuccour* all thoſe that are *miſerable*; even ſo Chriſt, having *felt* all infirmities, and ſuffered more miſeries then any of us can endure, will be *mercifull* and *compaſſionate* towards us, when he ſeeth us in diſtreſſe; for, *he became like unto us, that he might be mercifull unto us*; *and hee was tempted and ſuffered, that he might be able to helpe and ſuccour them that are tempted*, ſaith the *Apoſtle*: And therfore, ſeeing *we have not an High-Prieſt, which cannot be touched with the feeling of our infirmities*, but *is a pittifull and a compaſſionate Redeemer*, if we be involved in miſeries, and doe ſuffer all kindes of infirmities, wants, ſcornes, ſickneſſes, paines, or whatſoever elſe, let us goe boldly unto *the Throne of Grace*, and beg confidently his mercy and grace, *to helpe us in the time of neede*; for as he which in our *Creation* formed us, according to the *Image* of *God*, was contented now by his *incarnation*, to take upon himſelfe the *Image* of *man*; So we which by our *tranſgreſſions* made our ſelves like unto the *divell*, ſhall be moſt *happy* and bleſſed, if as *Chriſt* became like unto us in *fleſh*, ſo we doe endevour to become like unto him in the *graces* of his moſt bleſſed *Spirit*. And ſo much for the *ſecond* point, that he was made *Fleſh*.

We may be ſure of comfort in diſtreſſe.

Heb. 2. 17, 18.

Heb. 4. 16.

Branch 3.

BRANCH III.

CHAP. I.

Of the distinction of the two Natures of Christ, how each of them remaineth entire, inconfused; and the objections made against this truth (sufficiently answered.

THirdly, We are to consider, *how* this *Word* was *made*, and still is, *Flesh*, which manner may be collected out of this word ἐγένετο; He was *made Flesh*: Touching which, we must well observe two speciall points,

Two things to be considered.

{1. *The distinction* / 2. *The union*} of the two natures, the *Word* and the *Flesh*, that is, the *Deity* and the *humanity* of our Saviour Christ.

1 The distinction of the natures. That in Christ there are two distinct natures. Rom. 1. 3. 4.

First, The distinction of these two Natures, is most excellently shewed by Saint *Paul*, where hee saith, that Christ was *made man*, κατὰ σάρκα, according to the *flesh*, and declared mightily to be the Son of God, κατὰ πνεῦμα ἁγιωσύνης, according to the *Spirit of Sanctification*; for that according to his *humane nature* onely, hee was *made* of the seede of *David*, which according to his *divine nature* was *declared* still to be the eternall *Sonne of God*; So that here Saint *Paul* sheweth *two natures* to be in Christ, that is, his *divine* and his *humane nature*, still remaining *entire* after his incarnation; because, as he was made only of the seed of *David*, in respect of his *manhood*, (for that his *God-head* was not made of the seed of *David*,) so was he *declared* onely to be the *Sonne of God*, in respect of his *God-head*; for that his *manhood* was not the *omnipotent*, and the *eternall Sonne of God*.

The most blasphemous subtilties of hereticks, to denie the truth of the two natures of Christ.

Ob. But against this place of the Apostle, the *Somosatenian* Heretickes doe affirme, that Saint *Paul* meaneth not hereby, to shew a *twofold nature* to bee in Christ, but a *twofold nativity*, that is *a carnall* and a *spirituall*, which wee finde to be in every faithfull Christian; for to be made of the seede of *David* (say they) according to the *flesh*, doth shew his *carnall generation*, and to be *declared* to bee the Sonne of God according to the *Spirit* of *Sanctification*, is to shew his *spirituall regeneration*.

Rom. 9. 3.

The first they seeke to confirme, out of those places of Scripture, where the *Apostle* saith, The Iewes were his Kinsmen, *according to the flesh*, and where hee calleth them, *Israel according to the flesh*; for herein (say they) the *Apostle* meaneth by these words, *according to the flesh*, nothing else, but according to the vulgar and *common sort of generation*; And therefore to be made of the seed of *David*, according to the *flesh*, is nothing else, but to be made of him, according to his *carnall generation*. And

1 Cor. 10. 18.

John 1. 13.

It is a horrible thing to say, that all those phrases which are true of us, must be likewise true of Christ, in the same sence considered. Rom. 1. 3.

The second they seeke to confirme, out of the words of Saint *John*, where hee saith, That *the faithfull are not borne of bloud, nor of the will of the flesh, nor of the will of man, but of God*; And therefore, as these *phrases* and *limitations according to the flesh*, and *according to the spirit*, do signifie the *double nativity* of every faithfull man, and do no waies prove a *double nature* to be in any man; Even so in *Christ* they signifie the same things, that is *two nativities*, but not *two natures*.

Sol. To this I answer first, that this phrase κατὰ σάρκα, *according to the flesh*, neither in the place *urged* by me, nor in any other place *alledged* by them, doth signifie the *common* and *carnall* generation; but it doth imply a *difference* and distinction

distinction betwixt kindred *according to the flesh*, and kindred *according to the spirit*; for otherwise all *Israel* was in respect of their *common generation*, kindred according to the flesh; And therefore the meaning of the *Apostle* is, to shew, that although all of them were the children of *Abraham, according to the flesh*, yet that but few of them were the Children of *promise*.

Secondly, I say, that the miraculous and singular *birth* of *Christ*, is not insinuated so much in the words, *according to the flesh*, as it is plainely shewed in the word *made*; for the same being in the originall γενόμενος, and not γενεθεντος, it doth most apparantly shew the *extraordinary* making of his *flesh*, not after the *usuall* and common sort of *carnall* generation by any *humane* seede, but by a *supernaturall* generation, through the virtuall *operation* of the *Holy Ghost*, as *Tertullian, Irenaus, Vigilius*, S. *Augustine* and others have observed.

γενόμενος sheweth the extraordinary making of Christ his flesh. *Tertul. l. cont. Prax. Irenæus l. 3. c. 32. Vigilius l. 5 contra Eutyches. Aug. l. 2. c. 5. de Trinitate.*

Thirdly, I say, that there is a great deale of *difference* betwixt the *twofold generation* of the faithfull *Saints*, and the *twofold generation of Christ*; for when they are said to be borne of the *flesh* and of the *Spirit*, we confesse, that not *two natures* are thereby signified, but *two beginnings* of their divers births: But this cannot be said of *Christ*, because he was so *sanctified* in the first *moment* of his conception, that he needed not any *second regeneration*; neither is he said to be *borne of the spirit*, in respect of any *regeneration*, as we are, but declared to be the Sonne of God, *according to the Spirit*, that is, manifested to be a *true God*, according, or in respect of his *owne sanctifying Spirit*, that is, his *God-head*: And therefore, though such a limitation might prove a double generation in the rest of Gods children; yet this cannot shew a double generation of him in whom there is *no double generation*, in respect of his *manhood*; but it must needes shew plainely *two natures* to be in Christ; for all other faithfull men are the Sonnes of God by *adoption* and *grace*; but Christ is the *naturall* and the *essentiall* Sonne of God his Father; He being *the brightnesse of his glory*, and *the engraven forme of his person*; And all other men are so borne, that *except they be borne againe they cannot enter into the Kingdome of Heaven*; But Christ was so conceived and borne, that there was neither *neede*, nor *any possible way* of any further *sanctification* of his person; because that *in him dwelled the fullnesse of the God-head bodily*.

That Christ was so borne, free from all sin, that he needed no further sanctification or regeneration.

No double generation of Christ in respect of his manhood.

Heb. 1. 3.

Iohn 3. 5.

But this truth of the *two natures* of Christ, may be confirmed by most apparant and unanswerable arguments; for the *Iewes* said, that *he did not onely breake the Sabbath, but also said, that God was his Father, making himselfe equall unto God*; And Christ himselfe said, *I and my Father are all one*; And therefore the Pharisees did rightly collect, that *Christ* by these words had affirmed himselfe to be a God; And yet he saith, *My Father is greater then I*; but it cannot possibly be, that *Christ* according to the *same nature*, should be *equall*, nay, *one* with the *Father*, and yet *inferiour* to the *Father*: And therefore it must needs follow, that he hath *one nature*, according to which he is *equall* to his Father, and *another nature*, in respect whereof he is *inferiour* to his Father.

Two natures in Christ proved.

Iohn 5. 18.

Iohn 10. 30.

Iohn 14. 28.

Besides, our Saviour saith, *Before Abraham was, I am*; And yet Saint *Luke* saith, *He was borne in the daies of Augustus Cæsar*; but it cannot be, that *Idem secundum idem*, The *same one*, in the same respect, should be *before Abraham*, and *after Abraham*: And therefore he must needes have *two natures* in him, according to one whereof, he was *before Abraham*, and according to the other, he was *after Abraham*.

Iohn 8. 58.

Luke 2. 7.

And further, we finde the same confirmed and confessed by all antiquity; for *Vigilius* writing upon those words of the *Apostle*, *who being in the forme of God, tooke upon the forme of a servant*, saith; *Mirum est, &c.* It is a wonder to think, why some are afraide to say, that *Christ* had *two natures*, when as the *Apostle* saith, that he had *two formes*: and the great œcumenicall Councell of *Calcedon*, wherein were 630 Bishops, left this confession unto all posterity; *Confitemur in novissimis diebus, filium Dei unigenitum in duabus naturis inconfuse, immutabiliter, indivise, inseparabiliter agnoscendũ, nunquam sublata differentia propter unionẽ*; We confesse, that the only begotten Son of God, which came in the last daies to be

All Orthodoxe antiquity confessed two natures to be in Christ.

Vigilius l. 2. cont. Eutych Philip 2.

Concil Calced Act. 5 in Symb. fidei.

incarnate, is now to be acknowledged, to be, and to ſubſiſt of *two natures*, (that is, *Divine* and *humane*) inconfuſed, immutably, inſeperably, and undividedly *united* together; and that the differences or *diſtinction* of theſe *natures* is never to bee *aboliſhed* and taken away, by reaſon of the union of the ſame.

All the actions of Chriſt do manifeſtly ſhew the two natures of Chriſt.

And ſo in very deed, we finde all the *actions* of our Saviour Chriſt, while hee lived here on earth, to make inanſwerable proofe of the ſame truth; for, as Saint *Auguſtine* ſaith, *Iacebat Chriſtus quantum ad carnem mortuus in ſepulchro, mortuos ſuſcitans in inferno, vitam tribuens univerſis in cœlo*; Chriſt according to the *fleſh* lay dead in his grave, yet did he, then in Hell, (that is, in reſpect of his *ſoule*) according to his *God-head*, raiſe the *dead* here on earth, and give life to all them that were in heaven; *Quia aut nec mundum dimittens ad cœlum aſcendit, ita nec cœlum deſerens venit ad nos; ſed uno atque eodem tempore totum totus implevit*; Becauſe that as *now* he hath not *left* the world, though he be *aſcended* into Heaven; ſo *then* hee did *not* leave the Heavens, *when* hee came to bee made *fleſh* on earth, but was wholly at one and the ſelfe-ſame time, in *all* places, repleniſhing and filling all things; And *Gregory Nazianzene* doth moſt excellently ſhew, how the *properties* of both his *natures concurred* together, and might bee eaſily *diſcerned* in him, from the very *beginning* of his daies, to the laſt end of his being here on earth; for he is *borne* of his mother, and *wrapped* in ſwadling clouts, as being a *man*, but a *ſtarre* doth *manifeſt* him, and the wiſe men *adore* him, as being a *God*; he is *baptized* in *Iordan*, as being a *man*, but the *Holy Ghoſt deſcends* upon him from Heaven, as being a *God*; he is *tempted* of the divell, as he is a *man*, but he *overcomes* and expels the divels, as he is a *God*; he *travels* and is *thirſtie*, he is *hungry* and is *weary*, as he is a *man*, but he refreſheth the *weary*, he *feedeth* the hungry, and he *giveth drinke* unto the thirſty, as he is a *God*; he ſleepes in the *ſhip*, and his Diſciples *awake* him, as hee is a *man*, but he *rebukes* the windes, and *ſtilleth* the rage of the Seas, as he is a *God*; hee is *poore* and *needy*, and *hath not an houſe to put his head in*, as he is a *man*, but hee is *rich* and *mighty* and cannot be contained in the heavens, as he is a *God*; hee is *ſorrowfull* and *ſad*, he *weepes*, and hee *prayes*, as hee is a *man*, but hee *heareth* our *prayers*, and comforteth the ſorrowfull, as he is a *God*; he is *ſubject* to *infirmities*, as hee is a *man*, but he *healeth all our infirmities*, as he is a *God*; he is *whipped* and *crucified*, as he is a *man*, but he *renteth* the vaile of the Temple, and cauſeth the Sunne to hide his face for ſhame to ſee him crucified, as he is a *God*; he ſaith, *Eloi, Eloi, Lamaſabachthani, My God, my God, why haſt thou forſaken me?* as he is a *man*, but hee ſaith unto the theefe, *This day ſhalt thou be with me in Paradiſe*, as he is a *God*; he yeeldeth up the ghoſt, and he dyeth, and is buryed, and lyeth in his grave, as he is a *man*, but he overcommeth *Death*, and deſtroyeth the *divels*, and raiſeth himſelfe unto *life* againe, as he is a *God*; and being *riſen*, he *appeares* unto his Diſciples, and *eates* and *talkes* with them, as he is a *man*, but he *vaniſheth* out of their ſight, and *aſcendeth* up unto *Heaven*, as he is a God; and ſo *now*; the Heavens doe *containe* him, and hee *ſitteth* there *on the right hand of God*, as he is a *man*, but he ſuſtaineth the Heavens, and *rideth upon the ſame as upon an horſe*, as he is a *God*; and ſo *Fulgentius* ſaith, *Iſte puer in præſepi quidem parvulus collocatur, ſed magnus in cœlo mirabiliter operatur; permittit ſe manibus in terra portari, ſed præcipit ſibi cœleſtia famulari*; That little *childe* is laid in a *cratch*, that is, as he is a *man*, but he doth wonderfully *worke* in heaven, that is, as hee is a *God*; and hee *ſuffereth* himſelfe to be *carryed* in their armes, as he is a *man*, but he *ſupporteth* all things, and *commandeth* all the hoaſt of Heaven to do him ſervice, as hee is a *God*.

Luke 2.7. Mat.2.11. Mat.3.16. Mar.1.12. Iohn 4.6. Iohn 7. Mat.24.26. Mat.8.20. Mat.26. Iohn 14. Eſay 53. Mat.27.46. Luke 23.43. Mat.27.50,60. Luke 24.ver.15 31 Pſal.68.4. *Fulgent Ser. de Epiphan.*

And therefore it is moſt apparant, that the perſon of Chriſt ſo ſubſiſteth, *Ut cum in homine Chriſto videtur veritas hominis, in eodem Deo Chriſto cognoſcatur paternæ veritas Deitatis*; as, when wee ſee the *verity* of the *Manhood* in the *Man Chriſt Ieſus*, we muſt know and acknowledge the *eternall Deitie* in the ſame *God Chriſt Ieſus*; becauſe he is ſtill a *perfect God*, and a *perfect man*, and of theſe *two natures* ſubſiſting in one *perſon* inconfuſed.

Idem de perſona Chriſti l.3. ad Traſim.

But againſt this, *Eutyches* and his followers, have and doe moſt impiouſly affirme,

What the Eutychian hereticks ſay againſt this truth.

firme, that in Christ after his *Incarnation*, there is but *one onely nature*, made of the *Word* and of the *flesh* by the *conversion* of the *Deity* into the *humanity*; because the *Evangelist* saith, that *the Word was made flesh*, even as when the *Water* was made *Wine*, it was no more *Water*, but was presently converted into Wine; or else by the conversion of the *flesh* into the *Deity*; because *Gregory Nazianzene*, and *Gregory Nyssen* say, that *Caro Christi est deificata*, the *flesh* of Christ is now *deified*; and to confirme the same, they doe object;

Nazian. in Ep. ad Cledonium.

Ob. 1. First, the authority of some ancient Fathers, alledged in the councell of *Calcedon*; for *Eustachius* affirmeth that Saint *Cyrill* writ, *Non oportere intelligere in mysterio incarnationis duas naturas, sed unam naturam Dei verbi incarnatam*; that we must not understand in the mysterie of the *Incarnation* two *natures* to be in *Christ*, but *one nature* of the *word God* incarnate and made *flesh*.

Concil. Calcet. 1. post Ep. Cyrilli.

Sol. I answer that the *nature* of the Word may be truely said to be *incarnate*, if it be rightly and truely understood; that is, *Non per conversionem in carnem, sed per unionem cum carne in una hypostasi*; Not by the *conversion* of it into *flesh*, which could not possibly be, because God is *immutable* and *without any shaddow of turning*, but by the *uniting* of the *same* with the *flesh* in the same subsistence; so the words of *Nazianzene* and *Nyssen* doe onely shew the *union* and *conjunction* of the *flesh* with the *Deity*, and not the *conversion* of the *manhood* in the *Godhead*; and for the words of *Eustachius* alledged out of Saint *Cyrill*, I say that they be none of the words of *Eustachius*, but of *Dioscorus*, or some other *Eutychian* Hereticke, that hath most impiously and falsly *inserted* that *sentence*, among the words of *Eustachius*.

How the Word may be said to be incarnate, or made flesh. Iames 1.17.

Eustachius falsified by the Eutychians.

Ob. 1. Secondly they do object, that Saint *John* saith not, that the Word did *assume flesh*, but was made *flesh*; and therefore as the *water* that is made *wine*, hath no more *two natures*, but onely *one*; because the *nature* of the water is *converted* into the *nature* of the Wine; so the *Word*, though before his incarnation, he had a nature *different* from the *flesh*; yet now being *made flesh*, he hath onely the *same nature* with the *flesh*.

Sol. To this *Theodoret* answereth, that the *flesh* was *assumed* of the *word*; and he proveth the same out of these Scriptures, where Saint *Paul* saith, *that Christ being in the forme of God, did take upon him the forme of a servant*; And againe, where he saith that *hee tooke not on him the nature of Angels*, but *he tooke on him the seed of Abraham*; And againe, Saint *John* himselfe, in this very Chapter and verse, immediately after he had said, that *the Word was made flesh*, doth add, (that we should not thinke it to be made by the *conversion* of the *Word* into the *flesh*,) *Et habitavit in nobis*; And he dwelt in us; for this is all *one* as if he had said, the *Word was made flesh*, because that having assumed and united our *flesh* unto himselfe, he began now to *remaine* and to *dwell* in our *flesh* for ever.

Phil. 2.7.

Heb. 2.16.

That Christ did assume our flesh.

But the *Holy Ghost* fore-seeing that *Nestorius* would affirme *Christ* to consist of two *persons*, as if the divine *person* had assumed the humane *person*, (which is most blasphemous) therefore he directed the Pen of the *Evangelist* to write, *the Word was made flesh*, and not to say, the Word assumed flesh, to shew that he is no more *twaine* but *one Christ*.

Why the Evangelist saith the word was made flesh.

And yet, least we should fall into the errour of *Eutyches*, to say that Christ after his incarnation had but one *nature*, because he had but *one person*, he addeth, and *he dwelt in us*; to shew unto us, that he is not so made one, by the *conversion* of either nature into the other, but that still *each nature* remaineth whole and intire, without *confounding* either the substance, or the properties of either nature; for the humane nature of Christ is not *deified* by the conversion of the *flesh* into the nature of the *Word*, nor the Word *made flesh* by the conversion of the *same* into the nature of *flesh*, (as *Apolinaris* taught,) but the *flesh* is said to be *deified* and the *Deity* is said to be *incarnate* and made flesh, by reason of the *union* and *conjunction* of the *flesh* with the word in one *person*; even as the *soule* and *body* remaining still *two intire natures*, without the *conversion* of either into the nature of other, are *united* together, to make one person, that is, one man: and therefore Saint

Aug. de heresibus heres 55.

How the flesh is said to be deified, and the Word incarnate.

Aug. Ep. 120.

Augustine saith, that his divine nature was not consumed, when his *humane* nature was *assumed*; *Humana quippe natura accessit, divina non recessit, homo factus, naturam suscipiendo nostram, non amittendo suam*; because the *humane* nature was adjoyned, and the *Deity* was not abolished; but he was made *man* by *taking* our nature upon him, and not by *losing* or casting his owne nature from him; and the divine Poet *Prudentius* saith,

Prudent. Psychomach.

Ille manet quod semper erat, quod non erat esse
Incipiens———

How Christ notwithstanding his incarnation, remaineth still what he was before.

What he was, he alwaies is, but is otherwise for our blisse;

And so the common distich hath it, and doth most fully declare the same.

Sum quod eram, nec eram quod sum, nunc dicar utrunq́;
Ignoras, nisi me stirpe ab utraq́, tenes:

I am what I was, but I was not, as I am; for now I am both God and man, and thou knowest me not, if thou knowest not me to be of both these natures; which sacred riddle our English Poet thus expresseth.

Fitz-Jeffrey. p. 17.

That which he was he is, yet once was not
That which he is; a nature he hath got
More than he had; and yet he still retaines
That which he had; and having both, remaines
But one: and though he tooke one nature more,
Yet is he but one person as before.

Nazian Orat 3. de Theolog.

And so *Gregory Nazianzen* saith, *Permansit quod erat, & assumpsit quod non erat*; He *remained* what he was, and he *assumed* what he was not; because *the Word was made flesh, Non deposita, sed deposita Majestate*; not by *cancelling* or laying away, but as it were by *concealing* and laying aside, for a time, the most glorious *appearance* of his *divine* Majesty, *cum assumpta est humanitas non consumpta divinitas*, as *Eusebius Emyssenus* doth most briefly and excellently declare, and the Poet as wittily, saying,

Verbum quippe caro factum non desiit esse
Quod fuerat verbum carnis dum glutinat usum.
Prudent. quo supra. Emyssen. hom. 2. de nativit.

The Godhead so the manhood doth possesse,
That for the man God nothing is the lesse.

How one thing may be made another thing three wayes.

And that we might the better understand how this *Word was made flesh*, *Euthymius* sheweth, that *one* thing may be made *another* thing three manner of wayes.

1 Way. John 3.9 Gen. 19.26.

First, when one thing is turned and *changed* into another thing, as when the meat that we eat is turned into *bloud*, the milke into cheese, the *water* into *wine*, *Lots wife* into a *pillar of salt*, and such like; and thus the *Word* was *not made flesh*; because without any change, he *remained* still what he was before.

2 Way.

Secondly, when some accident onely is added unto the substance, as when the *brasse* or *stone*, or any other metall, is made a *statue*, or receives any other *impression*; and thus likewise, the Word is *not made flesh*; because the *Deity* is *incapable* of any other *forme*, but the forme of God, and no accident can be in God.

3 Way. The Word is made flesh, not by changing either nature into the other, but by uniting the one to the other.

Thirdly, when one substance is *adjoyned* unto another, and yet is not *transferred* or *changed* into the nature of the other, as a *souldier*, putting on his armour, is made an armed man; or a man, *wearing* on his garments, is no more a naked, but a cloathed man; and so the Word is now cloathed with our *flesh*, the same *Word*, but after another *manner*; before, only subsisting of the *Deity*; now, of *both natures*; being *made flesh*, not as *water* is made *wine*, but as *Aaron* was made *Priest*, and *David* King, not by changing him into a Priest or King, but by *beginning* to be what they were not, and not *leaving* to be what they were; or, because this doth not so fully shew it, the Priestly or Kingly dignity being but an accidentall title conferred upon these persons, as a *naked* man is *cloathed* and made an *apparelled* man; or as a *souldier* is *harnessed* and made an *armed* man, when

when all his harneſſe is put upon him, as *Theodoret*, S. *Auguſtine*, and others do declare.

Theodoris in Dialog.

And ſo you ſee that in our Saviour Chriſt, the two *natures* do ſtill remaine *intire*, inconfuſed.

Chap. II.

Of the union of theſe two natures of Chriſt, in one and the ſelfe-ſame perſon, and ſome objections anſwered.

SEcondly, touching the *union* of theſe two natures, the *Deity* and the *Humanity*, we muſt know, that although this *eternall* Word, the Sonne of God, was ſo made *fleſh*, that is, a *perfect man*, of the ſeed of *David*, as that ſtill *each* nature remaineth *intire* and inconfuſed; yet we muſt not imagine that he is therfore *two ſonnes*, or *two perſons* (as *Neſtorius* thought;) but that he is *one* only *perſon*, conſiſting of both theſe natures.

2 The union of the natures.

And becauſe this point of the *union* of theſe *two natures*, is *not of ſmall moment*, but is a point full of *comfort*, much oppoſed, and of great *difficulty*, I will divide al that I mean to ſay concerning the ſame, into theſe three principal heads.

1 *The truth* hereof ſhall be *confirmed*, and the *objections* of our adverſaries ſhall be anſwered.

2 *The manner* of this *union*, wherein it conſiſteth, ſhall be ſhewed.

3 *The chiefe benefits* and effects thereof, ſhall be declared.

Three things handled concerning the *union* of both natures in Chriſt.

1 For the *union* of theſe *two natures*, the *Word* and the *Fleſh*, *Iuſtin Martyr* ſaith, *Sicut poſt unitionem primogenij luminis cum ſolari corpore, &c.* As after the collection and the unition of the light, with the body of the Sun, no man can pluck them aſunder, neither doth any man call the one a part, the Sun, and the other the light, but both of them joyntly together we terme the Sun; even ſo after the unition of our *fleſh*, with this true light the *Word*, no man will call the Word apart to be one Sonne of God, and the Sonne of man to be another; but he will underſtand both theſe together, to be one and the ſelfe-ſame Chriſt; as by the name of Sun, we underſtand both the light and the body, which containeth the light; and as the light and body of the Sun are two ſeverall natures; ſo there be in our Saviour Chriſt, two diſtinct and ſeverall natures; *Altera noſtra, altera nobis ſuperior*; the one is ours, the other is Gods; and as the light is actually in the Sun, ſo that none can ſeparate it from that body wherein it is fixed and contained; yet we may eaſily diſcerne the nature, and the propriety of each one from the other; *Sic in uno filio Dei, univerſam vim nemo ſeparaverit ab unica filietate, natura tamen ejus proprietatem, ratione quivis diſcreverit*; ſo in that one Sonne of God, no man can ſeparate his whole vertue, that is, of the *Word* and *Fleſh*, from that only Sonneſhip; and yet in our underſtandings we may diſcerne the different propriety of each nature: And ſo (ſaith the Father) by this example, we flie unto the more holy cogitation of the divine union of theſe two natures; and if hereby we be not *altogether* able to attaine unto the truth thereof, (as what can be fully ſufficient to expreſſe ſo great a myſtery?) yet certainly we have herein a moſt excellent *ſimilitude*, which will greatly helpe, and contentedly ſuffice the godly and moderate ſearchers of this truth.

1 The verity of the union confirmed.

A very good ſimily of *Iuſtin Martyr*, to expreſſe the manner of the union of the two natures in Chriſt.

Hoc exemplo divinæ unitionis addicte, nos ad majùs cognitionis non confugimus; ſi non omnino ipſam veritatem aſſequuti, certè quandam ſimilitudinem, quæ piè ſcrutantibus ſufficiat. Juſtin Martyr. de recta confeſſ. ſive de coeſſent. trin.

But indeed the holy *Scriptures* do, of all other writings, moſt fully and clearely *ſhew* that theſe two *natures* do make but *one perſon* in our Lord and Saviour *Ieſus Chriſt*; for when Chriſt asked his *Apoſtles*, *Whom do men ſay that I the Son of man am?* S. *Peter* anſwered, that he was Chriſt, *the Son of the living God*; therfore he is but *one perſon*; becauſe S. *Peter* confeſſeth the *Son of man* to be the *Son of the living God*; and the *Angell* ſaid unto the Virgin, *That holy thing which ſhall be born of thee, ſhall be called the Sonne of God*: therefore he is but one *perſon*; becauſe he which was *borne* of the Virgin, *was* and *is* none other, but *he* that is truly called and *is* the true *Sonne* of God; and S. *Paul* ſpeaking of Chriſt, as he was the eternall

The unity of Chriſt his perſon moſt clearly proved from Scriptures.
Mat. 16.13.
Verſ 16.
Luke 1.35.

nall *Sonne* of God κατὰ πνεῦμα, in respect of his *Godhead*, and as he was the Sonne of *David*, κατὰ σάρκα, in respect of his *Manhood*, yet doth he not say of his *Sonnes*, as of *two*, but of his *Sonne*, made and declared to be his *Sonne*; to shew unto us, that as *before* his making, to now *after* his making, he is still but *one Sonne*, *one Person* of the two *distinct natures* subsisting.

Rom 1.3.

Iohn 20.31. And S. *Iohn* more plainly saith, that *these things are written, that you might believe that Iesus is the Christ, the Sonne of God*, that is, that *Iesus* the *Sonne* of *Mary* is that same *Christ*, which is the *Sonne* of God: And in his first Epistle he doth almost nothing but confirme this truth; that is, that there is but *one person* in the *God and Man Christ Iesus*; For Chap. 1. he saith, *that which was from the beginning, which we have heard, which we have seene with our eyes*; therefore he must needs be but *one person*; for to *see* with their eyes that *Word*, which was from the beginning could *no wayes be*, but only in respect of the *unity of the person*; so Chap. 2. he saith, *Who is a lyar, but he that denieth Iesus to be the Christ?* So Chap. 3. he saith, *In this we perceive the love of God, that he layed down his life for us*; So Chap. 4. he saith, *Every spirit, Qui solvit Iesum*, which *looseth* or *divideth Iesus*, that is, to make *two persons* of him, *is not of God*; and so in many other places, he doth most plainly shew, that the *eternall Word*, and our humane nature, *united* unto the same *Word*, is but *one* and the selfe-same *Christ*, that is, one *Christ*, one *person*.

1 Iohn 1.1.

Chap. 2. v. 22. Chap. 3 v. 16. Chap. 4 v. 3.

All our Creeds and all antiquity confesseth the same truth, touching the unity of Christ his person.

And this is confessed by all antiquity; for in the *Apostles* Creed, we say, *that we believe in Iesus Christ his onely Sonne our Lord, which was conceived of the Holy Ghost, and borne of the Virgin Mary*; and therefore he is but *one person*, because he which is said to be the *onely Sonne of God*, is said also to be *borne of the Virgin Mary*; the same is said in the *Nicen Creed*; and in the *Creed* of *Athanasius* it is said, that although Christ be both *God* and *Man*, yet is he no more *twaine*, but *one Christ*; and that not by *confounding* of the *substances*, but by the *unity* of *person*, that is, by the *uniting* of both natures into *one person*: What should I rehearse any more? for the third Councell of *Ephesus*, the great Councell of *Chalcedon*, the Councell of *Lateran*, and all the ancient *Orthodoxe* Fathers; as *Iustin Martyr*, *Irenaus*, S. *Basil*, S. *Nazianzen*, S. *Damascen*, S. *Hillary*, S. *Ambrose*, S. *Hierom*, S. *Augustine*, and the rest of them, have most truly confessed, and most learnedly confirmed this truth; that although Christ hath *two natures*, the *Word* and the *Flesh*, yet do these two make but one *person*, one *Sonne* of God, one *Saviour* of men.

What the hereticks have conceived and most impiously thought concerning the person of Christ.

But against this *Cerinthus*, and certaine of the *Pelagian* Hereticks, and afterwards *Nestorius*, separating *Iesus* from *Christ*, or rather *Christ* from *Himselfe*, have affirmed that *Iesus* was but *meere man*, having not only a humane *nature*, but also a humane *person*; and afterwards to be made *Christ*, at the time of his baptisme, when *the Holy Ghost descended upon him in the forme of a Dove*; and therefore they conclude, that as he consisteth of *two natures*, so he is likewise *two persons*, which notwithstanding may be said to be one, in respect of their *co-habitation*, *affection*, *operation*, and *participation*, as hereafter I shall further shew unto you.

And to confirme this damnable errour against the inviolable truth, they do object,

Obiect. 1. That our Saviour said, *Destroy this temple*, when he spake of his *humanity*, and therefore the *God Christ*, and the *man Christ*, are *two severall persons*; for he doth not say, *destroy me*, but *destroy this temple*, *and I will raise it up in three dayes*, to shew unto us (say these men) that the *Temple*, and the *dweller* in the *Temple*, or the raiser up of the *Temple*, are not the same, but diverse *persons*.

Iohn 2.9.

Sol. To this I answer briefly, that this alledged instance may well prove *two natures* to be in *Christ*, but not *two persons*: for the *soule* of man is said to *dwell* in the *body*, as in a *tabernacle*, because the nature of the soule is *different* from the nature of the body, and yet man hath not *two*, but *one person*, which consisteth of both

both *natures*, that is, *soule* and *body*; for *Iob* saith, that *men dwell in houses of clay*, and Saint *Paul* saith, *If this earthly house of our Tabernacle bee dissolved*: And therefore S. *Chrysostome* upon these words of Saint *Iohn*, and *he dwelt in us*, doth most truly gather, that in Christ there are *two natures*; but from these, or from any other places, it can never be proved, that in him there are two *persons*.

Iob 4.19. 2 Cor 5.1.

Obiect. 2. Againe, they do obiect, that the *Sonne of Mary* had an Angell to comfort him, and said, *My God, my God, why hast thou forsaken me?* And againe, *Father, Salvificame ex hac hora*; *Save me from this houre*; and such like speeches, which are *not consonant*, and agreeable to the *Sonne of God*; and therefore the Sonne of *Mary* is one *different* and another *person* from the *Sonne of God*.

Iohn 1.14. Mat.29.46.

Sol. To this I answer with S. *Cyrill*, that as there are many things, which do agree with him, according to the *forme* of God, which cannot be *agreeable* to him, according to the *forme* of a servant; so there are many things, that do *agree* with him, according to the *forme* of a servant, which do not *agree* with the *Sonne* of God absolutely considered; because he is both a *true God*, and a *true man*, so united together, as that the *properties* of neither nature are *confounded*, (as hereafter shall be shewed:) and therefore all such *sayings*, and allegations, which are said of him, or be *referred* unto him, in respect of *one nature*, which are *not* properly *agreeable* to the *other nature*, do only shew, and most rightly prove *two natures*, but not *two persons*, to be in our Saviour Christ.

Cyril. deffens 4. Anath. contra Theodor.

Iohn 11 27.

CHAP. III.

Of the manner of the union of the two natures, and wherein this union chiefly consisteth.

SEcondly, for the *manner* of this union of these *two natures in one person*, or wherein chiefly it consisteth, herein resteth the greatest difficulty; For

2 The manner of the union. Wherein the Heretiks have affirmed the *union* of both natures in Christ to consist.

First, the *Nestorians* and their followers say, that *both these natures* are said to be *one*, by the unity of

1 *Co-habitation.* 2 *Will and affection.* 3 *Operation.* 4 *Participation.*

1 Of co habitation.

First, by the unity of *co-habitation*; because *the Word dwelled in the man Christ*, as in his choicest House and Temple, according to that saying of the *Evangelist*, and *he dwelt in us*.

Iohn 1.14.

2 Of will and affection.

Secondly, by the unity of *will and affection*; because the *will* of Christ was alwaies agreeable to the *will* of God; and this they do illustrate by the example of Man and Wife, which though they be two persons, yet are they said to be *one flesh*, in regard of their *mariage-knot*, and especially in respect of their *unanimous hearts*; so the *Sonne of God*, and *the Sonne of Mary* are *two persons*, (say they) and yet may be said to be *one Christ*, in regard of that indissoluble spirituall *conjunction* and *affection* that is betwixt them.

Mat.19.5.

3 Of operation.

Thirdly, by the unity of *operation*; because the *man Christ* was the Instrument, which the *Word God* used for the *effecting* of all those great *works* that he did, while he walked here on earth.

4 Of participation.

Fourthly, by the unity of *participation*; because the *Word God* did impart unto the *man Christ* his *name* and *dignity*, that he should be called *God*, and the *Son of God*, and should be *worshipped* of all creatures, not for his *owne* sake, but for *his* sake to whom he was thus united.

How falsly the heretiks affirme the union of the two natures to consist in the aforesaid points.

But how false and fained are all these *subtill* infernall *distinctions*, to mis-teach the *manner* and the *matter*, wherein the true *union* of these natures chiefly consisteth,

ſiſteth, it will eaſily *appeare*, if we do but obſerve, that *all this* may, and doth agree with *all the Saints* and ſervants of God; for

Foreſaid union agreeable to all the Saints.

First, God dwelleth in his Saints, as in his *Temples*; for *we are the Temples of the Holy Ghoſt*, and *the Spirit of God dwelleth in us*, ſaith the *Apoſtle*.

1 Cor. 3.16.
1 Cor. 6.19.

Secondly, the Saints are *one* with God, by *will* and affection; for the *Apoſtle* ſheweth us plainly, that *he which is joyned unto the Lord, is one ſpirit*, and wiſheth rather, that *Gods will* may be done, than *his owne*, as they do daily in their prayers, ſaying, *Thy will be done*.

1 Cor 6.17.
Mat. 6.10.

Thirdly, that the Saints are Gods inſtruments, (as be many times the wicked alſo) whereby God worketh many excellent things, the ſame *Apoſtle* ſheweth, where he ſaith, that although *there be diverſities of operations*, yet, *it is the ſame God which worketh all in all*, and calleth us *co-workers with God*.

1 Cor. 12.6.
Rom. 15.19.

Fourthly, that the Saints are called the *Sonnes of God*, and ſome of them alſo ſaid to *be Gods*, by the *participation* of many *graces* and *titles*, which God hath given unto them, it is moſt plaine; for, *I ſaid you are Gods, and the children of the moſt High*; and ſo the *Apoſtle* ſheweth, *Gal.* 4. 6,7. and ſo in many other places: And therefore ſeeing all the faithfull ſervants of God, may be truly ſaid to be *united* unto God, in reſpect of the *co-habitation* of God in them, and of their *will* and *affection* agreeable to the will of God, and of the *working* of God in them, and the *beſtowing* of his *names, titles, dignities*, and *graces* upon them; and ſeeing that the union of this *Word* with our *fleſh*, that is, of the *Divine Nature* with the *humanity*, is farre otherwiſe than the *union* of the *Saints* with God, it muſt needs follow, that although it be true, that there is a moſt perfect *unity* of *co-habitation*, affection, operation, and participation betwixt the *two natures* of *Chriſt*; yet this is not *all*, but the *union* of them *conſiſteth* in a farre *more excellent reſpect* than any and all of theſe. And therfore

1 Iohn 3.1.
Pſal 82 6.
Gal. 4.6,7.

Chriſts union with God otherwiſe than the union of the Saints.

What the Lutherans teach concerning the union of the two natures of Chriſt.

Secondly, *Brentius, Smidelinus*, and the reſt of their *Lutheran* followers, do affirme, this union of both theſe natures, to conſiſt in the *communication of the properties* of the Deity to the humanity of *Chriſt*, ſo as they are *really* transferred, and the humanity *inveſted* with the *divine* properties: And therefore, they do conclude, that in reſpect of this reall *communicating* and transferring of *attributes*, the *manhood* of Chriſt is *omniſcient, omnipotent, omnipreſent*, and ſo forth.

The abſurdities that muſt needs follow the Lutheran Doctrine.

But how *groſſe* this errour is, and how derogatory to the truth of Chriſtian doctrine, it will eaſily appeare, if we do but conſider thoſe intolerable abſurdities, that of neceſſity muſt needs follow the ſame; for

1 Abſurdity.

Firſt, the Father and the Sonne ſhould be hypoſtatically united one to the other, and ſo be made *one perſon*; for that it is moſt certaine, (as themſelves muſt, and do confeſſe) that the Father hath, and doth *communicate* all his *eſſentiall attributes* and properties unto the *Sonne*; and therefore if the *union* of theſe two Natures *conſiſteth* in the *communicating of properties*, the *Father* and the *Sonne* muſt be united into *one perſon*; but this is moſt horribly abſurd: Therefore the other

2 Abſurdity.

Secondly, the whole *Trinity* ſhould be *incarnate*; becauſe all the eſſentiall attributes of the Deity are *common* to the whole Trinity, and to each Perſon of the Trinity.

3 Abſurdity.

Thirdly, the two natures of Chriſt could not be hypoſtatically united; becauſe there are certaine divine *properties*, which *cannot be* ſaid to be communicated to the humanity of Chriſt, as to be *increated*, to be *infinite*, to *want beginning* of time, to be *ens independens*, an independent being, and certaine other things, which Chriſt in reſpect of his *fleſh* had not before his paſſion and reſurrection, as to be *impaſſible, immortall*, and ſuch like.

4 Abſurdity.

Fourthly, if this *union* conſiſted in the communicating of the properties, then this *transfuſion* of them muſt be *reciprocall*, that is, as the *divine properties* are *transfuſed* into the humanity, ſo the *humane* properties muſt be likewiſe *transfuſed* into the Deity; and then it muſt needs follow, that as *Omnipreſency, Omniſcience*,

ſciency, ubiquity, and ſuch like, are transfuſed into the *humanity*; ſo *paſſibility, mortality*, and ſuch like, ſhould be really transfuſed into the *Deity*: but it were moſt abſurd to ſay, that the *Godhead* is *capable* of humane *frailties*; and therefore it is as abſurd to ſay, that the *Manhood* was *inveſted* with divine excellencies, as they are divine: And

Fiftly, if this were true, then the *humanity* ſhould be *no humanity at all*; becauſe it ſhould be then freed from humane *frailties*, and inveſted with divine *properties*; and therefore to expreſſe truly wherein this *union* conſiſteth,

5 Abſurdity.

Wherein the union of the two natures truly conſiſteth is ſhewed.

Thirdly, we ſay, that the *union* of theſe two natures *conſiſteth* in the *communicating* of the *ſubſiſtence* of the *Word* with the *humane nature*, that it aſſumed, that is, of the *very being* of the *Word* with the *being* of our *fleſh*. ſo that it is an hypoſtaticall or *perſonall union*, that is, ſuch an union, as that *both natures* do make but *one perſon* of Chriſt, even as the *ſoule* and *body* do make but *one perſon* of man; for ſo ſaith the Councell of *Calcedon*, the Councell of *Lateran*, the Councell of *Toledo*, S. *Cyril*, and all the Orthodoxe Fathers that writ thereof; *Si quis non confitetur carni ſecundum ſubſiſtentiam unitum Dei Patris verbum, anathema ſit*; whoſoever confeſſeth not the eternall *Word* of the *Father* to be *united* unto our *fleſh* according to his *ſubſiſtence*, let him be *accurſed*.

In Ep. Alex Concil. anath. 11.

Itaq; eſt unio perſonalis, ſed non perſonarum; & eſt hæc naturarum, ſed non naturarum; ſed ſupernaturalis eſt.

And further we ſay, that the *union* of theſe *two natures*, that is, the *God-head*, as it is limited to the ſecond Perſon of the Trinity, and the *Manhood* of Chriſt, is,

Six ſpeciall things obſervable in the union of the two natures of Chriſt.

1 *Inconvertible.*	4 *Inſeparable.*
2 *Indiviſible.*	5 *Subſtantiall.*
3 *Inconfuſed.*	6 *Ineffable.*

Firſt, *Inconvertible*, becauſe neither the *divine nature* is *turned* into the humanity, nor the humanity into the Deity.

1 Inconvertible.

Secondly, *Indiviſible*, becauſe the natures are ſo *united* into one perſon, that they can never be *ſeparated*, unleſſe we *divide* the perſon of *Chriſt*, which is moſt hereticall.

2 Indiviſible.

Thirdly, *Inconfuſed*, becauſe the natures remaine ſtill *intire*, without confounding either their *eſſence*, or their *properties*, or their *wills*, or any other operations whatſoever; and therefore (excepting only his *ſubſiſtence*, which is one, that we make him not *two perſons*, with *Neſtorius*) we do affirme, that in Chriſt there are *two natures, two wills, two naturall proprieties* and operations, *entire* and unmixed, that we may not confound them with *Eutyches*; for ſith the natures are neither *confuſed*, nor *transfuſed* each into other, the *properties* alſo muſt needs remaine *entire* to either nature, without that *ſuppoſed transfuſion* of them each to other; for that rule can never be diſproved; *Confundens proprietates eſſentiales, confundit naturas*, confound the naturall or *eſſentiall properties* of any things, and you take away the *nature* of the things: And therefore in that *one* and ſelfe-ſame *ſubſiſtence* of *Chriſt*, there muſt needs be a *divine* and a *humane* nature, a *divine* and a *humane* wiſedome, a *divine* and a *humane* will; and ſo of all other *properties* of each nature, they muſt be as well *inconfuſed*, as *indiviſible*.

3 Inconfuſed.

How the properties of each nature do remaine entire and inconfuſed to each nature.

And this *Chriſt* himſelfe briefly ſheweth, where he ſaith, *I lay downe my life, and I take it up againe*; for though the *actions* of each nature are inſeparably *joyned* together, in reſpect of the perſon, that is, though the *ſame* perſon is ſaid to do the actions of each nature, yet are the *actions* never *confounded*, but do ſtill remaine *diſtinct* and proper to each nature, as *to lay downe his life*, is the proper worke of the *humanity*, and *to take it up againe*, is the proper worke of the *Deity*: And this *Damaſcen* doth explaine, by the example of a fiery ſword, wherein both the natures of the *fire* and of the *ſword*, and ſo likewiſe the *actions* and *proprieties* of each of them, are preſerved *intire*, to each nature; *Nam ferrum habet virtutem incidendi, ignis urendi*, for the iron *retaineth* ſtill, and retaineth *onely* the power of *cutting*, and the *fire* of *burning*; Even ſo it is in the perſon of *Chriſt*, the *divinity* doth ſtill *retaine* the propriety of working *divine operations*, and the *humanity* ſtill *retaineth* the propriety of working all *humane operations*: And *Theodoret* uſeth the ſame ſimilie, though not in the like words, yet to the very

Iohn 10.17.

A ſimilie.

Damaſc. de fide orthodoxa, l. 3 c. 15.

Theodor. Dial. 2. f. 165.

An example shewing how the two natures, though united, do remain inconfused.

very ſame effect, ſaying, *Si ignis cum ferro commixtio, qua ferrum ita oſtendit, ut etiam ea faciat quæ ſunt ignis, ejus naturam non mutat, ita nec Dei cum corpore eſt mutatio corporis*, &c. If the commixtion of the *fire* with the *iron*, doth make the iron not onely to *appeare* like fire, but alſo *to do* the ſame things, (as to *dry*, to *heat*, and to *burne*) which the fire doth; and yet this fire changeth not the *nature* of the iron; even ſo the *union* of the *Word* with our *fleſh*, doth not *change* the *nature* of our *fleſh*, but as a man hath his *ſoule* and *body* both united and inconfuſed; *Ita multò magis Chriſtus habens divinitatem cum corpore, habet utrâq; permanentia, & non confuſa*; ſo much more, *Chriſt* having his divinity *united* with our fleſh, hath them both remaining *entire* and inconfuſed.

4 Inſeparable.

Fourthly, *inſeparable*; becauſe the natures are ſo *inſeparably* united, as that the *humane* nature, which the *Word* aſſumed, can never be *ſeparated* from the ſame; and therefore when *Chriſt* died, *ſubtraxit viſionem, ſed non ſolvit unionem*; the ſoule parted from the body, but the *Deity* was *ſeparated* from *neither*, as *Leo* ſaith; for in reſpect of this union of the Deity, with either part of *Chriſts humanity*, the *Man Chriſt* ſaith unto the *Godhead*, *Thou wilt not leave my ſoule in hell, nor ſuffer thine holy one*, that is, my body in the grave, *to ſee corruption*; but as a tree *cut* in twaine, the *Sun* cannot be *cut*, but that it may ſtill ſhine on *either* part; ſo the *body* and *ſoule* of *Chriſt* being parted, the *Deity* was ſtill *united* unto them *both*, and could never be *ſeparated* from the *manhood*, after he had once aſſumed the ſame into the *unity* of his perſon.

Pſal. 16. 11. When Chriſt died, and body and ſoule were parted, the Godhead parted from neither of them.

5 Subſtantiall. That there are three ſpeciall kinds of union.

Fiftly, *ſubſtantiall*; for (as *Bellarmine* well obſerveth) diverſe things may be *united* three manner of wayes.

1 Eſſentially.

First, *eſſentially*, as when of *many* things is made *one eſſence*, after which manner the *matter* and *forme*, the *kind* and *difference* are joyned and united together; and thus the *union* of theſe natures in the Words incarnation, is not made; First, becauſe that if it were ſo, then there ſhould be in *Chriſt* but one nature, and that ſhould be neither *divine* nor *humane*, but a certaine *third* kind of nature out of them both; And ſecondly, becauſe that this *eſſentiall union* is never made, but of *imperfect* natures; or if they be *perfect*, then is it by a certaine *corruption*, or converſion of them; but the natures of *Chriſt* are *perfect* and *entire*, and therefore not *eſſentially* united.

2 Accidentally.

Secondly, *accidentally*, as when *accidents* are adjoyned to the *ſubject*, or when a *ſubſtance* is joyned to a *ſubſtance*; but of that coupling ariſeth nothing els but an *accidentall forme*, as when of *timber* and *ſtones* we compoſe and frame a *houſe*; and thus alſo the *hypoſtaticall union* of *Chriſts* two natures is not made; becauſe God is no *accident*, nor the *ſubject* of any accidents.

3 Subſtantially. That the union of Chriſt his natures is ſubſtanciall.

Thirdly, *ſubſtantially*, as when a ſubſtance, which otherwiſe exiſteth of it ſelfe, is drawne to the *being* of another *ſuppoſitum*, that is, of another of it ſelfe exiſting ſubſtance, and dependeth on the ſame, as a part thereof: And thus is the *union* of the *Word* with our *Fleſh*; for we ſay, that the *Word* is *ſubſtantially* made *fleſh*, that is, a *true* and a *perfect man*, whoſe *being* is no *accident*, but a *ſubſtance*.

6 Ineffable. That the manner of the uniting of the two natures, is ineffable. *Hic humana ceſſat ratio, hic flacceſſit acies intellectus noſtri, hic docti pariter indoctiq; conjunguntur. Heinſius homin Theophan.* Pſal. 96. 19.

Sixtly, it is *ineffable*, ſo *abſolutely* perfect, and ſo *exceedingly* myſticall, that it can never be *perfectly* declared by any man; for though the Fathers ſought by many examples and ſimilitudes, to expreſſe and to *illuſtrate* the ſame, as by the *union* of the *body* and *ſoule*, of a *branch* ingraffed into a Tree, of a *fiery iron*, and ſuch like; yet all come too ſhort, for the *full expreſſing* of this inexplicable myſtery: And therefore S. *Bernard* compareth this ineffable myſtery, of the *uniting of theſe two natures*, unto that incomprehenſible myſtery of the *Trinity*; and ſo indeed that of the Trinity is *greateſt*, and this of the incarnation is *like unto it*, farre exceeding mans capacity; for *his wayes are in the ſeas, his paths are in the great waters, and his footſteps are not knowne.*

And ſo you ſee, how that theſe *two* natures do make but *one* perſon of our Saviour *Chriſt*, and how they are *really*, though *ineffably*, united in that *one* and ſelfe-ſame ſubſiſtence of *Chriſt*.

CHAP.

Chap. IV.

Of some of the chiefest effects and benefits of this union of these two Natures of Christ.

THirdly, for the *effects* and benefits of this hypostaticall union of these two natures, we must understand, that they are especially of two sorts.

1 *Some in respect of Christ.*
2 *Others in respect of Christians.*
} And

3 The effects and benefits of the union are of two sorts.

First, those in respect of *Christ*, are likewise threefold.

1 *An exemption of all sinne and corruption from Christ.*
2 *The collation of ineffable graces into the humanity of Christ.*
3 *The communication of the properties of each Nature to the person of Christ.*

1 The benefit of the union of the two natures in respect of Christ, is threefold. Eta. 53. 10. 1 Pet. 2. 22.

First, we find, that although *Christ appeared* like a sinfull man, and was *numbred* among the wicked, yet in very *deed*, he did *no sinne, neither was any guile found in his mouth*; for though, *In carnis assumptione condescendit mihi, in culpæ tamen vitatione consuluit sibi*, he assumed the true *nature* of man, yet by reason of his pure conception, and of this hypostaticall union, he was *conceived* and *lived* without sin; and so, as *Leo* saith, *Qui non alienus ab hominum genere, alienus fuit à crimine*; he tooke upon him the *seed* of man, but not the *sinne* of man; he *united* himselfe to our *nature*, but he *shunned* all the *iniquity* of our nature.

1 To free the manhood from all sinne.

Secondly, the graces collated unto the humanity of *Christ*, by reason of this union of the two natures, are very many, especially these six.

2 To inrich the manhood with these and the like speciall graces.

First, his *subsistence*, and that in the *second person* of the Trinity, whereof it selfe, as of it selfe, is destitute.

1 Grace.

Secondly, an extraordinary *dignity*, in that it is a *peculiar Temple* for the *Deity* of Christ to dwell in, and the place where the Godhead shewes it selfe more *manifestly* and more *gloriously*, than in any other creature whatsoever; for though God sheweth himselfe by his *providence*, to be in all his creatures, and by his *grace*, to be after a more speciall manner in his *Saints*; yet is he onely most *gloriously*, eternally inhabiting, according to the fulnesse of his *Deity*, by an hypostaticall *union*, in the *humanity* of *Christ*; for *in him dwelleth the fulnesse of the Godhead bodily*; and as now in this life, *no man commeth unto God but by Christ*, so hereafter in the next life, no man can *see God*, but in the *face of Iesus Christ*.

2 Grace.

How God is in things.

Col. 2 9.

Thirdly, a more neare *familiarity* with the *Godhead*, than any other creature, (whether men or Angels) either had, or have, or can have; for that to all other creatures he is *adjoyned* only by the *presence* of his *grace*, or *glory*, but to the *humanity* of *Christ*, he hath *personally* united himselfe for ever; so that, as he said *My Father and I are one*, that is, one *essence*, he may as truly say, the *Manhood and I are one*, that is, one only *person* for ever.

3 Grace.

Fourthly, an *extraordinary measure*, without measure, of habituall *graces, wisdome, understanding, holinesse*, and the like; such as dwels not in that measure in any other creature whatsoever, no not in the very chiefest Angels of God; for *to all* them were given grace *by measure*, but to the *humanity* of *Christ* was given grace *without measure*, (saith the *Baptist*) even so much as a creature is any ways capable of.

4 Grace.

Eph 4 7. Iohn 3. 34.

Fifthly, a *partner agent* with the *Godhead*, according to its measure, in the works of *redemption, mediation*, and such like.

5 Grace.

Sixtly, to be *adored* and *worshipped* with *divine honour*, not as it is *considered* in it *selfe*, without respect unto the *Deity*, but as it is *united* with the *Godhead*; *Neq; tamen creaturam adoramus, absit sed Dominum rerum creatarum, incarnatum verbum Deum, adoramus*; And yet we adore no *creature*, God forbid, but we worship and adore the *Lord* of all creatures, the incarnate *Word God, Iesus Christ*, saith *Athanasius*; *Nam veluti si quis nostrum, &c.* For as if any one of us should find a

6 Grace.

Athanas. Orat 5. contra Arrianos.

purple robe, or a Kingly Diademe, lying upon the ground, would he worship the same trow you? but when the King is cloathed, and decked with the same, he is *guilty* of death, that *despiseth* and refuseth to worship and honour them, together with the King that weareth them; even so in our Saviour Christ, we do not adore the *sole* and bare *humanity*, but being *united* unto the *Deity*, whosoever shall dispise to *adore* with *divine* worship that only *Sonne of God, true God*, and *true man*, he shall undoubtedly suffer the paines of eternall death, saith S. *Augustine*.

We worship not the flesh alone considered, but we adore the person of Christ, which consisteth of the Word and our flesh.

Aug de verbis Dominis sec. Iob. Ser. 38.

Thirdly, for the *communicating* of the properties, we are to consider it,

3 To have the properties of each nature to be indifferently predicated of the whole person of Christ.

1 In respect of those properties, which are *common* to both natures, joyntly considered.

1 Common properties.

2 In respect of those properties, which are *peculiar* to either nature, severally considered.

1 The office of a Mediatour is *ascribed* to Christ, in respect of both natures, *Quia totus Christus secundum divinitatem & humanitatem est Mediator & Intercessor*, because whole Christ according to his Deity and humanity is our Mediatour and Intercessour, saith S. *Augustine*.

2 Peculiar properties.

2 The peculiar properties of either nature are said to be *communicated*, when they are *predicated*, or spoken of the *whole person* of Christ in the concrete, and largest extent; and this *communicating* of properties, is nothing els, but a *forme of speech*, whereby those things are spoken of the *whole person* of Christ, which indeed are proper to *either one nature*, and not to the other; for oftentimes it comes to passe, that by reason of the *personall union* of these two natures, each one of them doth *interchangeably* take the concrete or compounded names each of other in predication, as when it is said, that *God purchased the Church with his owne bloud*; not that the *Godhead* shed bloud, but because that *person*, which was a God, did, to procure redemption, shed bloud, not which it had as God, but which it had in respect of the manhood united unto it: So the Sonne of man, talking with *Nicodemus*, is said *to be in heaven*, not that he was in heaven, as he was man, while he was on earth, but because that *person*, which was the Sonne of man, was by something that was in his person, that is, his *Deity*, in heaven; so S. *Paul* in the first Chapter to the *Romans*, Verse 3.4. doth give us a perfect patterne how to interpret all such *alternate* predications; for there he saith, that *the Sonne of God was made of the seed of David*; but how? not according to his *divine* Sonneship or *Deity*, which he had from all eternity, but in respect of his *humane nature*, which was personally *united* unto the *Sonne of God*.

Acts 20 28.

Iohn 3.13.

Rom. 1.4.

These speeches in the abstract disagree, In sense compounded well accorded be.

And therefore, though it be most usuall in the Scripture, to heare things properly appertaining to the *Manhood*, to be affirmed of our blessed *God* and *Saviour*, and also things properly belonging to him as *he is God*, ascribed to the man *Christ Iesus*; yet is it most heretical, to *confound* the one nature with the other, as the *Eutychians* did, or to *communicate* properly the speciall *properties* of one nature unto the other, as the *Lutherans* do; for in the concrete, and not in the abstract, (as the Schooles do speake) we say, that *they have crucified the Lord of glory*; as noting that *person*, which was, and is the *Lord of glory*, and understanding it of his *person*, not in respect of that *nature* whereby he was *the Lord of glory*, but in respect of the *other* nature personally united thereunto, wherein he was *passible* and might be crucified.

1 Cor. 2, 8.

And so speaking of his *person*, in respect of his *other nature*, we say, *That the man Christ is Almighty*; because he is so in respect of his *divine nature*, personally united unto his humanity; but as we may not say, *that they have crucified the Godhead*; so we may not say, *That the manhood of Christ is Almighty*; for when any thing is affirmed of *Christ*, in respect of that *one nature* which properly belongeth unto the *other*, the meaning thereof is not to *invest* the *one nature* with the properties that are peculiar to the *other*, but thereby to shew the *truth and certainty of the union* of both natures in one person: and we have a good example hereof in man, as he consisteth of *body* and *soule*; for we may truly say, that man is *heavenly* and *immortall*, and that man is *mortall* & *earthly*; and againe we may say, that

Damas. l. 3. c. 3. 4. de fide orthodoxa. Theodoret. in Dialog.

that the *soule* sleepeth, and the *body* heareth, whereas to *sleepe*, is the *property* of the *body*, and to *heare*, is the *property* of the *soule*; and yet they *destroy* the nature of man, that would either *turne* the one of these natures into the other, or *confound* one of these with the other, or *invest* the one nature *really* with the *properties* that are *peculiar* unto the other; Even so we may say, that *God* was borne of a Virgin, and the Virgin to be Θεότοκον, the Mother of *God*, that God suffered, and was crucified, and did redeeme the *Church with his owne blood*; yet not simply, *sed* χῖ ἀνῶ κῦ ἀνῶ; but in this or that respect, that is, in respect of *another nature*, which God hath *united* unto himselfe; because God here, is a *concrete word*, and not an *abstract*, and signifieth the *person of Christ*, and not the *divine nature of Christ*; and so we say, that the *man Christ* is almighty, omniscient, omnipresent, &c. yet not *simply* in respect of his *manhood*, but in respect of the *person*, which is the same, God and man, or of the other nature, of the man *Christ Iesus*; for that here *man* also is a *concrete word*, signifying the whole *person*, and not the *humane nature* of *Christ*.

Acts 20 28.

Thus what is said of God the same of man (sith God and man are one) affirm we can. And what of man said properly may be, The same likewise of God affirme may we.

And so in this respect, and after this manner, the speciall properties of each nature, may be predicated and affirmed of the other nature; *Quia aut Deus propter unitatem propria ducit humana, sic homo propter unitatem propria ducit divina*; Because that as the God Christ in respect of the hypostaticall union of the two natures, assumed all the *humane properties*; so the *man Christ*, in respect of the same *union*, is partaker of all the *divine properties*, as S. *Cyril* speaketh: But on the contrary side, we may not say, that the *Deity* of *Christ* was *borne* of a *Virgin*; or that *Mary* is the Mother of the *Godhead*, or that the *divinity* of Christ was *passible*, and mortall; nor that the *humanity* of Christ is *almighty*, omniscient, omnipresent, or the like; because the *Deity* and *humanity* are *abstract* words, that is, such words as do note unto us the *two natures* of Christ, the one *divine*, the other *humane*, and not the *person* of Christ.

Cyril de incarn. c.26.

And therefore if we do but rightly *distinguish* between *prædicata absoluta & limitata*, the things that are spoken *absolutely* in the largest sense, and the things that are predicated by way of *limitation* in the strictest sense, we shall easily see, that the *communication* of the properties of both natures, do no wayes prove such a reall *transfusion* of the properties of each nature into the other, as that the *humanity* of Christ should receive into it selfe from the *Deity*, a power to be *omnipotent*, *omniscient*, or *omnipresent* in it selfe, but as the *natures* are *distinct*, so the *properties* of each nature are still *distinct*, without *transfusion* or confounding the one with the other.

Of absolute and limited predications.

Chap. V.

Of certaine objections and arguments, endeavouring to prove the investing of the humanity of Christ with divine properties, answered; and the effects of this union in respect of all Christians, shewed.

And yet notwithstanding all this, and all els that hath been spoken, by all the most *famous Divines* of this latter time, the *Lutherans* say, that Christ did such *miracles* in his *naturall* body, and that there are such things *ascribed* to the *manhood* of Christ, as do sufficiently prove, that his *humane* nature is really *invested* with the *divine* properties. For

Ob. 1. They do object that when the Iewes would have *throwne* him downe the hill, *he passed away invisibly from among them all*; therefore the man *Christ Iesus* is invisible.

Ludolph p.1. c.65. p.155.

Sol. To this *Ludolphus* answereth, that this happened not, by making the *Body* of Christ *invisible*, but by the sudden *striking* of his enemies with such *stupified blindnesse*, as were the *Sodomites*, when they sought for *Lots* doore, untill they were wearied.

Object. 2. They doe object, that Christ came into the roome where the *Apostles* were, *the doores being shut*; therefore the body of Christ is *void* of that *grossenesse*, *incident* to a *naturall* body, and is now made *invisible* and *inpalpable*.

Sol. To this some do answer, that he came in, the doores being shut, that is, at that time, when the doores are usually shut in every place; but this could be neither strange to the Apostles, nor any extraordinary act of Christ: and therefore *Zanchius* doth more truly answer, that this proveth not any *mutation* to be in the body of *Christ*, nor any *investment* of the same with divine properties; but that by the omnipotent *power* of his *Deity*, he caused the doores to go *backe*, and to open themselves unto him, to make way for the true and solid body of Christ to enter in, as the *stone* was *rolled* away from the doore of the sepulchre, to make way for the same *solid body*, to passe forth; and we read, that to others he did the *like* to this; for Saint *Peter* being in prison, and the *doores* being *shut*, they opened themselves unto him, and he came forth; and all the *Apostles* (if we believe Master *Harding*) came into the Chappell to helpe Saint *Basil* to say Masse, though the *doores* were *shut*: and therefore the opening of the *doores* by the power of Christs *Deity*, doth no way prove the *inpalpability* of his body.

Zanch tom. 8. p. 389.

That the doores opened themselves to Christ.

Acts 12. 10.

Object. 3. They do object that *he walked upon the Sea* like a Spirit; and therefore his Body was *invested* with the *levity* and *agility* of the *Deity*.

Mar. 6. 49.

Sol. To this I answer, that he walked upon the Seas, not by the *alleviating* or making light his body, or specially by the losing of the properties of a true naturall body; but by the *consolidating*, and confirming or strengthening of the waters, through the power of his *Deity*, to make them able to beare him up; and so they were strengthened to beare up the body of Saint *Peter*, untill Saint *Peters* faith began to faile, and yet I hope our Lutherans will not say, S. *Peters* body was therefore invested with divine properties.

Object. 4. They do object, that *the heavens must containe the body of Christ untill the restitution of all things*, as Saint *Peter* saith; and yet that Christ in respect of his *humanity*, did appeare unto Saint *Paul*, as he went towards *Damascus*; and therefore either the saying of Saint *Peter* cannot be *true*, or Saint *Paul* did not *see* him, or els his *humanity*, by reason of the *union* with the *Deity*, hath obtained those Divine *properties*, to be *omniscient* and *omnipresent* with the *Deity*.

Acts 3. 3.

Acts 22. 6.

Sol. To this some do answer, that Christ might, for that *time*, and to that *end*, frame a body of the ayre, to speake unto Saint *Paul*, as he did many times unto the Fathers of the Old Testament; and so the heavens did containe the *true* and *naturall body*, and he appeared unto S. *Paul* in a body that he assumed for that purpose.

Others thinke that Christ might for a short space of time *leave* the Heavens, and descend into the Ayre to speake with Saint *Paul*; and yet the saying of Saint *Peter* to be still true, thus understood, that the heavens *usually* and alwaies without some rare and speciall dispensation do containe him, *untill the restitution of all things*.

But it is unlikely that he would *assume* any created form upon him, after he had once really *united* himselfe to our nature; and we have no argument to prove that ever he did it; and it is not probable that he would *leave* his throne *void* in heaven, for the least moment of time, after he was once seated in that excellent Majesty: and therfore I think with *Zanchius*, that Christ remaining in heaven, might appeare unto Saint *Paul*, as he did unto Saint *Stephen*, the heavens were *opened*, and his eyes were indued with a most excellent *sharpnesse* of sight, that *he saw Christ standing on the right hand of God*; for Saint *Paul* doth not say that Christ *appeared* unto him on *earth*, but that *suddenly there shined round about him a light from heaven*, and that he *heard* the *voice* of the *Lord*, saying unto him, *Saul, Saul, why persecutest thou me?* And all this might be without any *presence* of Christs Body; for Christ might speake in heaven, and cause that same *voice* to be *heard* here

Acts 7. 55.

That *Saul* saw no *body* on earth, as he went to *Damascus*.

here on *earth*, or he might *frame* a *voice* in the ayre, as the Father did at the baptiſme of Chriſt, where the *voice* was *framed* and *heard*, but no body *ſeene* nor *aſſumed*. Mat. 3. 17.

Ob. 5. They do object that the *Body* of Chriſt doth *viviſie* us, and raiſe us up, and doth ſuch other effects, which are only proper unto the *Godhead*; and therfore it is *inveſted* with the *properties* of the *Godhead*.

Sol. To this *Damaſcen* anſwereth by this ſimilitude, *Vrit ignitum ferrum, non naturali ratione, uſtivam poſſidens actionem; ſed ex unitione ignis ad ferrum, illud obtinet*; that as a hot fiery *iron* will burne any thing, not that the iron hath *naturally* the faculty or propriety of burning, but by reaſon of the *union* of the fire unto it; ſo the *humanity* is ſaid to do many things, not that it hath any *property* in it ſelfe to do them; but being *united* unto the *Deity*, it is ſaid to do the ſame, though indeed, as it is not the *iron* that burneth, but the *fire* that is united unto the iron; ſo it is not properly the *fleſh* that doth any of theſe, but the *Word*, unto which the *fleſh* is hypoſtatically united: And therfore it is apparent, mauger all that can be ſaid againſt it, that Chriſt by this communicating of properties, hath neither loſt the *properties* of a true naturall body, nor that his humanity is really *inveſted* with the properties of the Deity. How the fleſh of Chriſt is ſaid to do divine operations. *Damaſ. de fide orthodox. l.* 3 *c.* 17.

Secondly, the other *effects* and benefits of the *union* of theſe two natures, which, in regard of us, are our *ſpirituall union with God*, and thereby the *inriching* of us, with all thoſe *graces* that do *prepare* us, and bring us unto everlaſting happineſſe; for our ſinnes had ſeparated us from God, and made us aliens and ſtrangers from the life of God; they were, and are, like a partition wall betwixt God and us; they keep us farre from God, and make us indeed to be ἄθεοι, men without God in the world: but now as God made the *perſonall union* of ſoule and body, for the *conſtitution* and *continuation* of the whole and common nature of mankind; ſo he *united* the *Word* with our *fleſh*, that our nature might be *reſtored* in the perſon of Chriſt, and that they, which before were at *variance*, God and Man, might now be *reconciled* through this union of God and man in the *perſon* of *Ieſus Chriſt*; for ſeeing Chriſt hath *perſonally united* our nature unto himſelfe, he hath thereby *naturally united* us unto God; *Quia natura nobis eſt* ὁμοούσιος, becauſe by nature he is of the ſame nature with us, and we are of the ſame with him, though we be not *carnally* in him, but as we are ingrafted, *Et conſortes Chriſti per fidem*, and partakers of Chriſt by faith, as S. *Baſil* ſaith. Secondly, the benefits of the union of the two natures of Chriſt, in reſpect of us. Eſay 1. Eph 4. 18. *Baſil. Ep.* 41 *ad Cæſarienſ.*

And ſo now, by reaſon of this *uniting* of our nature unto the Sonne of God, and thereby our *communion* and *fellowſhip* with God, we *receive* (as all the *members* do receive life and motion, by reaſon of their *union* with the head) all thoſe gracious motions, and gifts that are neceſſary for ſuſtaining of our *ſpirituall life*, and ſhall hereafter fully *attaine* unto the bleſſed *fruition* of God for ever.

And ſo you ſee the *particulars* of this great myſtery of the words incarnation, how *the word was made fleſh*.

Chap. VI.

Of certaine reaſons why theſe deepe doctrinall points were ſo largely handled.

And now, if any man doth marvell, (as no doubt but many do, and blame me too perhaps) that I ſhould ſo *largely* treat of the *eternity* and *divinity* of the Word, againſt the *Arrians*, of the verity of his *humanity* againſt the *Marcioniſts*, of the diſtinction of the *two natures* againſt the *Eutychians*, of the *union* of the natures againſt the *Neſtorians*, and of the *communicating* of the *properties* againſt the *Lutherans*; ſeeing (as *Hyperius* adviſeth us) we ſhould rather deale againſt the *iniquity* of the times, and thoſe preſent evils, that are raging and raigning amongſt the people in every place, than by needleſſe *mention* of old buried Why the former points were ſo largely handled.

heresies, to give occasion unto any man to inquire into them; I answer, that I have done the same for sundry and divers reasons; As

1 Reason.

Iohn 17.3. The *chiefest* knowledge, is the knowledge of Iesus Christ.

First, because these points concerning Christ, are the most *principall* points of all Divinity, and the most comfortable for all Christians; for *this is eternall life, to know thee to bee the onely true God, and whom thou hast sent Iesus Christ*: And therefore I did ever love to be ever *fishing* in this Sea, to bee ever *studying* in these points, and I did never thinke, that I could either stay *too long*, or speake *too much*, in discoursing about *Iesus Christ*.

2 Reason. 1 Cor. 11. 19.

The diuell is most desirous to keepe us *ignorant* of this truth, or else to corrupt this Truth.

Secondly, because the *Apostle* saith *there must bee Heresies*, and that, in these our daies, we are as *apt* and as prone to fall into all sorts of Heresies, as ever were men in any daies, since the beginning of daies; and that we know the divell is more desirous to obscure *this light*, and to corrupt the truth of this doctrine, concerning *Christ*, then any other point of Divinity whatsoever: And therefore I thinke it were good, if *this truth* were more *fully* handled, and more *generally* divulged unto all people then it is; not onely, that our armour might bee in a *readinesse*; but also that having *oyle* in our lampes, and our *loynes* girt, and these points, by continuall hearing and reading of the same, *perfectly* knowne and understood, wee might be able to *quench* the fiery darts of Satan, and to *stop* the mouthes of all Hereticks, if at any time Satan should *stirre* them up to speake against the truth.

3 Reason. By seeing the villanies of Satan, we ought the rather to detest him, and to beware of him.

Thirdly, because it is not *onely* our parts, onely to set downe ablative directions, to confute or prevent errours; but also as we are to *recite* the long forepassed *benefits* of God, that we may see the *greatnesse* of his *goodnesse*, and be thereby *induced* to shew the more *love* and *thankefullnesse* to his Majesty; so we are to *relate* the long-fore-passed *villanies*, *miseries*, and *Heresies*, whereunto that cruell enemy of mankinde hath plunged us, that so men may see, and have it alwaies before their eyes, what *destruction* and *miseries* he hath brought continually unto the sonnes of men, and may be hereby *induced* ever to *hate* and *detest* that cruell fiend.

4 Reason. Luke 5.4.

The best way to teach us is to lay a good foundation.

Fourthly, because we are *debters* both to the wise and unwise, and must oftentimes *launch forth into the deepe*, (as our Saviour commanded Saint *Peter*) if we will catch a good draught of fish; for we find that *popular exhortations*, not grounded upon the sure doctrinall points of instructions, are like roofes built without foundation; and therefore *Tertullian* saith, it is the property of Hereticks first *movere*, to perswade, and then, *docere*, to teach, and ever to spend more time in *morall perswasions*, then they doe in the fundamentall points of *divine instructions*; but the true labourers, with Saint *Paul*, are most desirous ever to *lay downe a good foundation*; and other foundation can no man lay better then this, to *know Iesus Christ and him crucified*.

The propertie of hereticks. 1 Cor. 3. 11.

5 Reason. The doctrine of divinity is very deepe. 1 Tim. 4. 16. 2 Cor. 2. 16.

Fiftly, because we are to shew how Divinity is like a boundlesse *Ocean*, and of an unwadable *depth*, wherein the greatest Elephant may *swimme*, and how great is the *mystery* of godlinesse, *God manifested in the flesh, justified in the Spirit, seene of Angells, preached unto the Gentiles, beleeved on in the world, and received up into glory*; that so the people may see how *laborious* and *painfull* is the calling of the poore Ministers; for who can expresse his noble Acts? πρὸς ταῦτα τίς ἱκανός? or, who is sufficient for these things? or to attaine to the knowledge of any of these things, without *fervent prayers* for Gods assistance, and *indefatigable paines*, with all diligence continually; and that both Priests and People, should alwaies *strive* and *labour*, *Et orando, & audiendo, & legendo, & bene vivendo, ut intelligant*, By praying, hearing, reading, and all other possible meanes, that they may understand so *much* as their weake capacities can *unblameably* comprehend, both of these and all other truthes concerning Christ; for all knowledge without this will availe us nothing; the knowledge of all *morall vertues*, of all naturall *causes*, of all *Crafts* and *Sciences* can never bring us unto eternall happinesse, but *this is eternall life to know Iesus Christ*: and therefore, for mine owne part, I had rather *weare* and *weary* out

How diligent wee ought to bee to attaine unto the knowledge of Iesus Christ.

out my ſelfe, in this difficult *ſtudy* of Chriſt, then to *bath* my ſelfe in thoſe *fountaines*, or to bee *crowned* with the ſweeteſt Garland flowers of *Philoſophy* or *morality*.

Sixtly, becauſe *hereby* is ſeene, the greatneſſe of Gods *love* to mankinde, in that he was pleaſed to open and to ſearch the treaſure of his *wiſedome*, that hee might deviſe and finde out the *meanes* to ſave us, which of our ſelves could never ſo much as to have *invented* the way, much leſſe to *effect* the meanes to helpe our ſelves; for if it be now ſo *ineffable*, and ſo incomprehenſible, that wee can never *fully* underſtand, nor *perfectly* attaine unto the depth of theſe myſteries, how the *Word ſhould* bee *incarnate*, and the *two natures*, ſo farre in nature diſagreeing one from the other, ſhould notwithſtanding be *united* into one perſon, for the accompliſhing of our redemption, being already *done*, and ſo plainely ſhewed by Chriſt, and unfolded by ſo many faithfull ſervants of Chriſt, how ſhould wee ever have *invented*, or *found* out the way to *effect* ſo great ſalvation, before it was done? for many can tell how to *deviſe* the way, and learne to *know* the meanes that might doe them good, but cannot tell how to *effect* the ſame; but we could neither *performe* the *worke*, nor yet *deviſe* the *way* how we might bee *reconciled* unto God; and therefore, as the Pſalmiſt ſaith, *The helpe that is done upon earth, God doth it himſelfe*; And hee did it *wholly* himſelfe; for when we could doe *nothing* to helpe our ſelves, no not ſo much as to *imagine* which way to doe our ſelves any good, God of his meere *love* was moved, through his *wiſedome*, to finde out this *meanes* of uniting the *Word* with our *Fleſh*, that we might be *united* unto God againe. *O that wee would therefore praiſe the Lord for his goodneſſe, and ſhew the wonders that hee doth for the Children of men*; That we would offer unto him, *The ſacrifice of praiſe and thankeſgiving, and ſhew forth his praiſes from one generation to another.*

6 Reaſon.

That no wiſdome but that infearch able wiſedome of God could ever have found this way to ſave ſinfull man.

Pſal. 139. 8.

Seventhly, Becauſe hereby is ſhewed the *difference* betwixt the *Law* and the *Goſpell*; for that the Fathers under the Law, did ſee theſe things *darkely*, and beheld *Chriſt* through the *grates* and *latices*, that is, under the *types* and *ſhaddowes* of the Law, as it were with *Moſes, in foramine petræ*, through the *holes* and clefts of the *rocke*, to behold a few glimpſes of the glory of God; but wee *with open face* may ſee him, as in a glaſſe; for now the *vaile* is taken away from *Moſes* his face, all *Types* are now *accompliſhed*, all ceremonies are *aboliſhed*, and all the myſts of darkeneſſe, errours, and Hereſies are now eſpecially *diſperſed*; for that not onely the day-ſtarre hath appeared but alſo the *Sunne* of Righteouſneſſe hath *riſen*, and *ſhineth* over the face of the whole world; and this great *myſtery* of godlineſſe is, and hath beene long *preached*, unfolded, and moſt plainely ſhewed unto the *Gentiles*, as the *Apoſtle* ſheweth.

7 Reaſon.

2 Cor. 3. 18.

Cant. 2. 14, 15.

The difference betwixt the Law and the Goſpell.

And therfore it is a ſhame for us, if *we be dull in hearing*, and unapt to underſtand all neceſſary truthes; for though the Iewes of old might bee *excuſed* for their ignorance, becauſe *they ſate in darkeneſſe, and in the ſhadow of death*; yet are we without excuſe, becauſe the cleere light of *truth* is continually *preached* unto us: and therefore it will be our *condemnation*, if we love *darkeneſſe more then light*, and deſire rather to be ſtill *groping* in the twy-light of *morality*, that is, the precepts of morall men, then to walke in the true light of *Divinity*, which is the Doctrine of *Ieſus Chriſt*.

Heb. 5. 11.

Luke 1.

Iohn 3. 19.

And yet ſuch is the *miſery* of our daies, and the *dullneſſe* of our people, that, as the Church of *Rome* teacheth *implicite* faith to ſuffice a man for his ſalvation, that is, to beleeve what the Church beleeveth, though he know no more what that is, then *Baalams* Aſſe underſtood her owne voice; So many amongſt us (whom God hath indued with ſufficient *capacities*, to underſtand many myſteries of faith, if they would apply their *deſire* and diligence to learne them) are contented with *confuſed*, or at the beſt, very generall notions, that Chriſt *died* for them, and that they *hope* by him to bee ſaved; and if you enter into the *particulars*, concerning his *perſon*, they preſently frame unto themſelves *falſe* and erronious conceits, thinking perhaps *Chriſt* to be a *man*, by an *humane perſon*, and

Numb. 22. 31.

That many men are very ignorant of the chiefeſt points of Chriſtianity.

and ſo are *Neſtorians*, or to be a *meere man*, and ſo are *Arrians*, or to have his natures *confounded*, and ſo are *Eutychians*, or elſe to have the *properties* of theſe natures *confounded*, and ſo are *Lutherans*, and ſo are *wrapped* in many monſtrous Hereſies, not for want of *meanes*, but for want of *deſire* or diligence to underſtand theſe truths.

1 Cor. 14. 38.

But if any will bee ſuch, that is, not looke upon the *light* for feare of *blinding* his eyes, let him take heede of that feareſull ſaying, *Qui ignorat ignorabitur*, He that will not know Chriſt, ſhall not be knowne of Chriſt; And yet I meane not that *every* one, eſpecially of the meaner underſtanding, ſhould labour for *perfect* or *exquiſite* knowledge herein, or more then their *capacities* are able to comprehend; for as we muſt not bee too *careleſſe*, ſo wee may not be too *curious* in theſe unſearchable myſteries; but my meaning is, that men ſhould not ſatisfie themſelves, onely with *involved*, *implicite faith*, or ſome generall notions, concerning Chriſt; but we ſhould labour, every man according to the *meaſure* of underſtanding that God hath given *him*, to *learne* and *know*, in ſome competent meaſure, the *particular myſteries* of our faith; and what we cannot comprehend by reaſon we ſhould apprehend by faith; becauſe as *Heinſius* ſaith, *omnia in Deo ſupra rationem nihil ſupra fidem*, though many things may be above the reach of reaſon, yet nothing beyond faith; *nam quicquid ſolus Deus poteſt facere, ſola fides poteſt credere*, for whatſoever God alone can do, faith alone can beleeve the ſame; and faith is the *compendium* of our ſalvation and humane wiſedome the chiefeſt *obſtacle* of the ſame. And ſo much for the *firſt* part of this Treatiſe; the ſumme and ſubſtance of the words *Incarnation*.

Juveniet pius pulſator quod curioſus indagator non poterit Bern. in Cantic. Ser. 26.

The myſteries of our religion are to be *beleeved* by faith rather then to be *ſearched* out by reaſon.

The

The second part.

Part 2.

The chiefest circumstances that are requisite to bee knowne for the understanding of this mystery, of the Words Incarnation.

Chap. I.

Of the Ancestors and family from whence Christ descended. And what we may learne thereby.

SEcondly, the *chiefest circumstances* concerning the *words Incarnation*, are especially these three;

Three points.

First, *His family*, from whence he was *descended*;

Secondly, His *nativity*, whereby he was *declared*; And

Thirdly, *His testimony*, by which hee was *approved* unto the world, to bee the true *Messias*.

First, for the *family* from whence Christ should *descend*, It was propheſied long before, that the *Messias* should come of the seed and linage of *David*; and the *Evangelists* say, *that Christ was borne of a Virgin, whose name was Mary.*

1 The family of Christ. Psal. 132. 11. Mat. 1. Luke 1. 27.

First, of a *Virgin*, to fullfill the propheſie of *Esay*, Chap. 7. 14. And that hee might be *conceived* without sinne, because he was to *redeeme* us from sinne: and so, as the Poet saith,

——We truely may averre,
No sonne like him, no mother like to her;
For such a mother never was before,
And such another never shall be more.

Nec primam similē visa est, nec habere secundam Bern. in Vigil. Nativit. Ser. 3.

Secondly, of a Virgin called *Mary*, that the verity of the *Story* might appeare most manifest, and that the *certainty* of his pedegree might bee the more easily shewed.

Ob. But it may be objected, that Christ was to be like *Melchisedecke*, without Father, and without mother; and therefore the Sonne of *Mary* is not likely to be the *Christ*, because he hath a mother.

Sol. I answer, that some affirmed *Melchisedecke* to have both a Father and a Mother, and is thought by Saint *Hierome* and divers others, to be *Sem* the Sonne of *Noah*; but he is said to be *without Father*, and *without Mother*, because by that *name*, and in *that place*, where he is said to have come, and to have blessed *Abraham*, there is no *mention* made of his *Father*, or of his *Mother*, or of his *beginning*, or of his *ending*; but for mine owne part, I answer, (as I shewed before) that I beleeve this *Melchisedecke* was *Christ* himselfe, and that he may bee truly said to be without *Father*, and without *Mother*, if we understand the same aright; for that as *God*, he hath no *Mother*, and as *man*, he hath no *Father*; because *Ioseph* was but his *legall*, and not his *naturall Father*.

Hieron. ad Evagr.

This point is fully discussed before.

Ob. But you will say then, that he could not come of the seede of *David*; because *Mary* was the Daughter of *Ioachim*, a Priest of the *Tribe* of *Levi*, as the Manichees and others have affirmed; because the Scripture saith; *Behold, thy Cosin Elizabeth*, which was the wife of *Zacharias* the Priest.

Aug. contra Faust. Man. l. 23. c. 3. 4.

Luke 1. 36.

Sol. To

To this divers men doe diverſly anſwer; for *Origen* thinketh that they were Coſens, not in reſpect of *Tribe*, but in reſpect of *Nation*, as Saint *Paul* calleth all the Iewes his *Kinſemen*, according to the *Fleſh*; but then *Elizabeth* had beene her Coſen none otherwiſe then all the reſt of the Iewiſh Women; *Theophylact* thinketh they are ſaid to be Coſens, becauſe *Aaron* married the Daughter of *Aminadab*, of the Tribe of *Iudah*; but then it may be ſaid, That this is *farre fetcht*, and therefore might be (eone *forgotten*, too ancient a kindred, to make any great reckoning of it; Saint *Auguſtine* thinkes, that ſome Woman of the Tribe of *Levi*, was married unto ſome one of *Chriſts* progenitors, of the Tribe of *Iuda*, that ſo *Chriſt* might deſcend both of the *Prieſtly* and the *Kingly* ſtocke: But the truth is, that *Elizabeth* was of the Tribe of *Iuda*, and was married unto *Zacharias* the Prieſt; for though it was forbidden to all the *other Tribes*, to match with any that were not of their owne *Tribe*, yet was it lawfull for the *Prieſts* to take Wives out of *any Tribe*: and therefore *Aaron*, married *Elizabeth*, the Daughter of *Aminadab*, of the Tribe of *Iuda*; and *Iehoida* the Prieſt married the Daughter of King *Ioram* and ſiſter unto *Amaſia* King of *Iuda*.

Theoph in 1 Luc. Exod. 6.

Aug q. 49. ſup. Iudic.

That *Elizabeth* the wife of *Zacharias*, was of the Tribe of *Iuda*.

2 Chron. 22. 11.

That the bleſſed Virgin *Mary* was of the Tribe of *Iuda*.

Or howſoever, let *Elizabeth* be of what Tribe you will, yet it is moſt manifeſt, that *Mary* was of the *Tribe of Iuda*; for as Saint *Matthew* ſetteth downe the Pedigree of *Ioſeph*, ſo Saint *Luke* ſetteth downe the Pedigree of *Mary*; to ſhew unto us, that both *Ioſeph* and *Mary* were lineally deſcended of the *Tribe of Iuda*; for *Hely*, whoſe Sonne *Ioſeph* is ſaid to be by Saint *Luke*, (becauſe it was the manner of the *Iewes*, to continue their Genealogies in the *Male kinde*) was the *naturall* Father of *Mary*, and but Father in Law to *Ioſeph*; even as *Naomi* called *Ruth* her Daughter, being but her Daughter *in Law*; for Saint *Matthew* ſaith plainely, that *Ioſephs* owne *naturall* Father was *Iacob*, and not *Heli*: And therefore *Hely* was the *naturall* Father of *Mary*, as both *Damaſcen* and *Affricanus* teſtifie; and he was alſo called *Ioachim*, as Saint *Hierome* witneſſeth: And therefore it is moſt apparant, that for his Family, he deſcended lineally from *Iuda*, and from the ſeede of *David*.

Heli the naturall Father of *Mary*.

Damaſ. l. 4. c. 15. Affricanus apud Euſebium.

Queſt. But then againe it may be demanded, how he came of *David*, whether of *Salomon* or of *Nathan*, both Sonnes of *David*.

Sol. I anſwer, that Saint *Matthew* ſetteth downe the *legall* deſcent of Chriſt from *Salomon*, becauſe he ſucceeded him in the ſpirituall *right* of the Kingdome, he being the *true King of the Iewes*; and therefore he reckoneth *fourteene Kings* in his Pedegree, and he omitteth three, that is, *Ahazia*, *Ioas*, and *Amaſia*; either becauſe they were *wicked Kings*, and *repented not* of their abhominations, (as ſome of the other wicked Kings had done, And therefore as their names were *odious* in the Booke of God, and it may be *blotted* out of the Booke of Life; ſo were they not *worthy* to be once mentioned among the Auncеſtors of Chriſt;) or elſe he omitteth them, becauſe he would bring his Pedigree to three foureteene generations: But Saint *Luke* ſetteth downe the *naturall* deſcent of Chriſt, and ſo he came from *Nathan*, not him that was a *Prieſt* and a *Prophet*, as both Saint *Ambroſe* and *Beda* thinke, (for then he could not come from *David*, and it is certaine that he came from *Iuda*, and not from *Levi*) but of that *Nathan*, which was the Sonne of *David*, and brother unto *Salomon*, not onely by his *Fathers* ſide, but alſo by his *Mothers* ſide, as both *Damaſcen* and *Paraus* thinke; And yet *Origen* and *Euſebius* thinke, hee came of *Salomon*, becauſe in Saint *Matthew* the words, *He begat*, are ſtill *repeated*, which are not ſo in Saint *Luke*; but to this wee anſwer, that this *reaſon* is not *ſufficient*; becauſe Saint *Matthew* ſaith, *Iechonias* begat *Salathiel*, where indeed *Iechonias* died without *iſſue*, as we may ſee in *Ieremy*, the 22. 30. and *Salathiel* was the naturall ſonne of *Neri*, (as Saint *Luke* plainely affirmeth;) and therefore the meaning of the *Evangeliſt*, in ſaying, that *Iechonias* begat *Salathiel*, is no more, but to ſhew unto us, that *Iechonias*, dying without heire, appointed *Salathiel* according to the Law, to *ſucceede* him, and to be his *lawfull heire*: And therefore, ſeeing all the poſterity of *Salomon* ended in *Iechonias*, whoſe right then paſſed unto *Salathiel*, which lineally deſcended

That Chriſt came not of *Salomon*, but of *Nathan* the Sonne of *David*.

Three Kings omitted in Chriſt his pedegree, and why?

Chriſt naturall deſcent ſet downe by S. *Luke*.

Ambroſ. in Luc. Beda in Luc. Damaſc. l. 4. c. 15. Paraus in Rom.

Ier. 22. 30.

Salomons race ended.

descended of *Nathan*, it is apparent that our Saviour Christ came of the seed of *David* by *Nathan*, and not by *Salomon*.

And this teacheth us, that *if our children forsake Gods Law, and walke not in his ordinance, he will visit their offences with the rod, and their sinnes with scourges*; yea, be they as wise as *Salomon*, be they as *noble* and heroick as were all the *Kings* of the posterity of *Salomon*, be they as *deare* unto God, as *the signet upon his right hand*; yet if they *forsake* his lawes, he will cut them off; he told *David* this before, that though he loved him never so deare, yet would he *deale* with his children, as they would *behave* themselves in his wayes; but they would not be warned; *Salomon* first offended, and all the Kings of *Iuda*, excepting *Ezechias* and *Iosias*, followed after, and were defective; and therefore they were cut off, and their right passed unto *Salathiel* the Son of *Neri*, as I have shewed unto you before.

Psal. 89. 32.

To serve God is the only way to perpetuate our posterity.

And therefore, if we would continue in Gods *favour*, let us *go on* in Gods service; for he shall *establish* his posterity for ever, that establisheth the same in the *feare* of God; the seed of *David* shall never fail, because he *feared* God; the seed of *Salomon* shall be *finished*; because he hath offended God: and therefore it is neither *wisdome*, nor *power*, nor *wealth*, nor any thing els, but onely *the feare of God*, that perpetuateth both our selves, and our posterities; *blessed are all they that feare him.*

And so much for the *family* from whence Christ *descended*.

Chap. II.

Of the time when our Saviour Christ was borne, and of the place and manner of his birth.

Secondly, for his *nativity* whereby he was brought forth and manifested unto the world, we must consider these three especiall points.

2 The nativity of Christ.

1 *The time*
2 *The place.* } of his birth. And
3 *The manner*

Three things considerable.

First, for the *time*, when this *Word* was made *flesh*, S. *Paul* saith it was *in the fulnesse of time*; for there be *three* things which measure all durations; First, *Eternity*; Secondly, *Mortality*; Thirdly, *Time*.

1 The time, Gal. 1. 4. That there be three things that measure all durations.

The first is proper to God, which wanteth beginning and ending.

The second is proper to *soules* and *spirits*, which have beginning, but shall never have ending.

The third is proper to all *compound bodies*, which as they had beginning, so they shall have ending; *Quia omnia orta occidunt, & omnia aucta senescunt*; because all raised or created things shall *fall*, and whatsoever *increaseth* waxeth old.

After the *first* sense, the *Word* was *never made* in any time, but is the *Father* of all times, and before all times.

After the *second* sense, the *soule* of Christ was *made* in time, but to continue ever *immortall* for all times; And

After the *third* sense, the *body* of Christ was likewise *made* in time, and to continue here but *for a time* in respect of his *mortall* condition, before it was invested with the indowments of immortality.

How Christ was made in time.

And so both *body* and *soule* of Christ were *made* in time to subsist in the *person* of him that made all times; and that *time* wherein he was made thus to subsist, was in the *fulnesse of time*, saith the *Apostle*; for as *places*, so *times* have their *fulnesse* and their *emptinesse*; some places are *empty*, having nothing in them, but onely ayre, and some are *full* of *gold*, and *pearles*, and precious things; even so we find in histories that some *times* are void of strange accidents, and some times are *full* of admirable occurrents; and in *such* a *time* was the *Word made flesh* the Sonne of God made man; for now the time was full of *peace*, full of *plenty*,

How time hath his fulnesse.

and full of *wickednesse*; the divell had broken loose, and had possest the *minds* of most, and the *bodies* of many men, more than ever *before*, or ever since, as some imagine, by reason of those multitudes that they read of, to be *really* possessed with divels in our Saviours time: and therefore being *so full of all unrighteousnesse*, he that was *the fulnesse of grace* came, to root out the evill weeds of our sinnes, and out of his *fulnesse*, to offer us *grace for grace*; for

Rom. 3. 9.

Iohn 1. 16.

Three quære's.
1 Why Christ came not before the fall.
2 Why Christ stayed so long before he came.

First, he would not come before *Adam* fell; because that had been superfluous, to seek the sheep before the sheep were lost.

Secondly, he would not come *presently* after; because thereby he would shew the *greater* love to mankind; for though in some cases it be true, that

Gratia ab officio quod mora tardat abest.

Delayed kindnesse loseth halfe his goodnesse; yet herein, the long *tarrying* of Christ, before he came to be incarnate, was a manifest signe of his *greater* goodnesse towards us, for these three speciall causes.

1 Reason.

First, that by the Law of *nature*, and by the *written* Law of God, man might be *convinced*, and see his own sins, and so be the more moved to *seeke* his Saviour.

2 Reason.

Secondly, that he *tarrying* for a while, might be the more earnestly *desired*, and make him, being *obtained*, to become the more *acceptable* unto us; *Quia diu desiderata dulcius obtinentur*, because that things *long desired*, are *more* sweet, when they are obtained, as S. *Augustine* speaketh.

3 Reason.

Thirdly, that due *preparation* might be made, by the Patriarchs and Prophets, before his comming, and the people made by *them apt* and *ready* to receive him, and to *imbrace* his comming, that so his comming might be the more *profitable* unto them; for they were sent to *prepare* and *to make straight the way of the Lord*: and therefore, as his *tarrying* now from *comming* to *judgement*, is an exceeding great *argument* of his *goodnesse*; because he doth it to see, if his *long patience will lead us to repentance*; so his *long tarrying* then, was a sure *signe* of his greater love, because he would have us thereby to be *fitted* to make the *better* use of his comming; and yet

Mat. 3. 3.

3 Why Christ would not stay any longer than he did.

Thirdly, he would not stay untill the *last end* of the world, *Ne fides & spes de promisso semine nimis tardata perirent*; Least staying so long, there should be no *hope* left to expect him, *no faith* to believe in him, and *no charity* to love him, when he should come; for though there was but a little goodnesse then, God knowes,

Ovidius met. l. 1.

Ante dies patrios filius quærebat in annos;

Yet there is a great deale *lesse* now, when all the world sees that

——Terras Astræa reliquit;

For our Saviour told us, that towards the end of the world, *The love of many should waxe cold, and faith should scarce be found upon the face of the whole earth*: And therefore seeing that to come in the *beginning* of the world, had beene *too soone*, and to tarry till the *latter end*, had been *too late*, he came in the *fittest* time, *in the fulnesse of time*, to be incarnate and *made flesh*.

The particular time of the Words incarnation.

And if we search a little further, to know more *particularly*, what time was this *fulnesse of time*, we shall find it to be

1 In the sixt *Age* of the world.
2 In the *Raigne* of *Augustus* and *Herod*.
3 In the tenth *Moneth* of the yeare.
4 In the shortest *Day* of the Moneth.
5 In the first *Day* of the Week.
6 In the first *Houre* of the Day.

} And

1 In the sixt age of the world. How the world is divided into his severall ages.

First, we must note, that as man, which is μικροκοσμος, the little world; so κοσμος, the great and large universe hath his times and his ages; for *Damascen*, *Lucidus*, and others, (as *Clithovæus* collecteth) do affirme that the worlds age is sevenfold.

First, the *infancy* of it, from *Adam* to the floud.

Secondly, the *childhood* of it, from the flood to *Abraham*.

Thirdly,

Thirdly, the *youth* of it, from *Abraham* to *Moses*.
Fourthly, the *riper* and *livelier youth*, from the Law to *David*.
Fiftly, the *manhood* of it, from the Temple of *Salomon* to the captivity.
Sixtly, the *maturity* of it, from the Captivity of *Babylon* unto *Christ*.
Seventhly, the *dotage* of it, from *Christ* unto *Iudgement*: but S. *Augustine*, S. *Chrysostome*, S. *Isodore*, *Bede*, *Arrias Montanus*, and others; though they say the *world* doth consist of seven ages, yet they doe divide them otherwise, *viz.*

Aug de civit. Dei. l. 22. c. 30.

1 From *Adam* unto *Noahs* Flood.	Containing	1656.	yeares.
2 From *Noahs* Flood unto *Abraham*.		293. or, 383.	
3 From *Abraham* unto *David*.		941.	
4 From *David* to the *Captivity*.		485 and 6 Moneths.	
5 From the *Captivity* unto Christ.		620.	
6 From *Christ* to the day of *judgment*.		1635 hitherto; and how many more none can tell, as our Saviour sheweth, *Of that day and houre knoweth no man.*	
7 From the day of *Iudgement* unto all *eternity*, for ever and ever.			

The division of the worlds age.

And so according to this *account*, Christ was borne in the yeare of the world, 4085. but according to the LXX. *Interpreters* account, he was borne in the yeare 5451. and according to our *account*, he was borne in the yeare 3948. And so I find that in the account of yeares, *Alij atq; alij aliud atq; alind opinati sunt*; Diverse men have diverse judgements; but in dividing the worlds age into seven parts, I find most agreeing in the same judgement; and in affirming Christ to be borne in the sixt age of the world, the latter end of the same, if we follow *Damascens* account; or in the beginning of the same, if we follow S. *Augustines* account; but which soever, it was in the sixt age, that there might be a *correspondency* betwixt the works of *creation* and of *redemption*; *Nam sicut primus Adam conditus fuit sexta aetate, ad totius creaturæ perfectionem*; because, that as the first *Adam* was made on the sixt day, to be the complement and perfection of all creatures; so the second *Adam* was made in the sixt *age* of the world, to restore all mankind unto their integrity.

1 That Christ was borne in the sixt age of the world, and why?

And this teacheth us, patiently to *wait* for the comming of Iesus Christ; for if God deferred the first *comming* of Christ almost 4000 yeares, but did at last *fulfill* his promise, and came in his *appointed time*; then we may assure our selves, that he will do the like for his second *comming*, against all those that say, *Where is the promise of his comming?*

2 Pet. 3. 4.

Secondly, he was borne in the raigne of *Augustus*, the two and fortieth yeare of his raigne, as *Tertullian* and S. *Augustine* say, and in the one and thirtieth yeare of King *Herods* raigne, as *Beda* saith, or the two and thirtieth yeare, as *Eusebius* saith.

2 In the raigne of *Augustus*. Why Christ was born in the raigne of *Augustus* and *Herod*.

And he was borne in the raigne of *Augustus*, to shew unto us,

1 Reason.

First, that as *Augustus* was a *temporall* Monarch, so Christ should be a *spirituall* Monarch; for that as the world can no more beare two temporall *Monarchs*, than the heavens can beare two Suns, when as the Poet saith,

Nulla fides regni sociis, omnisq; potestas
Impatiens consortis erit ——

Lucan. l. 1.

So the Church of Christ can have but one head, or els it should be a monster.

2 Reason.

3 Reason. Esa.9.6.

Mat.11.29. Esa.53.5.

Idumæi verò Iudæi non erant, sed habiti modo appellati, ex qua tempestate eos Hyrcanus religiones ceremonias q; veri numinis suscipere coegit, antea Deum Coelum coluerunt.
Chrys in Mat hom 6.
Leo hom 3. in Epiph.
Ioseph. antiq. l. 14 c. 26.
Philo de part. temp. Pet. Cunæus. l. 1. de Repub. Heb. c. 16. p. 150.

Secondly, that as *Augustus* was the second Emperour; so Christ was the second person of the Trinity.

Thirdly, that being borne, when all the world was at peace, and yet taxed, we might hereby see, that although *Christ* was the *Prince of peace*, that immaculate Lamb, *which was meeke and lowly in heart*, yet he should be taxed for our sinnes, and burdened for our transgressions.

And he was borne in the raigne of *Herod*, that is, *Herod* the great, which was an Idumæan; to distinguish him from *Herod Antipa*, and *Herod Agrippa*, whereof

Ascolanita necat pueros, Antipa Iohannem,
Agrippa Iacobum, mittitq; in carcere Petrum.

This first killed the children, the second *John Baptist*, and the third *Iames* the brother of the Lord; to shew unto us, as both S. *Chrysostome* and Pope *Leo* do observe, that this is that *Shilo*, *which was for to come*; because a *Prince* (as S. *Hierom* reads it) or *the Scepter should not depart from Iuda untill Shilo came*; For though this is not to be understood, as diverse men do think, that the *regall* government should not depart from the tribe of *Iuda*, untill the *Messias* should be borne, though the name of Kings should be taken from them; because, as *Cunæus* well observeth, we find that after the restauration of the Temple, *Pontificis rebus gerendis præfuerunt, nullo principis aut regis nomine assumpto; apud hos omnis gratia, potentia, divitiæ erant; cæteri vulgus erant sine honore, sine autoritate*; The Priests ruled all, and had all honour and power among themselves; and after the death of *Eliasib*, his wicked sonnes *Iesus* and *Iannes*, and then *Manasses*, and he that was worse than all, *Onias*, did rule the people, untill *Matthias Hasmonæus*, did restore that government unto a better forme; yet the meaning of the Holy Ghost in that prophesie is, that the administration of the government of this people, under what head soever, Prince or King, good or bad, of the tribe of *Levi*, or of the tribe of *Iuda*, should not depart from *Iuda*, (as indeed it did not, while the *Sanhedrim* had the judgement of the state) untill *Shilo* came; but now *Herod, Patre Idumes & matre ortus Arabica*, being an *Idumean*, having got the Scepter from *Iuda*, and the Crowne from *Antigonus*, by *Augustus* his meanes, and having, in the thirtieth yeare of his tyrannicall rule, destroyed all the *Sanhedrim*, that is, the Eldership of seventy Iudges of the house of *David*, which determined all causes among the people, and is indeed the *chiefest* part of the government of any state: it must needs be that the *Messias* must be borne.

3 In the tenth moneth. Why Christ was borne in December.

Thirdly, he was borne in *December*, the tenth moneth of the yeare, to shew that he came to make *satisfaction* for the 10 commandements, and to shew, that as 10 consists of the *figure* 1. and the *cypher* 0. so his *person* did consist of the *figure* of his *Deity*, and the *cypher* of our *humanity*, as some Divines have observed.

4 In the shortest day. Three things observable in this day of Christs nativity.

Fourthly, he was borne in the *shortest day* of this moneth, which was then the five & twentieth day in the Winter Solstice, in which day three things are observable; First, the *cold* is greatest; Secondly, the *Sun* is lowest; And thirdly, *thenceforward* the dayes begin to *increase*; So Christ was borne

Conceptus est in æquinoctio veruo, natus in solstitio hyberno; & in conceptione eius, & in nativitate dies accepit incrementum, & nascente vera lucis & dei augmentatur officium Aug de temp ser. 22. Amb Serm. 2. de nativit.
Iohn 3.30. Mat.11.13.

First, in the *coldest* day, to teach us not to *pamper* up our untamed *flesh*.

Secondly, he was borne when the *Sun* was lowest, to teach us *humilitie*. And

Thirdly, as when the day is shortest, the Sun is in his *Tropicke*, so called of τρέπω, to turne; because now it turneth towards us, and so *increaseth* the length of our dayes more and more, and *ascendeth* up into the heavens higher and higher; so from the day of Christs nativity, the favour of God is *turned* to us, our comforts are *increased*, and the Kingdome of heaven is *inlarged*; for as *John Baptist* saith, *I must decrease, and he must increase*; so we find that after the birth of *John Baptist*, which was in the *longest* day, as the Sun *descended*, so the observation of the Ceremoniall and Iudiciall Lawes *decreased*; for *the Law and the Prophets continued untill Iohn*; but after the birth of Christ, which was in the *shortest* day,

day, as the Sun thence *ascended*, so the kingdome of heaven *increased* more and more.

Fiftly, he was borne upon the first day of the Weeke, that is, upon the *Sunday*, as *Rupertus*, *Antoninus*, *Bonaventure*, *Petrus de Natalibus*, S. *Augustine*, and others do affirme; *Ut quo die dixerat fiat lux, & facta est, ejusdem diei nocte oriretur in tenebris lumen rectis corde, retinens ordinem mirabilium suorum*; that upon the same day, as he said, *Let there be light, and it was so*, there should spring up *light* for them that are *true of heart*; and therefore S. *Augustine* saith, that this *day* was ever *venerable*; because that on this day, God the *Father* began to *create* the world; on this day, God the *Sonne* began to *redeeme* the world; on this day God the *Holy Ghost* began to *sanctifie* the world, when he appeared on the *Apostles, like cloven tongues of fire*; on this day, God made the *light*; on this day was the *true light* produced, that *lighteneth every one that commeth into the world*; on this day, the children of *Israel* came out of *Egypt*; on this day, *Christ* came out of his *grave*; and like enough, that on this day, Christ will come to give us an *everlasting rest*: and therefore we should alwaies *sanctifie* this day, above all the dayes of the yeare, that when he commeth, he may not find us singing in the *Tavernes*, but serving him in his *Church*.

5 First day of the weeke. That Christ was born upon the first day of the week, which is our Sabbath.

The excellency of the Sabbath.

Acts 2.3.

I ohn 1.9.

Sixtly, *Tertullian*, and S. *Augustine* say, that he was borne in the *night-time*, in the time of *darkenesse*; because he came to *dissolve* the works of darkenesse; and to prove this, they alledge, not onely what S. *Luke* saith, that the shepheards watched *at night*, when the *Angell* came unto them, and told them, that *Christ was borne*, but also the saying of *David*, where he saith, *Ante Luciferum genui te*; Before the morning I have begotten thee: And *Cardanus* that great Astronomer, commenting upon *Ptolomies* Quadripartite, and there treating of Christs *Nativity*, he makes the 11. degree of *Virgo*, to ascend in the 1. house about 10. of the clock and 15. minuts; and therefore he affirmeth Christ was then, and at that very houre to be borne; and not unlikely, that the Sonne of a *Virgin* should be then born, when the heavenly figure *Virgo* did ascend.

6 In the first houre of the day. *Tertul. l. 5. c. 9. contra Marc.* Luke 2.8.

But I think rather with S. *Hierom* and S. *Bernard*, that he was borne about *midnight*, or presently after; because it is said, that *while all things were in quiet silence, and the night was in the midst of her swift course, thine almighty Word leapt downe from heaven out of his royall throne*; and no marvell, that the greatest *light* should be produced in the time of greatest *obscurity*, and that he should come in *medio noctis*, about mid-night, which came to be the *medium* and Mediatour betwixt God and man; and as this place of wisdome sheweth, that he was borne *about mid-night*; so it may be collected (as I take it) out of S. *Luke*, that it was rather *presently* after, than either at that very instant, or at any time *before*; for the Angell said unto the Shepheards, *This day is borne unto you a Saviour*, which you must understand of the day *artificiall*, which beginneth presently after mid-night, and not of the day *naturall*, which beginneth with the light, and so he may be said to be borne *that day*, though it should be but the first houre after mid-night: And so you see that, as the Poet saith,

That Christ was borne presently after mid night. Sap. 18.14.

Luke 2.11.

The light which shines in darkenesse comes by night,
All those that sit in darkenesse to inlight.

Ioh. 1.5.

And this should teach us, that our spirituall birth should begin betimes; for you see *Christ* was borne betimes, the *first houre* of the day; and he rose out of his grave betimes, *before the morning watch*; and all to teach us to serve God *betimes*, and as *Salomon* saith, *To remember our Creatour in the dayes of our youth*, and not to put it off while to morrow, but to say with S. *Augustine*, *Quamdiu cras, quare non modo finis turpitudinis mea?* How long shall I say to morrow; and why should I not now forsake my filthinesse? For, as the Poet saith in another case, it is most true in this,

Our spirituall birth to begin betimes. Eccl 12.1.

Aug. in Confess.

Qui non est hodiè cras minùs aptus erit.
He that is not fit to day,
Shall have to morrow a harder way; that is, to repent.

Fitz Geffry p.39.

And if with the Poet you demand any other reason,
Why should the truth, that never shuns the light,
Come like a theefe in darkenesse of the night?
I answer, with the same Poet, to very good purpose;
To make both commings, first and last t'agree,
That they (who him expect) should watchfull be.

2 The place of Christ his birth. Mich.5.2.

Mat.2.6.

Of the place where Christ was borne.

Secondly, For the *place* where the *Messias* should be borne, the Prophet saith, *Thou Bethlehem Ephrata, art little among the thousands of Iuda, out of thee shall he come forth unto me, that shall rule my people Israel*; But Saint *Matthew* saith, *And thou Bethlehem in the Land of Iuda, art not the least among the Princes of Iuda; for out of thee shall come a Governour, which shall rule my people Israel*; Wherein we see they speake almost cleane *contrary*; for *Micah* saith, *Thou art little among the thousands of Iuda*, as if he said, Thou art but a little poore Village, the least among thousands; and Saint *Matthew* saith, *Thou art not the least among the Princes of Iuda*, As if he said, Thou art a *great Princely* Towne, the chiefest among thousands; for when we say a thing is not the *least*, we meane that it is in the number of the *greatest*, and the greatest account, at least none of the meanest ranke.

Iosh.a 15.

How the Prophet *Micah*, and Saint *Matthew* are to be reconciled.

But to reconcile these places, I say, that *Micah* speakes of it, as it was indeed, a little, poore, and ignoble *Village*, so meane, that it is not reckoned in the *number* of those Cities, that fell by *Lot* unto the Tribe of *Iuda*, but Saint *Matthew* speakes this, either as a true *Historiographer*, relating not the saying of the *Prophet*, but the saying of the *Scribes* unto *Herod*, or else as it was in reputation, not so much for the excellency of *it selfe*, as in this respect, that *Christ the Saviour*, refusing thousand greater Townes, should *choose* this to be borne in, and so make this *little*, yea, the least, not the least *blessed City*.

Why Christ chose to bee borne in *Bethlehē*.

And so you see the *place*, that Christ was to be borne in, was a *poore* and a *meane scattering Village*; it is like, it had not many Houses, or they did not use halfe so much tipling as we doe; for we reade but of one *Inne* that was in all the Towne; and yet in this Towne did *Christ* choose to be borne; And that for three reasons.

1 Reason.
2 Reason.
1 Cor.8,9.

First, In respect of the *prediction* that *Christ* should be borne in it.

Secondly, In respect of the *present condition*, a poore place, fittest for him that made himselfe poore for us.

3 Reason. *Greg.hom.8.in Evang. Chrysost. hom.1. ex varijs in Mat.*

Thirdly, In respect of the mysticall *signification*; for *Bethlehem* (saith Saint *Gregory*) signifies the House of Bread; and therefore he, which is *The true bread of Life*, was rightly to be borne in *Bethlehem*, as Saint *Chrysostome* saith: And this sheweth the difference betwixt Gods dealing, and the World; for we aime at the *bravest* things, he at the *meanest*; and he chooseth the *foolish* things of this World, to confound the *wise*; and the *weake* things, to confound things that are *mighty*; and base things, and things that are *despised*, yea, and things which *are not*, to bring to nought things that are, that *no flesh should glory in his presence*.

1 Cor.1.27,28,29

Aug. de concord. Evang.

Now the meanes how he came to be borne in *Bethlehem*, Saint *Augustine* observeth, how Saint *Matthew* omitteth, but that Saint *Luke* declareth the same; for *Augustus* would have all men to goe into their owne Cities, to be taxed; and therefore *Ioseph* and *Mary* went to *Bethlehem*, and while they were there, *Mary* was delivered.

The providence of God.

Aug in Enchirid. c.101.

From whence we may see, the most admirable *providence* of Almighty God, who as in the great worke of *Creation*, made the *Light* out of *darkenesse*, so in the wonderfull workes of *gubernation*, he can fullfill his owne will, being *good*, by the wils of wicked men, that are *not good*; for *Augustus* thought on nothing lesse, then to have *Christ* borne at *Bethlehem*, when he sent every one to their owne Cities; But behold how God *disposeth* of this Edict for the fulfilling of his promise; so God bringeth many things to passe, through *unknowne* waies; and there is nothing *happeneth*, but through his *providence*; we *perceive* it not,

Of the admirable providence of Almighty God.

while

while things are in *doing*, but we ſhall plainely ſee it, when they are *done*; and therefore we ſhould ever pray unto God, that he would *guide*, and direct all our actions to his *glory*, and to our *comfort*; and then no doubt, but as this *long* and *tedious* journey of *Mary*, did redound to her exceeding *joy*, ſo thoſe things, which for the *preſent* ſeeme harſh and bitter unto us, will in the *end* prove to our great advantage.

3 Of the manner of Chriſts birth, how meane it was in many reſpects.

Thirdly, For the *manner* of *Chriſt* his birth, it is recorded, that it was *very poore*, and meane; meaner then *ordinary*, or extraordinary baſe; for hee was borne of *poore Parents*, they travelled on foote, they had not an *Aſſe* to ride on, in a *poore Towne*, little *Bethlehem*, which is by interpretation, *An Houſe of Bread*, but ſuch a poore Houſe of Bread, that there was ſcarce any bread in the Houſe; And then being come from darkeneſſe into light, *Non poterat Verbum fari verbum*, This Word could not ſpeake a word, but he was wrapped in *poore ſwadling clouts*, it may be his Mothers ragges; and then hee was laid in *a poore lodging*, even in the Manger; and ſo he was indeed made *lower* then the *Angels*, for he was *conſorted*, and laid among the *Beaſts* that periſh; *Quia non erat locus in diverſorio*, Becauſe there was no roome in the Inne, for theſe *poore innocent people*, among the drunken ſwaggering companions; for theſe will be ſure to have roome, *Et pauper ubiq; jacet*, And the poore ſhall be thruſt out of doores;

Vncivill Cittizens and people vilde,
Thus to exclude a woman great with childe,
So neere her time I had you humanity,
You would have ſhew'd to ſuch more courteſie:
You would for ſuch a one have found a place,
Thinking it might have beene your mothers caſe.

Why Chriſt would be borne ſo meanely. 1 Reaſon. Pſal. 22. 6.

And yet *Chriſt* was well *contented*, hee deſired no better, but choſe indeed to come after this *meaneſt* manner.

Firſt, to fulfill the Scriptures; for the Prophet *David* ſaid in the perſon of Chriſt, *I am a worme, and no man, a very ſcorne of men, and the outcaſt of the people*; And the Prophet *Eſay* ſaith, *Hee ſhould grow up as a roote out of a dry ground*, that is, wrinckled and almoſt withered for want of radicall moyſture, *He hath neither forme nor comelineſſe, and when we ſhall ſee him, there is no beauty, that we ſhould deſire him*; *he is deſpiſed and rejected of men.*

Eſay 53. 2. 3.

2 Reaſon.

Secondly, To teach us *true humility*, *Deſcendit quo inferius non decuit, ut aſcenderet quo ſuperius non poterat*; For he made himſelfe of no *reputation*, that hee might be *exalted*, and have a name given him above all other names; to ſhew unto us, that *Whoſoever humbleth himſelfe, ſhall be exalted.*

Phil. 2. 9.

Luke 18. 14.

3 Reaſon.

Thirdly, To condemne the *courſes* and deſires of worldly men; for they deſire nothing ſo much as wealth, honours, and promotions; and yet all the Monarchs of this world, with all their pompand power, with all their riches & greatneſſe, cannot *reconcile* one ſoule to God, *They muſt let that alone for ever*: But *Chriſt*, poore, ſtript, and naked, hath ſo *pleaſed God*, that through him God cannot be diſpleaſed with us; for it is *goodneſſe* and not *greatneſſe*, to be *void* of ſin, and not to be *full* of riches, that our God reſpecteth.

4 Reaſon. 2 Cor. 8. 9.

Fourthly, To procure *true riches* unto us; for ſo the *Apoſtle* ſaith, that *Chriſt*, though *he was rich*, yet for our ſake, *he became poore*, that we through his *poverty*, might *be made rich.*

5 Reaſon. Mat. 16. 27.

Fiftly, To ſhew the *difference* betwixt his *firſt* and his *ſecond* comming; for now he came in *poverty*, but then he ſhall come in *majeſty*; *He ſhall come in the glory of his Father with his Angels*; The Earth ſhall *burne*, the Heavens ſhall *melt*, and all the powers of the ſame ſhall bee *ſhaken*: And therefore ſeeing (as *Emyſſenus* ſaith) *Talis & tantus ſit horror venientis, quis poterit terrorem ſuſtinere judicantis?* That comming of his ſhall be ſo terrible, as that all the wicked crue of damned ſort ſhall exceedingly *howle* and *cry*, and *pray the mountaine to fall*

upon them, and *to hide them from that fearefull day*, let us *make* the right uſe of this his firſt comming, that wee may *eſcape* the terrour of his ſecond comming: And ſo you ſee the *manner* of his birth, weakely, poorely, and meanely.

That we ſhould be well contented with any ſtate

And this ſhould teach us, to be ever *contented* with our *poore* and *meane* eſtate; for if the Sonne of God, who made all things, and whoſe all things are, *All the Cattle upon a thouſand hills*, was well *contented*, and made choice of this *low eſtate*; why ſhould we be *diſcontented* with the ſame? for wee are unworthy of the very *Bread* we eate, and of the very *Light* of Heaven, wherewith we are illuminated; we are very *baſe*, and *miſerable* beggars, begging of God the very crummes that we eate, ſaying, *Give us this day our daily bread*; and yet ſuch is our *pride*, and haughtineſſe, that we are ready to *ſnatch* it out of his hands, and not to ſtay while he gives it us; Such is our *diſdaine* and *diſcontenteaneſſe*, that the daintieſt fare will ſcarce pleaſe us, and ſuch is our *deſire* and *ambition*, that every man ſtill eryeth with the Daughters of the Horſe-leech, *More, more*; *Our eyes are never ſatisfied with ſeeing, nor our eares with hearing, nor our hearts with enjoying the vanities of this World.*

Mat.6.11.

Wiſd.1.11.

But alas Beloved, *Beware of murmuring, which is nothing worth, and let the ſame minde be in you herein as was in Chriſt Ieſus*; If you would be *happy*, remember how he came, *poore* and *meane*; remember how he lived, *meane* and *miſerable*; for *He had not an Houſe wherein to put his head*; We have more then that; and remember how he was entertained, *cold* and *comfortleſſe*; for *Hee came amongſt his owne, and his owne received him not*: And therefore ſeeing hee found ſuch *cold entertainement* in the world, why ſhould we looke for any *better*, or be any waies diſcontented at the *like*? for *The Servant is not above his Maſter*; but *it is enough for the ſervant to be as his Maſter is.*

Phil.2.5. Mat.8.20.

Mat.10.24,25.

CHAP. III.

Of the teſtimonies which prove that Chriſt the Meſſias is borne.

3 The teſtimony of Chriſt his birth The witneſſes that teſtifie the comming of the Meſſias twofold.

THirdly, For the *teſtimony* and *witneſſe* whereby he was *approved*, and *confirmed* unto the world, to be incarnate, and *made Fleſh*, for to be the Saviour and Redeemer of the World, I finde the ſame eſpecially to be twofold.

That is, { 1. *The Creatures.* 2. *The Creator.* } And

1 Of the creature threefold.

Firſt, The teſtimony of the Creature is threefold.

Videlicet { 1. *The Angels of Heaven.* 2. *The Starre in the Skie.* 3. *Men on Earth.* } For

1 Angels. Luke 2.11.

Eſay 6.2. Revel.4.

Firſt, An Angell ſaid unto the Shepheards, *Vnto you is borne this day in the City of David, a Saviour, which is, Chriſt the Lord*; And immediately there were not ſixe *Cherubims* (as *Eſayas* ſaw) nor foure and twenty *Elders*, (as Saint *Iohn* ſaw) but a *multitude of heavenly Angels*, that by their heavenly *Halelu-jah* did confirme the ſame, and ſo,

That Goſpell by an Angell firſt was brought
To man, which now by men to men is taught.

Iſidorus.l.1 c.12.de ſummo bono.

And therefore the *truth* hereof is infallible; becauſe the Angels though they be mutable by nature, yet they be now confirmed by grace, *Ne à veritate voluntatem averterent*, That they cannot lye, nor fall away from truth, as *Iſidorus* ſaith.

2 A Starre. Numbs.24.17.

Secondly, The gentile Prophet *Balaam*, propheſied, that *there ſhould come a Starre of Iacob*; And *Zoroaſtres* King of the *Bactrians*, a man excellent in all learning, (as *Iuſtin* ſaith) left this as a *tradition* among the *Gentiles*, and afterwards

Iuſtin.lib.1.

wards it was more plainely publiſhed by the *Sybils*, that a *Day-ſtarre* ſhould appeare, before the ariſing of the *Sonne of Righteouſneſſe*; And this was freſh among the *Gentiles*, untill the very comming of *Chriſt*; for *Virgil* (though miſapplying the ſame) ſaith,

Ecce Dionæi præceſſit Cæſaris aſtrum.

Rightly applyed thus, That the *glorious Starre* long expected, ſhould *precede* and fore-ſhew the comming of the Saviour.

Quicunq; Chriſti quæritis, oculos ad alta tollite; illic iacebit viſere fontem parentis gloriæ Prudent. ſ. adnotat. Epiphan.

Yet *Fulgentius* ſaith, That *Puer natus novam ſtellam fabricavit*; Chriſt being borne, did of nothing *frame* this new *Starre*; And ſo indeed it is called, *His Starre*; his Starre, becauſe *he made it*, and his Starre, becauſe it *bare witneſſe of him*; for the *Magi*, the Wiſemen, being upon the Mountaine *Victorialis*, worſhipping their God, (as Saint *Chryſoſtome* ſaith) a Starre did appeare unto them, in the *likeneſſe* of a little Childe, and ſo ſhewed unto them and to all others, that this Childe and the Sonne of God was borne, and as the Poet ſaith,

Fulgent. ſal. 637. in Octavo. Ser. de Epiphan.

This Starre ſtill ſhining through the heavens doth glide,
And to the Sunne, which never ſets, doth guide.

Chryſoſt. hom. 2. op. imperf. in Matthæ. 2.

Thirdly, Men, both *Iewes* and *Gentiles*, did beare witneſſe unto his birth.

3 Men.

First, The *Iewes*, becauſe he was chiefly ſent *unto the loſt ſheepe of the Houſe of Iſrael*; Therefore immediately after his birth, the *Angell* told the Shepheards, that *Chriſt* was borne: And the Shepheards when they had ſeene him, that they might be ſure of the truth thereof, did *make knowne abroad, the ſaying that was told them concerning that Childe*.

1 Iewes. Mat. 15. 24.

Luke 2. 17.

And here one thing is very obſervable, that the *Angels* made choice of *Shepheards*, to be the firſt *partakers* of this bleſſed newes, and the firſt *proclaimers* of our Saviours birth, That the great Clearkes and Schollars of the *Iewes*, the *Scribes* and *Phariſees*, that knew beſt how *Chriſt* ſhould come, and where *Chriſt* ſhould be borne, ſhould notwithſtanding be utterly diſcarded, and theſe *Heardsmen* ſhould be ſo graciouſly *admitted*, to ſee that, *which ſo many Wiſemen and Prophets deſired to ſee*, and *have not ſeene*.

Why the birth of Chriſt was firſt revealed to the Shepheards.

Mat. 13. 17.

To teach us, how much God favoureth *holy* & *modeſt ſimplicity*, and diſalloweth *impious* and *ſcrupulous ſubtilty*; Theſe *Shepheards* that followed their *vocation*, and kept their Sheepe, did firſt finde that *good Shepheard, that gives his life for his Sheepe*; becauſe as the *wooll*, that hath received the die and tincture of *no colour*, is beſt capable of *any colour*; ſo theſe *Shepheards*, that were never before *indued* with any kinde of *humane wiſdome*, were the fitter Subjects to be *inlightned* with this divine knowledge; And thoſe great *Doctors* of the *Law* were *excluded* from theſe tydings of the Goſpell; becauſe *inſolent preſumption* of our own knowledge is that indeede, which depraveth our affections, and *depriveth* our ſoules from ſaving grace.

Secondly, The *Gentiles* were called to be *witneſſes* of the *birth* of this Childe; for the *Starre* appearing unto the *Magi*, did caſt forth three eſpeciall beames, whereby the Wiſemen did perceive that Childe, which was borne, to be

2 The Gentiles. That the *Magi* beleeved this Childe to be
1 A Man.
2 A King.
3 A God.

First, A *Man*; ſecondly, ſuch a man that was to be a *King*; and thirdly, ſuch a *King*, as ſhould be both *God* and *Man*: And therefore they addreſſed themſelves, both in their *ſpeech* and *actions*, to *teſtifie* as much; for

First, In their *ſpeech* unto *Herod*, they ſay, *Where is he that is borne?* to ſhew that he was a man; *King of the Iewes*, to ſhew that he was a King; for *We have ſeene his Starre, and are come to worſhip him*; to ſhew that he was a God.

Secondly, In their *actions*, they ſhew the very ſame; for as *Iuvencus* ſaith *aurum, thus, myrrham, regiq; hominiq; deoq; dona ferunt*, they offered unto him *Myrrhe*, *Gold* and *Franckinſcence*.

Baſil in ſermone de hum Chriſti generat. f. 138.

First, *Myrrhe*, to ſhew that he was *mortall*; becauſe they uſed to put *Myrrhe* to the *bodies* of the dead.

Secondly, *Gold*, to ſhew that he was a *King*, that ſhould have a *Crowne of pure Gold* to be put upon his head.

Thirdly, *Franckinſcence*, to ſhew that he was a *God*, *Quia thus ad honorem divinum*

Chryſ. ſt hom 6. in c. 2. Matthew.

divinum concrematur; Becauſe Franckinſence was uſed to be burned in honour of *God*, as the Poet ſaith,

Et capitur minimo thuris honore Deus.

That the *Magi* beleeved Chriſt to be a God.

And this is moſt manifeſtly ſhewed, that they beleeved him to be a God, by all the particulars of their actions; For

1 Reaſon. *Ammon. Alex in hæres. Niceph. l. c. 13. Cyprian ſer. de Baptiſ. Chryſ. hom. 6. in 2. Matth.*

First, Though *Ammonius Alexandrinus* and *Nicephorus* think, that the Starre appeared two yeares before Chriſt his birth, that ſo they might make preparation for ſo long a journey; becauſe theſe *Magi* were Kings themſelves, as S. *Cyprian* delivereth it from the *tradition* of the Church, and Saint *Chryſoſtome* ſeemeth to *conſent*, and *Boſquierus* laboureth to *confirme* it; yet I think rather with Saint *Auguſtine*, that theſe three Wiſemen, *Iter unius anni in tredecim diebus peregerunt*, Did performe that journey, which was enough for a whole yeare, in thirteene dayes; becauſe (as *Remigius* ſaith) *Puer ad quem properauerunt, potuit eos in tam brevi temporis ſpatio ad ſe adducere*; That child unto whom they haſtened, might helpe and further them forward to come unto himſelfe, in ſo ſhort a ſpace: and therefore this their *diligence* and ſpeedy haſt to come to Chriſt doth ſufficiently ſhew that they beleeved this new borne *Babe*, to be the true and eternall *God*.

What haſte the *Magi* made to come to Chriſt.

2 Reaſon. *Chryſoſt. quo ſupra.*

Secondly, Their behaviour being come, doth in a farre plainer manner ſhew, that *puerum quem viderunt hominem, agnoverunt Redemptorem*; the childe which they ſaw to be a man, they did acknowledge to be their God; for though they ſaw him dandled in the lap of his poore Mother, *wrapped* about with ſilly clouts, and *having* not the *leaſt ſigne* of any humane Kingly *dignity*, yet they did homage unto him, as unto the King of Kings; For

In gremio pauperis matris poſitum, & pannis uilibus involutum & nullũ regiæ dignitatis humanæ ſignum habentem.

First, They *fell* downe, to ſhew their *Humility*.

Secondly, They *worſhipped* him, to ſhew their *Faith*.

Thirdly, They *offered* their gifts, to ſhew their *Charity*.

Fulgentius ſer. de Epiphania.

Quid? adorant regem nuper natum, &c. And what is this, that they adore this child newly borne, and ſucking on his Mothers Breaſts, and would not adore that King, which had beene long ordained, and was moſt glorioufly raigning on his Kingly throne? what is the cauſe of this? *Ille natus in pallatio contemnitur, iſte natus in diverſorio quæritur*; That he which was borne in the *Pallace* ſhould bee *contemned*, and he which lay in the *Manger* ſhould be *adored?*

Saint *Chriſoſtome*, *Maximus*, *Leo*, *Fulgentius*, and all, do all agree it was, becauſe the Wiſemen knew, that he *Quem dixerunt regem Iudæorum erat Creator Angelorum, & quem viderunt parvum in præſepio, erat immenſus in cœlo*; Whom they had called *King* of the *Iewes*, was the *Lord* and *Maker* of the *Angels*, and whom they ſaw *little* and *poore* in the *cratch*, was *rich* & *immeaſurable* in *Heaven*.

Thom. in hymn.

Quod non capis, quod non vides,
Animoſa firmat fides,
Præter rerum ordinem.

Their faith did ſhew them that he was their God.

And ſo that Starre, which ſent forth theſe *three* fore-named beames of light into the hearts of theſe Wiſe men, did ſend from thence by reflection, three other beames of light, for our inſtruction; for here we ſee this Starre wrought in them,

What effects the Starre wrought in the Wiſemen.

First, *Illumination* and *Faith* in their *hearts*; for when they ſaw him, they beleeved in him.

Secondly, *Confeſſion* and *Inquiſition* in their *Mouthes*; for when they loſt him, they made diligent ſearch and inquiſition after him, ſaying, *Where is hee that is borne King of the Iewes.*

Deut. 6. 16.

Thirdly, *Diligence* and *Obedience* in their *Actions*, for they made haſt to goe unto him, and when they came, they came not *empty-handed*, but they brought unto him, Gold, Franckinſence and Myrrhe.

Aurea naſcenti fuderunt munera regi,
Thura dedere Deo, myrrham tribuere ſepulchro;

And ſo herein theſe Wiſemen were wiſe indeed; not becauſe they had all the wiſedome of the Gentiles, but becauſe they did thus ſeeke and find him, *In whom*

are

are hid all the treasures of wisedome and knowledge: Oh that it were so with us, that we did know him, beleeve in him, goe unto him, search and seeke him, and offer him our selves and ours, to doe him service!

Pro myrrha lachrymas, auro cor porrige purum,
Pro thure ex humili pectore funde preces.

What we should offer unto Christ.

And we shall not neede to fetch *gold* from *Ophire*, but the *gold* of a pure *Faith*, which will abide the *fiery tryall*, neither shall we need to goe to the *Apothecaries*, to buy their *Franckinsence* or *Myrrhe*, but the sweet *perfume* of devout *prayers*, and the bitter *teares* of godly *sorrow*, for our ungodly sins; these are the most acceptable *sacrifices* unto Christ.

And as the fore-named *witnesses*, which were *primitiæ Martyrum*, the first fruits of his witnesses, both of the *Iewes* and *Gentiles*, do testifie this truth unto the world; so to these are added, the testimony of *Iohn* the *Baptist*; for *he was sent to beare witnesse of that light*; and he testified and bare witnesse of him, that *he was that Lambe of God, which taketh away the sinnes of the world:* And because wee should the *better* beleeve him and his testimony herein, he sheweth how he came to know him to be the true *Messias*, even by the testimony of the Spirit of truth; for *I knew him not* (saith he) *but he that sent me to baptize with water*, that is, the Holy Ghost, said unto me, *upon whom thou shalt see the Spirit descending, and remaining on him, the same is he, which baptizeth with the Holy Ghost; and I saw* (saith he) *and bare record that this is the Sonne of God:* And then the testimonie of all the *Evangelists*, the *Apostles*, the *Fathers*, the *Martyrs* and all the *holy Men* of *God*, which have *testified* and *sealed* this *truth* unto us, some with their *words*, some with their *workes*, and some with their *deerest bloud*.

Iohn 1.8.

Iohn 1.29.

Iohn 1.33.

Secondly, if these testimonies of the creatures be not sufficient to prove *Iesus* the Sonne of *Mary*, to be the *Eternall Sonne of God*, we finde God himselfe the *Creator* of Heaven and Earth, testifying the same; for though the *testimony* of *Iohn* was sufficient, to *satisfie* any man, because *he was a burning and a shining light*, in whom the Iewes themselves were willing *to rejoyce for a season*, as our Saviour witnesseth; yet Christ *needed* not to receive testimony from man, because *he had a greater witnesse then that of Iohn*, even *the Father himselfe which sent him*, he bare witnesse of him, and with an *audible* voice he proclaimed the same *twice* from heaven, saying, first at the River *Iordan*, and then on *Mount Thabor*, that *he was his Beloved Sonne, in whom he was well pleased:* And these are sufficient witnesses, *Quia dicta Iehovæ dicta pura*; Because the *words* of the Lord are *pure* words, as the Psalmist saith; Or if any *Atheist* will not beleeve these Divine Oracles, let him beleeve his owne eyes; If he will beleeve neither Angels, Men, nor God, let him beleeve himselfe; for *the very workes that I doe, testifie of me*; for the workes of every man doe testifie of him, what he is; because that is a sure rule of our Saviour, *By their fruits you shall know them:* But then you must not understand their workes, as they are reported to be, for so we are, and may be many times deceived; for *Iohn came neither eating nor drinking, and they said he had a Divell*; and, *our Saviour came eating and drinking, and they said, behold a Glutton and a Wine-bibber*; And the Prophet *David* saith, *They laid to his charge things that hee never knew:* So the Christians of the Primitive Church, that were as *carefull* as men might possible be for their lives, to leade a *strict* and an *upright* life; yet it is incredible almost to thinke, what *wicked reports* were raised of them: & therfore not the works of man, as they are by envy, or malice bruited to be, for *what will not envie say?* but as they are in deed and verity, do manifestly shew what any man is: and therefore Christ saith unto the *Iewes*, *If you were the sonnes of Abraham, you would doe the workes of Abraham*; and S. *Iames* saith, *Shew me thy Faith by thy Workes*; for the workes of a man truely considered, are an infallible argument to shew what he is: so the *workes* that our Saviour did, while he did live on earth, do sufficiently *prove* him to be both God and Man; and so his very enemies testified, saying, *He hath done all things well, he maketh both the deafe to heare, and the dumbe to speake*; and those that doubted of

2 That God himselfe testified Christ to be his Sonne. Mat 3.17. Iohn 5.35.

Iohn 5.36.

Mat.7.5.

Iohn 5.36.

Mat 7.16.

Mat.11.18.

Our workes witnesses what we are.

Iohn 8 39. Iames 2.18.

Marke 7.37.

Iohn 7.31.

of him, whether he was the true *Messias*, or not, said, *When Christ commeth, will he doe more miracles then these, which he hath done?* and the workes that he doth now, raigning in heaven, do sufficiently *prove* him to be the *Maker*, *Preserver*, and *Redeemer* of men: for *he sitteth on the right hand of God, making intercession for his Saints, and ruling till he hath put all his enemies under his feete.* And therefore I *conclude*, as I began, that *the Word was made flesh*, and *blessed is hee that is not offended* in him.

Heb.10.12,13. Rom.8.34. 1 Cor.15.25. Mat.11.6.

Why then, O thou *incredulous Iew*, wilt thou not *receive* thy Saviour? is it because he came *poore*, without any shew of worldly pomp? why? that should make all men the rather to *imbrace* him, and the more thankefully to *acknowledge* him; because that he which might have come in *Majesty*, *Cum cælestibus*, Attended on by Angels, would come in *poverty*, and have his bed made, *cum jumentis*, among the beasts that perish, that so by his comming *poore*, we might be all made *rich* through him; and therefore O Iew, I do advise thee, that as thy Fathers accomplished the *decree* of God, in *condemning* him; so doe thou according to the *will* of God, in *beleeving* on him, and thou shalt be *happy*; for *he that beleeveth in him shall never perish*; To whom with the Father, and the Holy Spirit, be ascribed *all Honour, Thankes* and *Praise*, both now, and for evermore, *Amen.*

A Prayer.

O Eternall God, who, as in all things else, so more especially in giving thy deerest *Sonne*, co-eternall, co-equall, and co-essentiall unto thy selfe to bee made *flesh*, subject to our humane frailties, and in all things like unto us, sinne only excepted, hast shewed thy goodnesse and thy love to man, to be like thy selfe, infinite and incomprehensible; we most humbly beseech thee to give us grace *to know thee, and whom thou hast sent Iesus Christ to be the onely true God*, whom to know, is eternall life, through the said Iesus Christ our Lord. *Amen.*

IEHOVÆ LIBERATORI.

This Treatise containeth

1 An introduction of the meditation of Christ his death, which is
- 1 Acceptable unto God.
  - 1 To hinder sinne.
  - 2 To kindle our charity.
  - 3 To erect our hope.
- 2 Profitable for us.

2 A declaration of the passion of Christ; wherin is handled 4 points.

1 The person suffering, which was
- 1 A Man.
- 2 A just Man.
- 3 A good Man.
- 4 A King.
- 5 A Priest.
- 6 A Prophet.
- 7 A God.

Wherein is shewed who are subject to most affliction.

1 Before Annas, where
- 1 He is examined
  - 1 Of his disciples.
  - 2 Of his doctrine.
- 2 He is strucken by the High Priests servants.
- 3 He is denied by his stoutest Apostles.

2 Before Pilate the first time, where he is accus'd
- 1 Of impiety against God.
- 2 Of treason against Cæsar.

3 Before Herod, where the mystery of cloathing Christ in white is explaned.

4 Before Pilate the second time, where his scourging, crowning with thornes, &c. is expressed.

2 The sufferings of Christ.

1 In the garden of Gethsemane,
- 1 Alone, where is shewed
  - 1 How the affections of Christ differ from ours in respect of the
    - 1 Object.
    - 2 Manner.
    - 3 Effects.
  - 2 The cause of his agony, in respect of
    - 1 Object.
    - 2 Subject.

    Where is *
- * Explaned
  - 1 What might grieve Christ
    - 1 In respect of himselfe,
      - 1 The greatnesse of his paine and shame.
      - 2 The deferring of his death and punishment.
    - 2 In respect of others,
      - 1 Small account he saw they would make of his death.
      - 2 The greatnesse of their punishment, which he knew they must suffer for that their neglect.
  - 2 What Christ might feare.
    - 1 The waight of sinne.
    - 2 The malice of Satan.
    - 3 The wrath of God.

2 By others where is shewed,
- 1 The treason of Iudas, where is shewed,
  - 1 What Christ had done for Iudas.
  - 2 Why Iudas betrayed him.
  - 3 How Iudas betrayed him
- 2 The flight of all the followers of Christ.
- 3 The taking and binding of Iesus Christ.

- 3 *In Golgotha, where is expressed*
  - 1 *Those things that he suffered on the crosse,* — 1 *An accursed,* 2 *A shamefull,* 3 *A painefull,* 4 *A lingring death.* — *Where also is shewed the generality of his suffering.*
  - 2 *The seven gracious words that he uttered, and many other speciall observations full of comfort.*
- 3 *The necessity of Christ his sufferings in respect of the causes, viz.*
  - 1 *Instrumentall.* — 1 *The envy of Satan.* 2 *The malice of the Iewes.* 3 *The covetousnesse of* Iudas. 4 *The desire of the multitude.*
  - 2 *Efficient, God himselfe, for our sinnes, out of the love he bare to man.*
  - 3 *Finall.*
    - 1 *In respect of men.* — 1 *To save the elect by the vertue of his death* 2 *To make the wicked without excuse for neglecting his death.*
    - 2 *In respect of God, for the glory of his blessed Name, where is shewed that this should teach us,* — 1 *To compassionate his death.* 2 *To make us thankefull for so great a benefit.* 3 *To cause us to love him above all things in the world.* 4 *To make us ready to suffer any thing with him, and for his sake.*
- 4 *The maner of his suffering these things.*
  - 1 *So as the Prophets foretold, that he should suffer.*
  - 2 *So as the Apostles and his Disciples saw, and declared unto us that he did suffer.*

And so in respect of himselfe, as it is incomprehensible unto all men.

The

The fourth

Golden Candlesticke,

HOLDING

The fourth greatest Light of Christian

RELIGION.

Of the Passion of the MESSIAS.

LUKE 24. 46.

Καὶ οὕτω ἔδει παθεῖν τὸν Χριστὸν.

And thus it behoved Christ to suffer.

YOu have heard (dearely beloved) how miserably man is *distressed* by sinne, how he may be *relieved* only by the *Mercy* of God, and how this *reliefe* is *applied* unto us, by the *Incarnate Word*; for he is the true *Samaritan* that doth helpe the wounded man; he is the *blessed Angell* that doth stirre the poole of *Bethesda*, and give vertue unto the water, to heale our sores, to helpe our soules; But alas, this *Angell*, as yet, is but *descended*, and the waters are not *troubled*, and this *Samaritan* is but allighted, and the poore *semi-dead* traveller is not set up upon his *horse*, to be carried towards his *Inne*, that is, he hath not yet *entred* into the waters of *tribulation* to save our soules from drowning in hell; neither hath he put our sinnes upon his *backe*, that we being freed from the burden, might *walke* on towards heaven; this resteth yet behind, and this *Tragedie* is yet unheard: and therefore, though he much humbled himselfe by his *incarnation*, yet is that nothing; it is but *the beginning of sorrowes*, in respect of his *sore* and *bitter passion*; For to redeeme our soules from sinne, *the deepe waters must enter into his soule*, and all our sinnes must be laid upon his *backe*, and for our sinnes, *It behoveth Christ to suffer.*

Hic labor, hoc opus est,——

And this is that which we are now to treat of; *Thus it behoved Christ to suffer.*

The coherence of this Treatise with the former Treatises.

Chap. I.

Of the manifold uſe and commodities that we reape by the continuall meditation of the ſufferings of Chriſt.

Three things that move attention.

THere be three ſpeciall things, ſaith the Orator, that do uſe to move attention.

1 *An eloquent Authour.*
2 *An important matter.*
3 *A compendious brevity.*

And all theſe three do here joyne and meet together in this Text of Scripture; for

Firſt, the Authour of theſe words is Chriſt. Luke 11.49.

Firſt, the *Authour* of theſe words, is *Ieſus Chriſt*, the *wiſdome* of God, wiſdome it ſelfe, ſo incomprehenſibly wiſe, that *all men wondred at the gracious words that proceeded out of his mouth.*

Secondly, the ſumme of theſe words is the tragedy of Ieſus Chriſt.

Secondly, the *matter* is the *Tragedie* of himſelfe; the *laborious life*, and the *dolorous death* of the Sonne of God; the chiefeſt *tragedy* of all *tragedies*; for the *Cataſtrophe* hereof hath the *effuſion of bloud*, and the *mourning*, not onely of the *Sufferer*, or *Parents* and *Friends*, but of *Heaven* and *Earth*, and all the whole world, farre more dolefull than the *mourning of Hadadrimmon in the valley of Megyddo.*

The Actors of this Tragedy.

The *Actors* of this *Tragedy*, are *Kings, Vice-Royes, Dukes, Scribes, Phariſees, High-Prieſts, Elders* of the people, the *Apoſtles* themſelves, and others; all great: Chriſt the King of Kings; *Herod*, the great King; *Pilate*, the Vice-Roy; *Annas* and *Cayaphas*, High Prieſts; *Peter* and *Iudas*, great Apoſtles; and thoſe that were mute, as the *Sun*, the *Earth*, the *Stones*, the *Vaile* of the Temple, and the very *Graves* did, by apparent ſignes, moſt dolefully *bewaile* the nefarious death of the Sonne of God; yea more, the *Angels mourned*, and the *divels trembled* to behold the ſame.

The Theater was Ieruſalem.

The *Theater* on which it was acted, was *Ieruſalem*, the very *midſt* and *heart* of the earth, as ſome imagine, according to that ſaying of the Pſalmiſt, *Operatus eſt Deus ſalutem in medio terræ*, God hath wrought ſalvation in the *midſt* of the Earth.

Here is the place where it was acted:

——Hic hic, mors & vita duello,
——Conflixere mirando.

Here life and death did ſtrive for victory; and here the beholders were *men* of all nations, *Hebrewes*, *Greeks*, and *Romans*; and the *time* was their moſt ſolemne feaſt, wherein all did meet to eat their *Paſchall Lamb.*

And therefore if there be any *Theme* that may challenge our *eares* to liſten, and our *hearts* to meditate upon the ſame, it is this; for this is one of thoſe things that was *once* done, that it might be thought of for *ever*, that *it might be had in everlaſting remembrance*: And the continuall meditation thereof is

The continuall meditation of Chriſts paſſion what it doth.

1 *Acceptable unto Chriſt.*
2 *Profitable for us.*

For

First, it is moſt acceptable unto Chriſt.

Luke 22. 1 Cor 11.1.

Firſt, if the rod of *Moſes*, which wrought ſo many miracles in *Ægypt*, and the *Manna* which fed the children of *Iſrael* forty yeares in the wilderneſſe, and the *Book* of the Law, which was delivered unto *Moſes* upon *Mount Sinai*, were to be *preſerved* in the *Ark*, as teſtimonies of Gods love throughout all generations; how much more ſhould we keep the *remembrance* of the *Croſſe* of Chriſt, of the *Body* and *Bloud* of Chriſt, and of the *glad tidings* of ſalvation, which we have by the *death* of Chriſt in the Church of God for evermore? Our Saviour gave but *two* Sacraments unto his Church, and one of them is chiefly inſtituted to this end, for *a remembrance of his ſuffering*; for *as often as you eat this Bread, and drinke this Cup, you ſhew the Lords death untill he come*: And the remembrance of Chriſts

Christs death (saith Saint *Chrysostome*) *Est beneficij maximi recordatio, caputq; divinæ erga nos charitatis*; Is the commemoration of the *greatest* benefit that ever we received from God, and the chiefest argument of his Divine love towards man: for though it was great love, to be *clothed* with the vaile of our *flesh*, and to take the *infirmities* of our fraile and feeble *nature*; yet it is farre greater love, to bee compassed with the shadow of *Death*, and to undergoe the *penalty* of our sinnefull nature. And therefore seeing *the mercifull and gracious Lord hath so done this marvellous worke*, that *it ought to be had in remembrance*, I may well say with the Prophet; *Have ye no regard, O all ye that passe by the way?* Stay here and consider, and behold, *If ever there were any sorrow like his sorrow, or any suffering like the suffering of Christ?* your businesse may be *great*, and your occasions *urgent*, yet none so *great*, none so *waighty* as this; and none so *acceptable unto* God as this: for if you must *remember* when he *rested*, how much more should you *remember* how he *suffered?*

Chrys hom. 83. in Matth.

Pſal. 22. 4.

Lam. 1. 12.

Secondly, As no worke more *acceptable* unto God, so none more *profitable* for us; for the *serious* meditation of the sufferings of Christ *effecteth* in us, (besides many others) these three especiall good.

1. *It hindereth us to sinne.*
2. *It kindleth our charity.*
3. *It erecteth our Hope.*

} For

Secondly, It is most profitable unto men, in three respects.

First, *Tanta vis crucis, ut si ante oculos ponatur, &c.* So great is the *power* and *efficacy* of the sufferings of Christ, that if it were alwaies *fixed* in the mindes of the faithfull, so that they did intentively behold the *death* of Christ, no concupiscense, no lust, no envy, no fury could overcome them; but presently upon the consideration of Christ his sufferings, the whole hoste of the flesh and of sinne would *flie away*, saith *Orosius*; and Saint *Bernard* saith, *Quid tam efficax ad curanda conscientiæ vulnera, nec non ad purgandam mentis aciem, quam Christi vulnerum sedula meditatio?* What can be more powerfull, to cure the sinnefull wounds of our consciences, yea, and to *purge* our mindes from all sinnes, then the sedulous *meditation* of the wounds of Christ? for the *Passion* of Christ sheweth how *dearely* it cost him to redeeme us from sinne; and therefore it should make us *afraid* to sinne; for when the Harlot *Lais* asked of *Demosthenes* 1000. Drocmas, that is, almost 24. pound of our money, or as some report, 10000. Dracmas, that is, 200. pound for one nights lodging with her, he wisely answered her, *Non tanti emam pœnitere*, I will not buy repentance at so *deare* a rate; so, when Satan suggesteth us to sin, if we did but consider the *great price*, that Christ did pay for sin, and must be paid for it before it can be pardoned, for *we are bought with a price*, yea, with a *great price*, saith the *Apostle*, there is no doubt but it would be a great meanes to *preserve* us from sinning; for it is most certaine, saith *Origen*, that the true consideration of the *Passion* of Christ, in the heart of a Christian, is the chiefest munition to guard us against every sin; for as *Uriah* said unto King *David*, *The Arke, and Israel, and Iuda, abide in Tents, and my Lord Ioab, and the servants of my Lord are incamped in the open field, and shall I then goe downe into mine house to eate and drinke, and to lie with my wife? as thou livest, and as thy soule liveth, I will not do this thing*; So every good Christian man will say, My Saviour Christ did weare a Crowne of thornes, and shal I say, come, *let us crowne our selves with rosebuds?* his hands are *extended* upon the *Crosse* to imbrace me, and shall I *stretch* forth mine hands unto *wickednes* to disgrace him? he being ready to die, had *gall to eate, and vineger to drinke*, and shall I being perfectly whole, say with them in the booke of *Wisedome*, *Come, let us fill our selves with Wine and pleasant ointments?* He suffered his breast, his side, and his heart, to be opened and pierced for me, and shall I *harden* my heart, and shut the doore of my soule against him? hee was contented to heare himselfe *reviled* and *scorned* for me, and shall I still *scorne* him, and stop mine eares from hearing him, so graciously speaking, and so lovingly calling me, by the mouth of his holy servants?

1 How the meditation of Christs Passion driveth away sin. *Orosius sup ep. ad Rom. 6.*

Bern. ser 61. in Cant.

1 Cor. 6. 1.

Origen. in c. 6. ad Rom.

2 Sam. 11. 11.

Sap. 2. 8.

Wisedome 2. 7.

And as *Origen* saith, *Pro me Dei Filius jugulatus est, & iterũ me peccare delectat?*

The Sonne of God was ſlaine for my ſins, and ſhall I ever againe *delight* in ſinne? So will every true remembrancer of Chriſts ſufferings ſay, the *deſire* of money *betrayed* my Saviour, and ſhall I ever after that, *love* covetouſneſſe? my *wanton* pleaſures, my *vaine* delights, my *ſwelling* pride, my *greedy* deſire and all my *wicked* ſins, were the onely *cauſe* of my Saviours *want*, of his *bitter ſorrowes*, and his *ſhamefull, cruell death*, and ſhall I ever love thoſe ſinnes that brought theſe ſorrowes unto him? no ſure, I will not doe it, ſaith every ſoule that thinkes of this; *Etiam ſi lapis eſſet*, yea, though his heart were made of *ſtone*, yet the true *meditation* hereof, would mollifie the ſame like waxe, and cauſe him to *depreſſe* his pride, and to *deteſt* all ſin ſaith Saint *Chryſoſtome*; for as the deſtroying *Angell* could not hurt any of them, whoſe *doore-poſts* were ſprinkled with the *bloud* of the *Paſchall Lambe*; ſo the ſubtlety of Satan, that deſtroying enemy, can never prevaile againſt them, which have their *mindes* and *hearts* alwaies *ſprinkled* with the true *meditation* of the *ſuffering*, and ſhedding of the pretious *bloud* of *Ieſus Chriſt*.

Chryſ. hom. 88 in Matth.

Exod. 12.

And therefore, as that bleſſed *Apoſtle* Saint *Paul* ſaith, *God forbid that I ſhould glory in any thing, ſave in the Croſſe of Ieſus Chriſt, whereby the world is crucified unto me, and I unto the world*, that is, whereby all worldly *vanities* and *pleaſures*, are become *loathſome* unto me, and I am become a *hater* and *deteſter* of them, as being the cauſe of Chriſt his Croſſe; ſo I ſay unto every man; if ever *Satan*, or the *luſt* of the fleſh, inticeth thee to ſin, I pray thee doe but this *one thing*, before thou doſt the ſin, call to mind and conſider, what thy deare Saviour ſuffered for thy ſinnes, and I doubt not but it will prove a moſt wholeſome antidote, and a moſt excellent *preſervative* againſt ſin. And

Gal. 6. 14.

2 The meditation of Chriſts Paſſion cannot chooſe but make us to *love* Chriſt.

Secondly, As the the conſideration of Chriſts Paſſion, is a great meanes to *prevent* ſinne, ſo it is of maine force to *ſtirre* up our love, and to *kindle* our affection towards Chriſt, as Saint *Bernard* ſaith, *Nihil eſt, quod eum ita nobis amabilem reddit, quam calix ille, quem pro nobis bibit*, nothing in the world makes Chriſt to be loved of us more then that *Cup*, which he hath drunke up for us; *Quia amor amoris magnes, & durus eſt, qui amorem non rependit*; Becauſe love is as a *loadſtone* to draw love againe; and, *greater love then this, hath no man, that a man ſhould give his life for his friends*; and therefore the remembrance of this cannot chooſe, but cauſe us to love him againe.

Bern. ſer. 20. in Cantic.

It is reported——*ſubeuntem fata mariti*
Alceſten,——

Euripides in Alceſte.

What *Alceſtes* did.

that *Alceſtes* was contented to undergoe the *deſtinies* of her husband; for when *Apollo* had obtained of the Fates, to ſpare *Admetus* life, if any one of his friends or kindred would willingly die for him, and that all his friends refuſed the ſame, his wife *Alceſtes* redeemed his life with her owne death; So was *Pythias* ready to die for *Damon*, and *Damon* likewiſe for *Pythias*; and ſo the *Codri* for the *Athenians*; and the *Curtij* for the *Romanes* did willingly give themſelves to die;

Sic fratrem Pollux alterna morte redemit:

And ſurely theſe are argunments of *great love*; yet farre farre ſhort of the *love* of Chriſt; For

Lactant. inſtitut. l. 5. c. 18.

Firſt, theſe did it for them that loved them as much, and were as ready to doe as much for them againe; but Chriſt did it for us, *when we were his enemies*, as the Apoſtle ſpeaketh.

Rom 5. 8.

Secondly, theſe owed ſo much unto their friends and countrey; for in that they were, they were from theſe, and whatſoever they had, they had from them; and therefore, *Partem ortus noſtri patria, & partem patres ſibi vendicant*; Our Countrey, our friends, and our parents, doe rightly challenge no ſmall part of every man, ſaith *Cicero*; and as *Lucan* ſaith.

Cicero l. 1. Offic.

Lucan. l. 2.

——*Hæc duri immota Catonis*
ſecta fuit,——
Nec ſibi ſed toti genitum ſe credere mundo;

It was *Cato's* mind, that he was not borne for himſelfe, but to doe what good he

he could to others; but *Christ oweth* us nothing, he is a *debter* to no man; for *who hath first given unto him, and it shall be recompenced unto him againe?* And therefore seeing the love of Christ to us was so great, as when wee deserved *no good* at his hands, but deserved *so much evill*, as is due to mortall and perfidious enemies, to suffer so many things for us; how can it choose, but the remembrance thereof, should exceedingly *kindle* our love towards him againe? for who can behold and consider the *great price* that was paid for his *redemption*, and not love his *Redeemer?* or who can thinke of that *bitter potion*, which he drunke for our *salvation*, and not be *inflamed* with the love of his *Saviour?* Rom.5.8.

There bee three things (saith *Mirandula*) that doe move us to *love* any *one*: Three things that move us to love one. *Miranda de morte Christi l.1. c.17.*

First, The *vertues* of the *person*.

Secondly, The *benefits* that we have *received* of him.

Thirdly, The *good* that we doe *expect* from him.

But *Christ* is the *vertue* of God his Father, the chiefest good, and all goodnesse; and although *every vertue* doth challenge love, yet no *vertue* deserveth the same so much as *liberality*; and what greater *bounty* or *liberality* can there bee then this, to shed his *precious bloud*, and to offer up *himselfe* upon the *Altar* of his *Crosse*, to deliver us from eternall death? and what greater *good* can be desired, then that *eternall happinesse*, which hee hath *purchased* for us, and which wee doe *expect* from him? And therefore who would not *love* so good a Saviour? Liberality the chiefest procurer of love.

It is reported of *Ignatius*, Bishop of *Antioch*, that he did so continually *meditate* upon those great things, which *Christ* had done and *suffered* for him, that he was thereby brought so intirely to love him, as when he was demanded, why he would not *forsake* and forget *Christ*, rather then suffer himselfe to be *torne* and devoured of wilde and savage Beasts? He answered, That he *could* not forget him, because the *sufferings of Christ*, were not onely words *transient* in his mouth, or *removeable objects* before his eyes, but they were *indelible Characters*, so *engraven* in his heart, that all the *torments* of the Earth could never *race* them out: And therefore being commanded by that bloudy Tyrant *Trajane*, to be *ript* and *unbowelled*, they found *Iesus Christ* written upon his heart, in Characters of *Gold*. *Idem quo supra. c.10.* The story of *Ignatius* at his death.

Oh that it might be so with us, that we would ever set the *sufferings of Christ* before our face, and with Saint *Paul*, desire to *know nothing but Iesus Christ, and him crucified*, that so by the continuall *consideration of Christ* his great *love* to us, we might be *inluced* to *love* him againe.

Thirdly, As the continuall *meditation* of *Christs sufferings*, *suppresseth* sinne, and *kindleth* our love, so it *supporteth* our hope; for though I have *sinned grievously*, and my conscience is much *troubled*, yet it shall not bee over-charged with *despaire*; *Quoniam vulnerum Domini recordabor, & quod ex me mihi deest, usurpo ex visceribus Domini*; Because I will remember the wounds of my *Lord Iesus*, and whatsoever is *wanting* in my selfe, I will *assume* from the *bowels* of my *Saviour*; for when my *wisedome* faileth, my *righteousnesse* sufficeth not, my *holinesse* helpeth not, the *sufferings of Christ* shall *suffice* for all: This shall be my last *refuge*, this shall be mine onely *remedy*, saith Saint *Bernard*. And so Saint *Paul*, after he had shewed how, doe he what he could, he *served with his flesh many times the Law of sinne*, and therefore cryed out many times, *O wretched man that I am, who shall deliver me from the body of this death?* saith; *I thanke God, through Christ our Lord*; As if he should have said, Seeing I am so *prone* to sinne, and so *unapt* to goodnesse, I have none other *refuge*, but onely to flie unto the *sufferings* and *merits* of *Iesus Christ*; and I know that is sufficient for me, in stead of all; for as *as Israel sucked honey out of the rocke, and oyle out of the flint stone*, so doe we sucke all our *comforts*, and refresh our selves with those *streames* of teares and bloud, that *gushed* out of that stony Rocke *Iesus Christ*; And as *the high hills are a refuge for the wilde Goates, and the stony Rockes for the Conies*, those poore 3 The meditation of Christs sufferings supporteth our hope. *Bernard. Ser. 61. in Cant.* *Idem Ser. 22. in Cant.* Rom.7.24,25. Deut.32.13. Psal.104.18.

ſilly fearefull Creatures, that have none other ſhift to ſave their lives, but to hide themſelves in the holes of the Rocks; ſo the poore ſilly ſimple ſoules of ſinfull men, have none other place to *hide* themſelves in, from the wrath of God, but only with the *Dove* (in the *Canticles*) *In foraminibus petræ*, In the *clefts* of this Rocke, in the *ſecret* places of his ſtayres, (as ſome tranſlate it,) that is, in the *wounds* and *ſtripes* of *Ieſus Chriſt*; for *By his ſtripes we are healed:* And therefore, ſeeing the *ſufferings of Chriſt* is that precious balme of *Gilead*, that ſoveraigne *ſalve* which is ſufficient to heale every *ſickened ſoule*, to *hinder* us to ſin, to *kindle* our love to *God*, and to *erect* our hope in God, no man can *treate*, no man can *heare* of a matter more excellent, then is the dilating of the *ſufferings of Chriſt*.

Cant. 2. 14.

Eſay 53. 5.

Thirdly, here is abundance of matter in few words.

Thirdly, Here is a compendious *brevity*, a theame ſhort enough, but foure words; *Ita oportuit Chriſtum pati*; Thus it behoved *Chriſt* to ſuffer, or, *Chriſt* muſt thus ſuffer: And they be *certaine* in ſence, and *full* of matter: And therefore you may eaſily *remember* the words, becauſe they be ſo *few*, and you ſhould diligently *muſe*, and daily *meditate* upon the *matter*, and be throughly excited to an unwearied hearkening or reading, and to a faithfull *retaining* of the ſame, becauſe they be ſo *excellent*; and I may be truely *excuſed*, for my large *preamble*, and long *perambulation* upon the ſame; becauſe there is *Multum in parvo*, A great deale of matter couched here in a little *roome*; even as the whole World is *expreſſed* in a little *Mappe*; For though the men of *Myndus* might well ſhut their *large gates*, leſt their *little City* ſhould runne out; yet huge *ſpatious Cities* muſt have their *Gates* bigger then *little Wickets*, leaſt their people ſhould get neither in nor out: And therefore, though theſe words bee but *few*; yet ſeeing herein there is contained infinite *matter*, and an huge *building*, *Centum ſublime columnis*; for what *higher myſtery*, or what *ampler diſcourſe* can wee finde, then the *ſufferings of Ieſus Chriſt?* you muſt give me leave to *inſiſt* a while, to behold the *ſtripes*, and to ſearch into the *wounds of Chriſt*; for I may not ſhut a *large* foote into a *little* ſhooe, and I cannot *incloſe* ſo many *Iliads* of ſorrowes (as one did the *Illiads of Homer*) within the compaſſe of a nutſhell, for this would prove an indecorum: And therefore, by Gods helpe, though I meane not *to build Tabernacles*, and to ſtay ever in the expounding of that, which ſhall be ever in my remembrance; yet I will *Siſtere gradum*, Make a ſtop, and ſtay a while, To treate of theſe words of Chriſt, *Thus it behoued Chriſt to ſuffer*; In which words (as the *Holy Ghoſt* hath ſet them downe) I note theſe foure ſpeciall points.

Hieron. ad Demetriad.

Laertius l. 6. What the Citizens of *Myndus* did.

The diviſion of the Text.

First, The *perſon ſuffering*, *Chriſt*; thus it behoved *Chriſt*.
Secondly, The *ſuffering* it ſelfe; it behoved him to *ſuffer*.
Thirdly, The *neceſſity* of his ſuffering; *it behoved him to ſuffer*.
Fourthly, The *manner* of his ſuffering; *Thus it behoved Chriſt to ſuffer*,

That is, As the *Prophets fore-told*, and as you have ſeene he did. Theſe are the parts and parcels of this Text.

The firſt part.

1 *Part.*

CHAP. I.

Of the ſurpaſſing excellency of the Perſon ſuffering.

Of the perſon ſuffering.

FOr the firſt, *The excellency of the perſon*, that is, the *ſubject* of any action, doth give the moſt *life* unto any *matter*; for the exploits of *Kings*, or the deedes of *Nobles*, doe of themſelves crave attention a hundred times more then the ſtory of any one of baſe condition: Conſider wee then the *perſon*, that is to undergoe this *Paſſion*. And

1 That Chriſt was a Man.

Firſt, We ſhall finde him to be a *man*; for ſo *Pilate* ſaith, *Behold the man*; And himſelfe commonly gives himſelfe none other title, then *The Sonne of man*; to ſhew indeede, that he was a *true man* as we are.

What *Diogenes* and Saint *Francis* uſed to do. *Laertius l. 6. Bonavent. in vita S. Franciſ.*

And this ſhould move in us *compaſſion*; for *humanity* it ſelfe at the torments of the very bruite Beaſts is ſomething touched; and *Diogenes* the *Cynicke* in this reſpect is ſaid, to have *redeemed* many times the *Beaſts* from ſlaughter; And Saint *Francis* likewiſe is ſaid, to have *ranſomed* the poore *Lambes* from the Butchers hands; becauſe it *grieved* them, to ſee any *Creature* tortured; and therfore much more ſhould wee bee moved with *compaſſion*, at the *paſſion* of any *man*; for if one *member ſuffer, all the members ſuffer with it*, ſaith the *Apoſtle*. 1 Cor. 12. 26.

2 That Chriſt was a juſt man.

Secondly, *Chriſt* was not onely a *man*, but he was alſo *a juſt man*; *Non erat dolus in ore ejus*, There was *no guile* found in his mouth; His enemies themſelves confeſſe it, *Have thou nothing to doe with that juſt man*, ſaith *Pilates* wife; and *Pilate* oftentimes (as I have ſhewed in my Booke of the reſolution of *Pilate*) *confeſſed*, and by many arguments *confirmed* his aſſertion, that *Chriſt deſerved* no puniſhment at all; and that he could not finde (though he had moſt diligently ſearched) any *cauſe* of death in him: and therefore to cleere himſelfe from the imputation of injuſtice, that he ſhould *iiſdem labijs eum mittere ad crucem, quibus pronunciaverat innocentem*, With the ſame lippes ſend him to be *crucified*, whom even now hee had *juſtified*, he *waſhed* his hands in the view of the multitude, ſaying, *I am innocent from the bloud of this juſt perſon*; So *Herod*, though he had *derided* our *Saviours ſilence*, yet *dared* he not condemne his *innocency*; for *I have ſent him unto Herod, and loe, nothing worthy of death is found in him*, ſaith *Pilate*; So *Caiphas* the High-Prieſt *propheſieth* of him whom he *perſecuteth*, and *abſolveth* him whom he *accuſeth*; for he pronouncing the myſtery of our ſalvation, ſaid, *It was neceſſary that one ſhould die for the people*: Therefore hee muſt be *a juſt man*, or elſe he could not *ſatisfie* for the ſins of wicked men; And ſo the *divell* himſelfe, though he violently *perſecuted*, and moſt maliciouſly *accuſed*, yet he cleerely *juſtified* our *Saviour Chriſt*; for it was he (as many of the ancients do *conjecture*) that told *Pilates* wife, and incited her to tell her Husband, that the man thus *maligned*, and condemned as *nefarious*, was notwithſtanding *juſt* and *righteous*; for the divell *knew*, that ſince he *firſt* knew him, he *knew* no ſinne in him; And it may be that to this our *Saviour alludeth*, when he ſaith, *The Prince of this World commeth, Sed in me non habet quicquam*, but he hath nothing in me, As if he ſhould have ſaid, When he *ſearcheth*, and *ſeeketh*, and *ſifteth*, what hee can; yet ſhall he finde *no evill*, no ſin, no, not the leaſt cauſe of death in me; For he might juſtly ſay, *Which of you can rebuke me of ſinne? Quia ab omnibus accepit teſtimonium innocentiæ*, Becauſe he had the teſtimonies of all men, of all ſorts,

Mat. 27. 19. Reſolution of *Pilate*.

Luke. 23. 14.

Leo Ser. 3. de paſſ.

Mat. 27. 24.

Luke 23. 15.

Iohn 11. 50.

Iohn 14. 30.

Talem vix reperit unum, milibus è multo hominum conſultis Apollo.

Iohn 8. 46.

as

Iren. l. 4. c. 14. All juſtified Chriſt

as *Irenæus* ſaith, to juſtifie him; God, Men, Angels, Divels, Friends, Foes, acquaintance, Strangers, and all juſtified him, that he was voide of ſin, and full of grace.

And therefore, as we have ever more *compaſſion* of them that ſuffer, and bee innocent, then of thoſe whom we conjecture to be *Malefactors*; ſo the conſideration of *Chriſts ſuffering*, being as the *Dove*, as innocent as *innocency* it ſelfe, ſhould move in us not onely a *commiſeration* of the ſufferer, but alſo a *deteſtation* of the perſecutors; for who can heare, or reade of the death of righteous *Abel*, by that wicked *Caine*, the burning of *Laurentius*, by that Tyrant *Decius*, the ſlaying of Saint *Bartholmew*, by his bloudy enemies, or the dragging of *Hippolytus* with wilde Horſes, and ſuch like cruell and bloudy *Tragedies*, without a *deteſtation* of ſuch horrible wicked Actors? And can we heare the *ſufferings* of innocent guiltleſſe *Chriſt*, without a deadly *deteſtation* of thoſe inhumane Butchers?

3 That Chriſt was a good man. Acts 10.38.

Thirdly, He was not onely a *juſt man*, that did no hurt to any man, but he was alſo a *good man*, that did good to every man; for *He went about* (ſaith the *Apoſtle*) *doing good*; and that both in words and workes; for

1 Teaching all men.

Firſt, He often *taught them*, in *the Temple*, in the *Synagogue*, upon the *Mount*, in the *High-waies*, in *Houſes*, in *all places*; his goodneſſe would not ſuffer him to *conceale* any thing in ſilence, that might be any waies profitable unto his hearers; but to *diſpell* with all diligence, all myſts and cloudes of *errors*, from the inward eyes of the people, and to *inſtruct* them cleerely in all the *heavenly myſteries* of ſalvation.

2 Curing all men.

Secondly, He *cured* the bleeding wounds of afflicted conſciences; he *reclaimed* and brought home many ſtragling ſheepe, and wandring ſinners; hee gave *eyes* unto the *blinde*, *feete* unto the lame, *ſpeech* unto the dumbe, *eares* unto the deafe, *bread* unto the hungry; yea, many times he *reſtored* health unto the diſeaſed, and ſometimes the *dead* unto their lamenting friends; And as Saint *Paul* ſaith, *Who is weake, and I am not weake; who is offended, and I burne not?* So might our Saviour more truely ſay, Who is burthened, and I am not grieved at it? for he commiſerated the corporall and ſpirituall infirmities of all men; yea, hee did not onely *pitty* them in us, but he put them all upon himſelfe, *Et tulit in ſe, ut à nobis tolleret*, and he took them all upon himſelfe, that he might take them all from us, as Saint *Chryſoſtome* ſaith: And therefore, if the people did ſo much *condole* the *naturall* death of *Dorcas*, becauſe ſhe was ſo *good* a Creature, as to *beſtow* ſome few *clothes* upon ſome few poore diſtreſſed people; how much more ought wee to *bewaile* the *ſhamefull* and the dolefull death of *Chriſt*, that did ſo much *good*, and never any *ill*, all the daies of his life.

2 Cor. 11.23.

Acts 9.39.

4 That Chriſt was an honourable man, as

Fourthly, He was not onely *Juſtus & bonus*, A juſt and a good man, or an *innocent* man, voide of ſinne, and a *vertuous* man, full of grace; but hee was alſo more *honourable* and more noble then all the ſonnes of men; for he was *Chriſtus*, Annointed to be a *King*, a *Prieſt*, and a *Prophet*.

1 A King. Mat. 2.2.

Firſt, King; *Simul natus, ſimul Cæſar*, He was a *King* by birth; *Where is hee that is borne King of the Iewes?* He deſcended of the regall race; Saint *Matthew* reckons *foureteene Kings* in his pedegree; and he was a King to his dying day, *Ieſus of Nazareth King of the Iewes*; *Pilate* writes it, and he will not alter it; for God himſelfe had ſpoken it, *I have ſet my King upon my holy hill of Sion.*

Iohn 19.22.

Pſal. 2.6.

2 A Prieſt. Pſal. 110.4.

Heb. 5.6.

Secondly, Prieſt; for *The Lord ſware it, and he will not repent it, that he is a Prieſt for ever after the order of Melchiſedecke*; The nobleſt *Order*, and the royalleſt *Prieſthood* in the World; for this *holy Prieſt* was alſo a *noble King*; for he was *King of Shalem*, King of peace, even as *Eſayas* calls him, *The Prince of peace.*

3 A Propbet. Deut. 18.15.

Thirdly, Prophet; for *A Prophet ſhall the Lord your God raiſe unto you*; And *he ſhall be a Prophet*, κατ' ἐξοχὴν, in the higheſt degree, even the Prince of Prophets, and ſo great a Prophet, that *Whoſoever will not heare him, hee ſhall ſurely die.*

And

And therefore if *Ieremy* taketh up that mournefull lamentation, for the death of King *Ioſias*, and ſay, *Alas for that noble Prince, ah my Lord*, or, *ah his glory*; and yet he came to an *honourable* death in the Field, without any *ſhame*, and but *little* paine; then what ſhall wee ſay, for the *death* of this *King of Kings*, this *Prieſt of the moſt High God*, and this great *Prophet* of the Lord, that was *annointed with the Oyle of gladneſſe above his fellowes?* The Lord had ſaid, *Touch not mine Annointed, and doe my Prophets no harme*; yet we ſee *Kings*, the *Annointed of God*, are ſlaine, and *Ieruſalem* killed the Prophets, *and ſtoned thoſe that were ſent unto them:* But behold a *greater* then all Kings is here, *Et quaſi unus è decem milibus*, And ſuch a one as ten thouſand Kings are not equall unto him; and yet he is not brought to an *honourable death*, of a *Prieſt* at the Altar, or of a *King* in the Field, but to a moſt *ſhamefull* and reprochfull *death*, the moſt *accurſed* death of the Croſſe, among the wicked: O then let us *conſider*, if ever ſuch a perſon came to ſuch a death!

Ier 22.18.

Pſal.45.8.

Pſal.105.15.

Luke 13.34.

Fiftly, He was not onely the *higheſt* among all the Sonnes of men, but he was alſo the *Sonne* of the moſt *High God*; *Pilate* heard it, and *feared*; the *Centurion* ſaw it, and *confeſt* it, *Truely this was the Sonne of God*; And the very *divels* felt it, and *proclaimed* it, *We know who thou art, even the holy one of God*; yea, the trembling *Earth* quaking, the flinty *Rockes* cleaving aſunder, and the doleſull *graves* opening themſelves, did by a *viſible* voice *confirme* him to be a God; And ſo that ſtrange *Eclipſe* that was ſeene at his death, and that unexpected *darkenes*, that vailed the face of the Sunne for three houres together, becauſe it was no *defect* of Nature, (the *Moone* being at the *full*,) and the day being at the *middeſt*, and therefore could not be any uſuall *Eclipſe*, cauſed by the head or the tayle of the *Dragon*, (unleſſe you meane that *old Dragon*, the Divell) it made that great Phyloſopher *Dyoniſius*, then in *Athens*, to ſay, That now the *World* was at an *end*, or the *God* of Nature *ſuffered* violence; ſo *ſtrange* were theſe accidents, beyond the power of Nature.

5 That Chriſt was a true and eternall God.
Mat. 27.54.

Luke 4.34.

What *Dyoniſius* ſaid when Chriſt ſuffered.

Dyoniſ. in Ep.

Nay, the very *enemies* of Chriſt acknowledged him to be a *Prophet*, a *King*, a *God*; for while the people play upon him, and contemne him, yet notwithſtanding they *confeſſe* him to be a *Prophet*, ſaying, *Propheſie unto us, thou Chriſt, who is he that ſmote thee*; And as Saint *Ambroſe* ſaith, *Compungentes coronant, & illudentes adorant*; While the Souldiers *denied* him to bee a *King*, they *Crowne* him, they give a *Scepter* unto him, and they put a *purple garment* upon him, which are the chiefeſt *ornaments* of the greateſt *Monarchs*; and while they all *deride* him, and denie him for their Saviour, they doe in the meane time *adore* him as a *God*, and bow their *knees* unto him, to whom *all knees ſhall bow:* And ſo the unſpeakeable wiſedome of *Almighty God*, did ſo hiddenly *diſpoſe* of the ſufferings of Chriſt, that his very enemies ſhould *attribute* that to him in *mockery*, which he was in deede and *verity*.

The enemies of Chriſt aſcribe that to him in mockery, which he was indeed.
Mat.26.68.
Ambroſ 10. 6 23.

And ſo you ſee the *perſon* ſuffering, a man, a juſt man, a good man, a King, a Prieſt, a Prophet, a God; yea *that God, which brought them out of the Land of Egypt, which ledde them through the Wilderneſſe*, through a Land of deſarts and pittes, and of the ſhaddow of death, and through a Land where no man dwelt, where no man paſſed through, *which fedde them in the Wilderneſſe, with the bread of Angels, which kept them as the apple of his eye, which ſuffered no man to doe them harme, but reproved Kings for their ſakes*, and brought them into a wealthy place, and *gave them the Lands of the Heathen, and the labours of the people in poſſeſſion*: This is that *perſon* which endureth all this *paſſion:* And therefore bee *aſtoniſhed* O ye Heavens, and be ye horribly *afraide* all ye creatures, at this, that this *hatefull* and *hated* Nation, this *cruell* and abhominable people, this people *voide of wiſedome, and deſtitute of underſtanding*, ſhould not onely *forget* that God which made them, but alſo *defile* that glorious *face* in Mount *Sion*, with their ſtincking ſpittles, which they could not *behold* upon Mount *Horeb* without great aſtoniſhment; yea, that they ſhould dare to *murther* him without *feare*, whoſe very *name* they durſt not *utter* without *trembling*, much like our godleſſe

Ier 2.6.

Pſal 78.24.

Ier.2 12.

The Iewes like our wicked people.

people;

people, that do abhorre the very name of the divel, but will boldly imitate, and rejoyce to doe the *works* of the divell: and therefore I may say with the Prophet.

Ier. 9. 1. *O that my head were full of water, and that mine eyes were a fountaine of teares, that I might weepe day and night*; for then I would bewaile, *with the weeping of*

Esa. 16. 9. *Iaser, this Vine of Shibma*; I would water thee O *Heshbon*, and *Elealeh*, and I would most *fully* shew my *sorrow*, because they have so fully shewed their *cruelty* against the Sonne of God.

What the former doctine teacheth.

But from hence we may see, who are most *exposed* to danger, and who be *subject* to the *greatest sufferings*.

1 That of all creatures, men are most subject to sorrow. Iiay 53. 4.

First, *Man*; because he is most *sensible*, most intelligible, and most deserving miseries; and therefore of all other Creatures, man is chiefly *borne to labour*, and he is *full* of miseries; You see *Christ* himselfe having taken our *Nature*, hee tooke our *infirmities*, and he carried our sorrowes.

[*Oh sors gravis, ô sors dura,*
ô lex dira, quam natura
Promulgavit miseris;
Homo nascens cum mærore,
Vitam ducis cum labore,
& cum metu moreris:]

For this is the *Law* of Nature, divulged and executed among all *Nations*, that every man should be borne in *sorrow*, live in *paine*, and die with *feare*; And therefore *Seneca* saith, That as *Quicquid facimus de cœlo est*, Whatsoever *noble act* we do, it is from above; So *Quicquid patimur mortale est*; Whatsoever we *suffer* is but a *signe* of our condition, and a *præludium*, a fore-shew of our mortality; *Nam quemcumq; miserum vides, hominem scias*; For whensoever we see any man in misery, we must know that to be the *property* of humanity.

2 The more righteous men be, the more they shall be afflicted and persecuted by the wicked.

Secondly, The *just* and *righteous* man, the *best* and *godliest* man, is most *subject* to the *greatest* sufferings; It were no wonder, that *man suffereth*, because *man sinneth*; but that the *just* and *righteous man should suffer*, it seemeth strange; for as the *Psalmist* saith, *Iustus quid fecit*, What hath the righteous done? And yet as *Aristides* was banished out of *Athens*, *Iustus quia justus*, Onely because he was a *just man*, And, as Christ saith, *Oderunt me gratis*, They have hated me *freely* without any *cause*, or without any fault of mine, O God; so the *righteous* shall be *troden*, as the clay in the streetes, they shall be *sure* enough to *suffer*, and there is cause enough for it, *Quia inutiles nobis, & contrarij operibus nostris*; Because they are *unprofitable* for us, we gaine nothing by them, no *pleasure*, no *profit*, no *contentment*, and they bee cleane contrarily disposed to all our actions, say the wicked among themselves: And therefore though all men suffer, yet doe the *righteous* suffer most of all; for *many* (yea, and great) *are the troubles of the righteous*, saith the Psalmist; and though they be never so *many*, yea, though they *perish*, yet *no man layeth it to heart*, saith the Prophet.

Wisd 3. 12.

Esay 57. 1.

3 Kings, Priests, and Prophets, most exposed to all dangers.

Thirdly, Of all the *righteous* men, *Kings*, *Priests*, and *Prophets*, must be the chiefe in sufferings; *Nam oportuit Christum pati*, For it behoved the *Annointed* of God to suffer; And these be *Christi Domini*, The Annointed of the Lord; and therefore of all others, *these* are appointed to suffer for the Lord.

Acts 9. 16.

Fourthly, Among *these*, the more *godly* they be, the more will godlesse people *afflict* them; for Saint *Paul* was a chosen vessell, a most *upright*, and a most *excellent* man; therefore *he must suffer many things for my names sake*, saith the Lord; And Christ saith of all his Priests and Preachers, *Behold I send you forth as Sheepe in the middest of Wolves*; and *you shall be hated of all men for my names sake*; What? of all men? that were a wonder, that *good* men, nay, the *best* men, should be hated of *all* men; for where saw you a *good Preacher*, and an *honest man* hated, or ill spoken of, say the Worldlings? Yet behold it is true, for our Saviour saith it, *You shall be hated of all men*; And there is great reason for it; for in *all men* there is *corruption*, more or lesse; and they must be enemies to *all corruption*; they must reprove *all the workes of darkenesse*, all the *sins and vices of men*: And therefore it were

The best Kings & best Priests, are often hated.

How it is that all men more or lesse hate the best men

more

more strange, that they should be the true reprovers of *all sin*, and yet not be hated of *all men*; for the more *strictly* a man is *addicted* to vertue, the more he is *rejected* by the vicious; and the more he *approves* or *tollerates* sinne in them, either by not reproving the same in them, or by walking in the same steppes of good-fellowship with them, the more *acceptable* he is unto them, though the lesse *warrantable* in the sight of God: And therefore it cannot be, that any one of us should be a *just* and an *upright* man, and should not be *hated* of *all* men.

Ob. I But will the *good* and godly men *hate* them, who doe *confesse* their sins, and doe alwaies *strive* against their owne corruptions? The *wicked* men may *hate* them, but surely the *godly* will not.

That there is corruption in the best men.

Sol. I answer, That the *more godly* men be, the *lesse* they hate them; yet because in them, sin *stickes so close* unto them, that although they *confesse*, and *detest* it with their *soules*, yet hath their *flesh* alwaies some *love* and *affection* unto the same, in so much that Saint *Augustine* in one of his Meditations confesseth, That in his *spirit* and *soule*, he did so *heartily* pray against his sin, that his *flesh* and carnall desire was *afraid* God would heare the prayers of his soule, and so *deprive* his carnall lusts of their delights; for in the best men, *The flesh lusteth against the spirit*, and drawes them oftentimes to do what they would not doe: And therefore as in the *best* men there is still remaining naturall *corruption*, so the same will still *oppose* it selfe against all them, that will seeke to *dispossesse* this old *Adam* from their soules.

An excellent confession of Saint *Augustine*. Gal. 5. 17.

And therefore, seeing *Christ* did suffer, *Christians* suffer, and that the *more godly* they be, the more enemies they shall have, we should not *judge* of men, and especially of the *Preachers* of *Gods Word*, according to their *outward appearance*, of their enemies, crosses and afflictions; but we should *judge righteous judgement*; And we that suffer, may, and should rejoyce and be glad, that *We are counted worthy to suffer for the name of Christ*. And so much for the *Person* suffering.

The second part.

2 *Part.*

Chap. I.

Of the sufferings of Christ in the Garden of Gethsemane.

2 Of the sufferings of Christ.

Secondly, We are to consider the *sufferings* of this Person, *Iesus Christ: Thus it behoved Christ to suffer*: Well might it have agreed with his excellent Nature, to have conferred *benefits*, and to bestow gifts on the Sonnes of men; but to suffer *torments*, and to endure all indignities at the hands of sinnefull men, is strange and admirable; so incompetible is the *Person* and the *Passion* of *Iesus Christ*. And yet if we diligently observe all those *Trgicall Scenes* that are seen in the *Records of the Evangelists*, and mark all the dolefull *passages* of his whole life, even from the *first houre* of his *birth*, unto the *last moment* of his breath, we shall finde the same to be nothing else, but a *Mappe of miseries*, or a *tempestuous Sea* of all calamities; for he was no sooner *borne*, but hee began to *beare* our sorrowes; hee was cast into a *Cratch*; the breathings of the Beasts perhaps did *warme* his cloutes, to preserve his life; and he lived not long, but hee suffered the *effusion* of his bloud, and the sharpenesse of *circumcision*; He was no sooner *circumcised*, but he was *designed* unto the slaughter; *Herod* seekes his life, and he will slay all the Children of *Bethlehem*, or hee will put this *Childe* unto

That the whole life of Christ was but a continuall suffering.

the Sword: And therefore in the middeſt of *Winter*, hee muſt flie to *Egypt* to ſave his life; there he lived a while, and he muſt needs live *poore*; for they that have nothing among their *friends*, may very well bee thought to have leſſe among *ſtrangers*; when hee returnes, hee muſt *retire* himſelfe into corners, for feare of *Archilaus*; and when he *begins* to ſhew himſelfe to the World, hee muſt beginne to combate with the divell; he is no ſooner *baptized*, but hee is tempted forty dayes together, without *meate*, without *drinke*, without *ſleepe*; and hee can no ſooner beginne to *publiſh* the glad tidings of ſalvation, but they preſently *accuſe* him of ſedition; His friends ſay he is *madde*, his enemies ſay he hath a divell; All *ſeeke* his life, and this is the ſumme of his whole life; Poverty and miſery, hunger, thirſt, weakeneſſe, wearineſſe, reproaches, lyings, ſlanders, and what not?

Mat. 2. 23.

Chap. 4. 2.

Iohn 8. 48.

Yet all theſe *ſufferings* were but flea-bitings, they were but taſtes of that bitter Cup, whereof he ſucked out the very dregges and all,

Chriſts chiefeſt ſufferings in theſe three ſpeciall places.

1. *In the Garden of Gethſemane.*
2. *In the preſence of his Iudges.*
3. *In the Mount of Calverie.*

Theſe were the *places* of his *torments*, and in all theſe places we muſt conſider, both the *greatneſſe* of his griefe, which is, *Pœna ſenſus*, the paine of *feeling*, and the *ſmalneſſe* of his comfort, which is *Pœna damni*, the paine of *leeſing*: And therefore by Gods aſſiſtance, I will chiefly inſiſt upon thoſe ſufferings that he ſuffered in theſe places. And

That Chriſt ſuffered both in ſoule and body. Iſay 53. 4.

Firſt, It is concluded of all Divines, that the *ſufferings of Chriſt* were both in *ſoule* and *body*; ſorrowes of *ſoule*, and *paines* of body; for *He hath carried our ſorrowes*, ſaith our Tranſlation; *our paines*, ſaith another; to ſhew, that whether we regard his *diſconſolate ſoule*, or his *tender body*, it was a painefull and a ſorrowfull ſuffering; ſo *painefull*, and ſo *ſorrowfull*, that as it was well-neere *intollerable* unto him, ſo it is almoſt *incredible* unto us; for though at the bringing of Chriſt into the world, to bee the Saviour and Redemer of his Church, the Prophet *Eſay* ſaith, *How beautifull upon the mountaines, are the feet of them that bring theſe glad tidings of peace?* that is, How ready is every man to *embrace* this newes; yet when he goeth about to *expreſſe* the *manner* of our deliverance, by ſuch *ſorrowes*, *paines*, and *ſufferings*, he makes a ſtand, and ſaith, *Who beleeveth our report?* For

Iſay 52. 7.

Iſay 53 1.

The firſt degree of Chriſts ſuffering, was that hee was made paſſible

Firſt, I told you before, that this *ſufferer* was a *God*, bleſſed for ever; and the God-head is *impaſſible*; no *ſorrow*, no *griefe*, no *paine* could *faſten* upon the Deity; and therefore how could our Saviour ſuffer? To this the Prophet anſwereth, *Sacrifice and burnt offerings thou wouldſt not have*; σῶμα δὲ κατηρτίσω μοι; *but a body haſt thou ordained me*, (as both the *Septuagint* and the Author to the *Hebrewes* hath it) *Nam cum mortis aculeum, non poſſit accipere natura Deitatis; naſcendo tamen, ſuſcepit de nobis, quod pati poſſet pro nobis*; For ſeeing the Deity could not ſuffer death, *The Word was made Fleſh*, that he might goe *the way of all fleſh*, and make a paſſage unto his Paſſion, that ſo he might *really* ſuffer, and not *appeare* to ſuffer, (as Saint *Hillary*, otherwiſe a moſt excellent Author, doth imagine;) And indeed *Hoc primum tormentum, & magnum myſterium eſt, quod paſſibilis factus eſt*; This was his *firſt ſuffering* of torment, and an unſpeakeable myſtery, that he was made *able* to ſuffer torments.

Leo Ser. 8 de Paſſione. Heb 10. 5.

Hilar. de Trin. l. 10

This flower ere it ſprang ſoorth began to fade; So was his Croſſe before his cradle made.

And becauſe I finde this, as *pithily* ſet downe, as it can be *plainely* expreſſed, by one of our owne Poets, which I therefore the *oftener* cite, becauſe I would incite all other Poets rather to ſpend their time in *Divine* Poems, then in *leaud* rimes or *idle* playes, (as now moſt uſe to do) I muſt crave leave to inſert here what he ſaith.

Fitz-Ieffery.

Think not that Chriſt did then begin to ſuffer
When Iudas ſold him, and the Iewes did offer
To apprehend him; for he did then begin
To make his ſoule a ſacrifice for ſin,

When

When he tooke body: and he began to die
Then, when assuming our mortality
He made himselfe one able to be slaine,
And put on man, which is, to put on paine.

That the Humanity onely suffered.

And we say that Christ suffered, not in respect of his *Divine* nature, but in respect of his *humane* nature; for though the Deity was in the *sufferer*, yet was it not in the *suffering*, though it was in the *Body* of Christs Passion, yet was it not in the Passion of Christs *Body*; but the *humanity* onely *suffered*, and the omnipotency of the Deity *sustained* the impotency of the Humanity; and while the *flesh* groaned under the anguish of his Passion, and cryed, *Father, if it be possible, let this Cup passe from me*, and so breathed out that mournefull complaint, *My God, my God, why hast thou forsaken me?* Yet then the Deity *triumphed* over all the bitternesse of death, and the enemies of our flesh: And this is excellently expressed by *Damascen*, saying; *Quemadmodum si quis ignito ferro superinfundat aquam*; Even as if a man should poure *water* upon a *red-hot-iron*, that which is passible or capable to suffer by the water, that is, the *heat* and *fire*, is *extinguished*; but the iron remaineth still sound, and impassible; because the water hath *no power* to corrupt it; even so the *Humanity* of Christ may *suffer* paine and death, but the *Deity* inseparably united unto the same, can notwithstanding suffer no manner of Passion. And

Mat. 26. 39.

Mat. 27. 46.

Damasc. l. 3. c. 26. de fide Orthodoxa.

Secondly, As it is a thing *incomprehensible*, (and therefore may well have a *quis credidit?* who hath beleeved our report?) that God should be made *passible*, so it is a thing more *incredible* that he being *just*, being *King*, being *Priest*, being *God*, should notwithstanding *really* suffer; yea, so to suffer, as to be *destitute*, *afflicted*, and *tormented*; and so *tormented*, that the Prophet *Esay* may fitly call him, *Virum dolorum*, A man of sorrowes, as if he had beene *wholly composed* of miseries, and the Prophet *Ieremy* truly demaund, *Si fuerit dolor, sicut dolor suus?* if ever there was any sorrow *like* unto his sorrow? yet behold he was *oppressed and afflicted*, saith the Prophet; and *the Lord did afflict him in the day of the fiercenesse of his wrath*: And therefore, let others wonder at the rising of this Sunne, I will admire his *going* downe; let them marvell, to see him *layed in the cratch*, I much more will marvell to see him *nayled upon the Crosse*; and let them admire to see him *sleeping* betwixt two beastes, and I will much more admire to see him *suffering* betwixt two theeves: But *he was wounded for our transgressions*, and *he was bruised for our iniquities*, saith the Prophet; and therefore, let us the rather give the more heed unto those things that he suffered for us, least the *neglect* and not regarding the same, shall adde *wrath* unto our soule, *in the day of wrath*.

Heb. 11. 39.

Lament. 1. 12.

Ibidem.

The consideration of Christs suffering admirable.

Well then, seeing the Son of God was made *passible*, apt to suffer, and that hee knew his time was *drawing* neere, that he must suffer, he went *out of the house*, out of the *City*, into the garden of *Gethsemane*, saith the *Evangelist*.

1 Why Christ went out of the house before he was taken.

First, He went out of *the house* where they had eaten the Passeover.

1 Reason.

First, Least his *Host* that had so *kindly* received him into his house, should any waies for his sake be *unkindly* used of his enemies; so sacred a *thing* was the law of *guests* among the ancients, that neither the *Lodger* nor the *lodged* would hurt each other, if they met in the open fields under the Colours of two deadly enemies: and therefore *Lot* offered his owne *Daughters* unto the *Sodomites*, rather then they should abuse those *Strangers* that were come under his roofe, and the Poet notes it, as an argument of the great *perfidiousnesse* of the most *corrupted* latter age, *Non hospes ab hospite tutus*, That there was no truth betwixt the Host and his Guest.

Valerius Maximus l. 5. c. 1.
Gen. 19.

The law of guests

Ovid. Met. l. 1.

2 Reason.

Secondly, Least (as *Sertorius* was found of *Perpenna* amongst his *banquets*) he might be accused to be a *Wine bibber*, and be said to be a *boone-companion*, and be a president of *ill example* unto others, if he had beene found in the *Inne* amongst his Guests; for it is a great deale fitter to finde a Scholler in his study, then in the Taverne.

Plutarch. in Sert.

2 Why Christ went out of the City.

Secondly, He went out of the *Citie*, out of that *famous* Citie *Ierusalem*.

1 Reason. *Theophil. in Mar. 14.*

First, Least any *commotion* or *tumult* should be raised; so dearely did this *Prince of Peace* affect and seeke to preserve the *Peace* of *Ierusalem*; for they would have taken him many times, but *they feared the people*; therefore he goeth out of the *Citie*, that they may doe it *without feare*, that is, without feare of sedition.

2 Reason. Lament. 1. 13.

Secondly, To shew, that as they had *shut* him out of their *hearts*; so now, hee begins to *depart* out of their *walls*; *Egressus est à filia Sion omnis decor ejus*; and so all the *glory* of *Sion* is departed from them, and as the Poet saith of *Troy*;

——*Ruit Ilium, & ingens*
gloria Teucrorum——

Luke 19. 44. We may say the same of *Ierusalem*; *the time of her desolation draweth neere*, and it must be made *an heape of stones*; Because now, God, which had beene the *upholder* of them, was *gone* out of their wals, and departed from them: and therefore we should ever take heed, that we *shut* not Christ out of our *hearts*, least hee will hereupon *shut* us out of his *favour*.

Excessere omnes, adytis arisque relictis, dis quibus imperium hoc steterat. Virgil.

Thirdly, He went into the Garden of *Gethsemane*.

3 Why Christ went into the Garden of *Gethsemane*. 1 Reason. 2 Reason.

First, That, as our *fall* was wrought in a garden, so the worke of our *Redemption* should first begin in a garden.

Secondly, That his enemies might the more *easily* finde him; for it was a place that he had often frequented, saith the *Evangelist*; and therefore hee went not there, as seeking to *hide* himselfe, but rather to expose himselfe, and like a noble Champion, to appeare *first* in the field, and to expect his enemies; for although they sought him *like a Partridge upon the mountaines*; yet, *noluit dolo teneri, ne derogaretur præscientiæ plenitudo*; Hee would not bee craftily taken in a net by a guile, least that might be *derogatory* to his omniscience: and therefore knowing they were desirous *to take him*, he goes *to meete* them into the garden of *Gethsemane*.

1 Of Christ his suffering in the Garden and what befell unto him there. Iohn 12. 27. Mar. 14. 33. Luke, 22. 44. Mat 26 38. Pro. 18. 14. Psal. 88. 3, 4.

And as soone as ever he came into the *Garden*, *Ecce hostem invenit*; behold his enemy was there as soone as he; for he began presently, *Contristari, & pavere, & mœstus esse*; To be *troubled in soule*, saith S. *Iohn*, to be in *anguish of mind*, saith S. *Marke*, and to be in *an agony*, saith S. *Luke*, and to have *his soule exceeding sorrowfull unto death*, saith S. *Matthew*.

Spem vultu simulat, premit altum corde dolorem. Virgil. Aeneid. l. 1

Alas, what shall we say to this? for *the spirit of man will sustaine his infirmities, but a wounded spirit who can beare?* yet behold his *Spirit*, his *Soule* is sorrowfull unto death and is counted with those *that goe downe into the pit*; no doubt but his *Apostles saw* it, yet like a barrell full and wanting vent, hee must needes burst forth, and confesse it; he doth not here *Æneas*-like dissemble his griefe with a fained countenance; his sorrow is greater then can be contained; for *it is unto death*, that is, not onely *extensively*, such as must continue for the space of seaventeene or eighteene houres, even untill death it selfe shall *finish* it; but also *intensively*, such and so great as that which is used to be at the very *point* of death, and such as were able to bring death unto me, were I not *reserved* to a greater and a heavier punishment.

The agony of Christ Mat. 26. 39.

And therefore he *kneeled* downe, and fell *grovelling* upon his face, and said, *Father if it be possible, let this Cup passe from me*; and there praying, he fell into a *dreadfull agonie*, his *thoughts* were troubled, his *spirits* affrighted, his *heart* trembled, his pores opened, *Et totus sudore destuit*, and he sweat *great drops of bloud*, that *streamed* downe to the ground: and so panting, he *prayed*, and sweating, *still he prayed*, and the more he was *afflicted*, the more he *prayed*, and *fainted*, as it were in the *bathe* of his owne bloud, weeping, not onely with his *eyes*, but even with all the *members* of his body, as Saint *Bernard* saith: and whereas in the distresses of other men, the *bloud* hath recourse unto the *heart*, to recreate and comfort the *vital* spirits, (which is the cause, that men are most *pale* when they are in most eminent danger) yet such was the *violence* of his agony, that it put him into a *sweate* of blood. And therfore the end of his *Passion* must needs be *mournefull*, when the

Bern Serm.

beginning

beginning of it is ſo fearefull; and the *cauſe* of this *agony* muſt needs be *ſupernaturall*, when it proceeds ſo contrary to the courſe of *nature*; for it was in a *cold* ſeaſon, not farre from the *equinoctiall*, when the evenings are cold, through the aſcention of many vapours, in the open ayre, (and they were faine to make a fire within doores,) without any *exerciſe*, without any man *neere* him to offer him *violence*; and therefore *naturally* he ſhould be inclined to a *cold* chilly operation, rather then to a *bloudy* ſweating agony; yea not onely to ſweat ſome cold, thinne, faint ſweat, which is called *ſudor diaphoreticus*, but in ſuch abundance of great drops (ſaith the *Evangeliſt*) that they were able to die his garments with crimſon red, according as the Prophet *Eſay* ſaith, (though properly in another ſenſe, yet in ſome reſpect may be applyed to this) *Wherefore art thou red in thine apparell, and thy garments like him that treadeth in the Wine-fat*; And as the Chriſtian Poet *Hovedemius* ſaith, Eſay 63.2.

Cum cor ſentit amoris gladium,
Cruor carnis rubricat pallium,
When through love, his hearts-veine bled,
It dyed his garments crimſon red. *Sudor fluit undiq; rivis, ſanguinea manant tanquam de vulnere guttæ. Lucan.*

And that theſe drops did not onely *diſtillare*, drop out, but *decurrere*, runne and ſtreame downe ſo faſt to the ground, from all the pores of his body, as if they had iſſued out of moſt deadly wounds.

It is well obſerved, by our learned *Biſhop* of *Wincheſter* out of Saint *Hierome*, and the *Chaldee* paraphraſt, that the greatneſſe of his ſorrow *melted* him, ſo as if hee had ſtood by ſome *burning* furnace, which was *able* to caſt him into that ſweat, and to turne that ſweat into *drops* of bloud: and it appeares the rather, becauſe the Prophet *Ieremy* ſaith in the ſame place, *that a fire was ſent into his bones*, and that might well *melt* all his *marrow*, and cauſe the bloud to *diſtill* from his fleſh, and to *trickle* downe to the ground; O happy garden watered with ſuch teares; thou muſt needs ſurpaſſe the garden *Eden*, that was watered with foure goodly rivers; for this *bloud* of Chriſt *doth ſpeake better things*, and bring forth better fruits *then the bloud of Abell*; for that cryed out of the earth for *vengeance* againſt his brother; but this cryeth for *mercy* unto all the earth, even to his enemies; *Father forgive them, for they know not what they doe*: and whereas our fruitfull *Land*, (the Land of our hearts) *was made barren*, for the *ſinne* and *iniquity* of our fore-Father, to bring forth *thornes* and *thiſtles* (ſinnes and wickedneſſe) yet now being *watered* with theſe heavenly *ſhowers* of his *bloud*, hee maketh it *very plenteous*, to abound in all *graee* and *godlineſſe*; becauſe this was done for the ranſome of our ſins, and it was, as the Poet ſaith, *Wynton. in Ser. ſup. Thren. 1.* Chriſt melted with the fire of Gods wrath. Heb. 12. 24. Luk. 23. 34.

Deere ranſome, where the payment is in bloud,
Deere blood, where every drop out-values gold,
Deere drops, in whom lies more the creatures good,
Then ſelfe creations treaſure can unfolde:
Deere ranſome, deerer blood, moſt deereſt droppes
Whoſe price is life, which life death underproppes.

Queſt. But alas, what was the cauſe that ſhould make him ſo ſupernaturally to ſweat ſo *ſtrangely*, to kneele ſo *devoutly*, and to pray ſo *earneſtly*, that, *if it were poſſible*, that *houre might paſſe from him?* The cauſe of all paſſions to bee conſidered two waies.

Thomas Aquinas anſwereth, that the cauſe of all paſſion is to bee conſidered; either

{ 1. *Ex parte objecti*, In regard of the object. Or
{ 2. *Ex parte ſubjecti*, In reſpect of the ſubject.

That, as in the *conception* of gold in the bowels of the earth, there is *Æſtus ſolaris, & ignis ſubterraneus*, A concurrency of the heate of the Sunne from above, with a ſulphurious fire from below; So in the *Paſſion* of our Saviour Chriſt, we muſt know, that in reſpect of the *object*, he ſaw the Divine wrath from above, ready to be powred forth for the ſins of men; and in reſpect of the

ſubject, he ſaw the Church, which was his body, ſo juſtly puniſhed by this wrath of God, and he ſaw all that puniſhment to alight on him, which had undertaken to ſatisfie Gods Iuſtice, and to free his members from everlaſting torments.

The cauſe of Chriſt his agony in the Garden.

And therefore no doubt but the cleere ſight, and the deepe conſideration of that *Cup*, which he was ſo ſheerely to drinke up, was the cauſe that made him both ſo *vehemently* to pray againſt it, and alſo in the *vehemency* of the feare of it, to be in ſuch *perplexed* agony, as thereby to *ſweat* the drops of *blond*.

CHAP. II.

Of that fearefull Cup, what it was, which our Saviour was to drinke of, and that hee ſo much feared and prayed againſt it.

What was the Cup which our Saviour was to drinke.

BVt what was *this Cup*, which he was to drinke of? we cannot eaſily determine. For

Some thinke this *prayer*, this *feare*, this *agony* proceeded onely from the *weakeneſſe* of his *humanity*, that was now, though not *diſ-united*, yet *unaſſiſted* of the Deity; and that they were chiefly *effected*, through the *feare* of that *death*, which ſo neerely approached; and therefore though they were *uttered*, as proceeding from *Paſſion*, or at leaſt from humane *affection*, yet were they preſently *ſeaſoned*, and as it were *corrected*, with more deliberate conſideration, when he ſaid, *Not my will, but thine be fulfilled*. But

To theſe men I anſwer; that, although Chriſt tooke our *infirmities* upon him, as well the ſpirituall *Paſſions* of the ſoule, as the corporall *infirmities* of the body, that is, all ſuch as are onely *miſerable*, but not *damnable*, *penall*, but not *culpable*, or thoſe that are *painefull* without ſinne, but not thoſe which are *ſinnefull* without paine, as both *Damaſcen*, Saint *Auguſtine*, and *Aquinas*, have moſt excellently obſerved; yet we ſay that theſe *affections* in Chriſt, doe much differ from ours, in three reſpects.

That the humane affections of Chriſt, differ from ours in three reſpects.

1 Reſpect.

Firſt, in reſpect of the *object*; for we many times *feare*, where *there is no feare*, and we doe *love* the things which wee ſhould *deſpiſe*; but hee onely *feared* the things that are to bee *feared*, and *loved* the things that are to bee *loved* indeed.

2 Reſpect.

Secondly, In reſpect of the *manner*; for *will* we, *nill* we, theſe affections will *invade* us; and when they have once *taken hold* upon us, we doe many times *feare*, and *love*, and *hate*, if not *againſt* reaſon, yet ſurely beyond, and *beſide* all reaſon; and ſo likewiſe, as we cannot *guide* them, ſo wee cannot *leave* them, when we would; but Chriſt is *angry*, *rejoyceth*, *feareth*, *loveth*, when, and where, and ſo much as *juſt reaſon* directeth him; for theſe affections *maſter* us, but he *maſtereth* them: and therefore Saint *Auguſtine* ſaith, that, *poteſtate non infirmitate turbavit ſeipſum*; Theſe affections are rather ſignes of his *omnipotency* then arguments of his *infirmity*; becauſe hee maſtereth their *willingneſſe* to oppreſſe him, when they cannot finde any *weakeneſſe* in him to bee oppreſſed.

Aug. in Johan.

3 Reſpect.

Thirdly, in reſpect of the *effects*; for our paſſions and affections *blinde* us, ſo that we cannot *ſee* the light of truth; as in them whom we *love*, we ſee no ſin, our *love* is *blinde*, and in them whom we *hate*, we can ſee no *goodneſſe*; for *malitia eorum exœcavit eos*, the malice of the wicked *blindeth* them, ſaith the wiſe man; and as the Poet ſaith of *wrath*,

(Impedit ira animum, ne poſſit cernere verum,)

That it *blindeth* our eyes, and *diſturbeth* our ſenſes, ſo as we know not what is what; So might I ſay of *feare*, of *love*, and of every other vehement paſſion, *Non modo memoriam exentit, ſed & quodvis conſtitutum, & quemvis conatum impedit*,

Plutarch. in l. de Fortuna Alexand.

It

It doth not onely *disturbe* our *memories*, but it *hindereth* all our purposes and indevours; so that in respect of these, we forget many things and are hindered oftentimes to doe those duties, which our selves most of all desire to effect: and therefore the *Psalmist*, according to the vulgar *Latine*, saith, *Timor & hebetudo mentis venerunt super me, & contexerunt me tenebræ*; Fearefullnesse and trembling came upon me, and then *darkenesse hath invirone'd me*, or, an horrible dread hath over-whelmed me; and the reason hereof is truely rendred by the *Philosopher*; *Quia potentiæ naturales intensæ, mutuò se impediunt*; The naturall powers, *stretched* to the highest straine, doe mutually *disturbe* and *hinder* each other, to discharge their right functions; and therefore *exceeding joy* swalloweth up *griefe*; and so of all the rest; the more *intentive* we are to *see* any thing, the *lesse able* we are to *heare* any other thing; according to that vulgar saying;

Psal. 55 5.

Avicen. ser. nat. lib 6. c. 5.

Aristot. Ethic. l. 7. c. 14.

Pluribus intentus minor est ad singula sensus:
The sense intent to many things,
To each one truth it never brings.

But in Christ, they could never divert him from his desire, they could never *darken* his understanding, nor any waies *hinder* the execution of his Office; Neither could the concourse of *many*, yea, of most *contrary* passions and affections, as *love* and *hatred*, *joy* and *griefe*, and such like, any waies *mitigate* or *stupifie* the sharpenesse or lively-hood each of other; but that even now, when he most *feareth* this deadly Cup, he exceedingly *rejoyceth* at the benefits that he seeth shall accrew thereby.

That Christ feared not death.

And therefore, though I easily grant that nature it selfe *abhorreth* death, the soule and body being ever loth to part, and every thing *desirous* of life; yet that death should be thus *feared*, thus *prayed* against, and thus *melt* our Saviour Christ into such a *bloudy* sweat, I cannot willingly yeeld; For

1 Reason. Iohn 8.20.

First, *Desiderio desideravit*. With a longing desire did he *wish* his houre, and he calleth it *his houre*, as if in that houre he were to *injoy* his longing; and hee makes no more account of his *death*, then of his *dipping* in the water; for hee calleth the same a *Baptisme*, saying, *I must be baptized with a baptisme, and how am I troubled till that be ended?* that is, How am I *pained* and *grieved*, not because I must *undergoe* it, for that is my *chiefest* desire, but because I must stay yet a while, (*Mine houre being not yet come,*) before I may doe it: and therefore to this end, *Quasi ambiens mortem*, as one that would ever keepe himselfe in his enemies sight, or as one *desirous* to be *dissolved*, he goeth up unto *Jerusalem*, hee raiseth *Lazarus* from the dead, that, the *wrath* of the *Jewes* being *stirred* up by this present miracle, he might be the *sooner* condemned unto death, he biddeth *Judas* to doe *quickely* what he meant to do, (not commanding the *Act*, but as desiring the *speedinesse* of the Act, as *Cajetan* saith,) and knowing, that *his houre was at hand*, and his enemies *neere*, he saith unto his Disciples, *Come, let us goe meete them*, because they were not so *desirous* to take him, as he was *to be taken* by them: And therefore I cannot see, how, so *much feare* of death, as to cause *such* an *agony*, and such a *greedy desire* of death, can stand together, especially in such a person, whose Passions cannot *invade* him beyond the limits of his own Commission; but that we must ascribe farre *greater* matters to be the causes of this great and fearefull *agony*.

Luk. 12.15.

Iohn 2.4.

Iohn 11.

Iohn 13.27.

Mat. 26.46.

2 Reason.

Secondly, We see his Saints and servants not onely *willing* to die, but also *running* with *Ignatius* unto the beasts, and *singing* (with the *Salamander*) in the midst of the fire; and therefore shall wee thinke that this heavenly Physitian, which *healed* others, would not *heale* himselfe, and which *strengthened* others, to call, and cry for death, would thus *vehemently* pray and cry, *onely* for feare of death?

The Saints at their death were supported by God

But to this it is answered, that the Saints were *supported* by the power of his *grace*, and they were enabled by the helpe of his *Spirit*; and therefore no wonder though they *desired* it; but Christ, though hee was both *God* and *Man*, yet was he now left *destitute* of the helpe both of *God* and *Man*; for all his friends

forsak't him, and the God-head himselfe, which was himselfe, did now *sequester* and *withdraw* all his helpe from this poore, destitute, and distressed man, *Iesus Christ*: and therefore no marvell that he being *wholly* left to himselfe, nay, not himselfe, but the *humanity* it selfe, should be thus *moved* and *troubled* at the sight of death.

Whether Christ was wholly destitute of all assistance from the Godhead.

I confesse, that although *Martyres non eripuit*, God did not *deliver* his Martyrs from death, yet *nunquam deseruit*, he did never *forsake* them at their death; but *distilled* still into their hearts *abundant comforts* of his heavenly *Spirit*; and it is most true that very *much* of the influence of Gods comfort, and of the comfortable beames of the Godhead, were now *restrained* from the assistance of the manhood of Christ, (as hereafter I shall more fully shew unto you) yet I say that *all the divine comforts* were not *detained* from him; for then the humanity could not have *indured* so great an *agony*, had it not been somwhat *sustained* by the *Deity*; nay be it so, (as some would have it) that his soule was even as *scorched heath-ground*, without so much as any one *drop* of the *dew* of divine comfort; yet I say he was not *deprived* of his *reasonable soule*, but he had all the powers and *faculties* of reason and understanding in a farre more excellent measure than any other man whatsoever; and these faculties were not *disturbed* nor any wayes *darkened* with the vehemency of any passions, as I shewed unto you before; and therefore I cannot see how the feare of a *naturall* death onely could so *exceedingly* affright him, as to make him so earnestly to *pray* against the same; for we find, that even *naturall* men, not knowing God, and therefore not *guided* by the light of the Spirit of God, do, and have by the light of humane reason, made *light account* of death; and yet you see Christ, a man of *perfect* knowledge as man, so much as man could have, is here *grievously troubled*, and *vehemently affrighted* at the consideration of that *cup* which he was to drink of: and therefore that cup did containe a great deal more than that little draught of naturall death. And

Winton. in Pass. Ser sup. Thren. 1. p. 3.

The faculties of Christ his soule not distempered.

Heb. 5.7. That Christ was heard, and therefore delivered from what he feared.

Thirdly, the *Apostle* unto the *Hebrewes* saith, that *when Christ offered up prayers and supplications, with strong cryings and teares, unto him that was able to save him from death, he was heard in that which he feared*, or, *for his piety*, as the originall hath it: Now this must be *referred* unto his *fervent prayer*, and those *bloudy teares* in the garden; for we do not read, that in any place els, he did offer the like *prayers* and *teares* unto God: and therefore, seeing he was *heard*, that is, so heard that he *obtained* his request, *præ reverentia*, for his modesty, or for the respect that God had unto him, and was *delivered* from that which he *feared*, it must needs be, that it was not his own *naturall death*, that he so much *feared*, and so earnestly *prayed* against it; for, from this he was not *delivered*, but he *suffered*, *died*, and was *buried*.

Psal. 75.9. That Christ was to undergo the punishment of all others.

And therefore, as the Prophet *David* saith, *In the hand of the Lord there is a cup, the wine is red, it is full mixt*, as *for the dregs thereof, all the ungodly of the earth shall drinke them and sucke them out*; so I say of this Cup of Christ, it is a *Cup* of *many ingredients*, it is *full red*, and it hath many *dregs*; and although in this good *servant* there was found no *sinne*; yet seeing he was contented to *undergoe* the punishments of all *bad servants*, and to suffer the just deserts of all the ungodly; therefore he must *drinke* and *sucke* up the very *dregs* of this *Cup*; and yet if we duly *observe* it, we shall see, that *he was heard in that which he feared*; for though he drinks it up *sheere*, yet it shall *clearely* passe from him; and his prayer was no more; for he prayed not, that he might *not drinke* of it, but that it might passe from him, even as a man that *drinketh* a cup of *poyson*, and yet thereby is not poysoned; and so it did with Christ; he *dranke* up all; and yet it did him no hurt at all; for though it made him *sweat the drops of bloud*, though it *grieved him* and *pained him*, and made him cry out, *My God, my God, why hast thou forsaken me?* yea, though it cast him into a *sleepe*, and laid him *dead* in his grave, and there *sealed* him for a time; yet presently within the space of forty houres, or thereabouts, he *revived* and *awaked*, as a Lion out of sleepe, or, *as a giant refreshed with wine*, and then *he smote all his enemies upon the cheeke-bone, and*

Mat. 27.46.

Psal. 78.65, 69.

put

put them to a perpetuall shame; and through that *short* and momentary death of his, he purchased unto his Church *everlasting life.*

And therefore, seeing this *cup* which Christ feared, was not onely that little draught of *naturall death*, which was but the least drop thereof, but was a cup of many *ingredients*, let us (so farre as we may gather it out of the Word of God) observe and learne, what those ingredients might be, which were *contained* in that *Cup*, that so we may the better know what he *suffered*, and what he *prayed* against.

CHAP. III.

Of diverse particular things that were in that Cup which our Saviour dranke of.

AND if we diligently search into the particulars, we shall find, that therein might be

First, *some things that he grieved at*, which *troubled* him: And

Secondly, *some things that he feared*, which he *prayed* against. For

There be great differences betwixt πὼ λύπην, *griefe*, and τὸν φόβον *feare*, and betwixt the causes of *sorrow* and *feare*; for the *object* of *sorrow* and *griefe* may be as well *evill past*, as the *paine present*; but the *object* of *feare* is only *evill to come*, or that which is *present*, but as yet not wholly passed over, *feare* alwaies *going before* the *paine*, *sorrow* and *griefe following after*; and yet I say that the same things now in Christ might, and did worke both *feare* and *griefe*; because he *fore-saw* those things that were to come, as present, or as already past: and therfore he feared them as things to come, and be grieved for them, as if they had been already past.

The difference betwixt feare and sorrow or griefe.

The same things might cause feare and griefe in Christ.

Of the first sort, that is, of the things that might grieve him, there were some things,

1 What Christ grieved at.

{1 In respect of himselfe. 2 In respect of others.} And

{1 In respect of *himselfe*, he fore-saw these two things. {1 *The greatnesse of his paine and shame.* 2 *The deferring of his death and punishment.*
2 In respect of *others*, he fore-saw likewise these two things.

That is, {1 *The small account that they would make of so great a worke.* 2 *The greatnesse of that punishment, which they must suffer for this smallnesse of their account.*

And would not these things *grieve* a man, especially such a man as he was, think you?

Of the second sort there were especially three things that might affright him.

2 What Christ feared.

viz. {1 *The waight of sinne.* 2 *The malice of Satan.* 3 *The wrath of God.*}

And would not these enemies, so *many* in number, so *mighty* in power, and so *terrible* to behold, make a man to *feare*, to tremble and to sweat? And yet from all these he was *delivered*, and so, as the Apostle saith, *He was heard in that which he feared.*

But to speake of these a little more particularly. And

First, he fore-saw in respect of himselfe, that he should indure *Supplicium quo nullum majus, & opprobrium quo nullum vilius*, a punishment, than which there could not be greater, and a shame, than which there could not be viler; the first (which was but the least thing that grieved him) yet it caused a *collucta-tion* of the *flesh* with paine, with death; because the flesh *naturally* is desirous to escape them both, *Et omnium terribilium terribilissimum est mors*, and of all terrible things death is the most terrible thing, saith the Philosopher; and therefore the

1 What Christ fore-saw in respect of himselfe.
1 His sufferings, as First, his punishment. *Arist. 3. Ethic.*

Secondly, his shame. The shamefull handling of Christ was more grieveus unto him than all his corporall sufferings.

the very *remembrance* of the same, must needs bring a *terrour*, at least a griefe unto *flesh* and *bloud*: And the second, (which was the *shamefull* things that were to be done unto him, as to be *scorned* and *scoffed*, *accounted* as wicked, *taken* by the wicked, and *condemned* with the wicked, and so shamefully *handled*, shamefully *deemed*, shamefully *dying*) did a great deale more *perplexe* and *grieve* him than the former; any man wishing rather to *die*, than to suffer shame; shame being a *greater* punishment unto the *mind* and *soule*, than any torture can be unto the *flesh*; for *nature* (cleane *contrary* to the course of the world, which alwaies taketh part with the stronger side, and layeth *helpe upon them that are mighty*) *useth* alwaies to assist the *weaker* part, as it appeareth plainly in the *letting* of bloud in the arme, or in any other place; for then nature, as it doth still send the bloud, *Quasi agmine facto*, as it were on heapes, from all the parts of the body thither, untill the said rupture be stopped up againe; and so likewise, when the *heart* of man, which is the seat of *feare*, begins to be *troubled* with any vehement or horrible feare, then will nature presently *collect* the bloud about the same, for to assist it, whereby the *face* is left *pale*, and all the exteriour parts, as it were void of life; and when the *face* of man, which is the seat of *shamefastnesse* and *honesty*, is *aspersed* with shame and reproach, then presently the bloud *relinquisheth* all the interiour parts, and gathers it selfe unto the *face*, as to that part which now hath most need to be *sustained*, whereby we truly say, that *Pallor timentium, rubor erubescentium est signum*, to blush is the signe of *shame*, and to be pale, is an argument of *feare*.

Nature alwaies relieveth the part most distressed.

Paleness and blushing what signes.

And therefore, though the *feare* of his *punishment* and of death did nearely *touch* him, yet to shew that the consideration of this most *shamefull* handling of him, did more *perplexe* him, his *bloud* did not collect it selfe unto the *heart*, (though the same was much *affrighted*) but leaving the heart, as it were *destitute* of all helpe, it flew into his *face*, as unto that part, which for *shame* of their despightfull usage of him, had most *need* to be *assisted*, and from thence, *as the precious ointment that was powred upon Aarons head, ran downe unto his beard, and from thence unto the skirts of his cloathing*; so this *precious bloud* of Christ *gushing out* chiefly at his face, did plentifully trickle down to the ground.

a The deferring of his suffering much grieved our Saviour.

Secondly, as the *consideration* and *foresight* of *these things* did much grieve him; so the *dilation* and deferring of them, did not a little trouble him; for as the Poet saith;

Morsq; minus pœnæ quam mora mortis habet.

The *expectation* of death, is many times *more grievous* unto the affrighted flesh, than death it selfe; so was the *dilation* of that good, which was to proceed from his death, a great deale *more grievous* unto him, than many deaths; for he was most *greedy* of our salvation, and as the horse *made ready* unto the battell, and hearing the Trumpets sounding,

Virg. l. 4 Æneid. Hope doth sustain the heart, yet none so great a paine, As for to hope the things we languish to obtaine.

(Stare loco nescit, micat auribus, & tremit artus,
——& fræna ferox spumantia mandit:)

Doth *fume* and *fome*, and cannot *stand*, but still striveth to go forward; so Christ, having this *baptisme* to be *baptized* with, was exceedingly *pained*, untill that was ended; *Quia spes, quæ differtur, affligit animam*, because (as *Salomon* saith) hope *deferred*, or expectation *prolonged*, *languisheth the soule*; and therefore as *Jonas* said, *Iratscor usq; ad mortem*, I am exceedingly angry, even unto death, that is, because *death* comes not to me; for I do *seeke* for death, and it *flies* from me; so Christ was *grieved* unto death, *Non ex metu mortis suæ, sed ex mora redemptionis nostræ*; not for any *feare* of his owne death, but by reason of the delaying of our deliverance from everlasting death, as Saint *Ambrose* saith.

Ambros. Luc. c. 7.

b What Christ fore-saw in respect of us. First, he neglecting of his bloud,

Secondly, as he fore-saw these things, in respect of himselfe, so in respect of others he fore-saw,

First; the *small account* that many men would make of this his so *great* a suffering; for he saw how few would *imbrace* it, and how many would *contemne* it;

and

and therefore when he considered with himselfe, *Quæ utilitas in sanguine suo*, what profit might accrew from his *bloud*, knowing that the *least* drop of it was of sufficient *value* to save the whole world; and yet, by reason of the *iniquity* and *incredulity* of men, that *all* of it, being *spilt* and *shed*, it should notwithstanding save but a *remnant*, and a small company of men; it could not chuse but *grieve* and vexe his righteous soule to see his bloud spilt in vaine; for would it not grieve any man to pay an infinite *price* to save a *base* slave from death, and to see that *villaine* presently cast himselfe to death, and with all his strength and wit to *seeke* the *death* of his Redeemer? This was the case of Christ; for he was willing to *redeeme* us with his owne most precious *bloud*; and yet he saw the wicked would *trample* this benefit under foot, and *account the bloud of the covenant as an unholy thing*, and make none other *use* of it, but most *fearefully* to sweare by it, and *abuse* it, and so bring upon themselves *swift damnation*: and therefore seeing every sin *grieves* God, *this* must *grieve* him most of all. Heb. 10. 29.

O then beloved brethren, seeing that as it grieveth the husbandman, to see his ground well manured, *still* continuing *barren*; so it is a grief to *Christ*, to see his bloud grow *fruitlesse*, and seeing that it is a *joy* to him, (by our conversion) to see the fruits of his labours; O let us never cause him to say, *In vacuum laboravi*, I have laboured in vaine; but let us *truly* repent us of our sinnes, and *faithfully* lay hold of his death, that so both the Angels and this Lord of Angels may rejoyce. Esa. 49. 4.

Secondly, he fore-saw the *great punishment* and *adversity* that should light upon many men, and upon many sorts of men, for, and by meanes of this his sufferings and his cruell death. As 2 The punishments for his death.

First, upon his owne *Disciples* and dearest *Apostles*; for *I will smite the shepheard, and all the sheepe shall be scattered*, saith the Prophet; here *judgement begins at the house of God*; these sheep must be scattered, and so they were; for all of them did *perfidiously* forsake him, and the stoutest of them did *plainely forsweare* him; and yet he warned them of it, and he told *Peter* of his infirmity, but he vaunted of his *magnanimity*; he told him that he should *deny him thrice*, but he said he would rather die than deny him at all; and he willed them all to *watch*, but they all gave themselves to *sleepe*; and therefore S. *Hillary* saith, that Christ, *Non pro se tristis erat, neq; sibi orat, sed pro illis quos movet orare pervigiles*, was more sorry for *them* than for *himselfe*; and he *prayed* not so much for himselfe, as he did for them whom he commanded to watch and pray; And S. *Ambrose* saith, *Quod discipuli dormiunt, & nesciunt dolere, pro quibus Christus dolebat*; that his Disciples *slept*, and knew not how to *grieve*, for whom Christ did so *much grieve*, to see that he did so *much* for them, and they so little *regarded* him, and so little *regarded* their owne soules, that had he not *prayed* for them, *that their faith should not faile*, Satan had not only *sifted* them all *like wheat*, but he would have also *blowne them* away like chaffe from off the face of the earth. 1 The dispersion of the Apostles. Zach. 13. 7. 2 Pet. 4. 19. Mat. 26. 34, 35. *Hillar l. 10 de Trin.* *Amb l. 10. in Luc.*

Secondly, upon that curst *nation* of the Iewes; for he fore-saw how that their *glorious* Temple, which was *the joy of the whole earth*, should be *subverted*, their houses *ruinated*, themselves *slaughtered*, and die, some with cruell *famine*, and some with the raging *Sword*, Psal 48. 2.

——*Ante ora patrum*
——*Solymæ sub mœnibus altis.*

Perhaps in their mothers *armes*, or before their parents *faces*, under the very wals, and in the spatious streets of *Ierusalem*, which should be made *an heape of stones*: and therefore S. *Ambrose* and S. *Augustine* say, *Quod tristis erat pro persecutoribus*; that as heretofore he *wept* over *Ierusalem*, when he considered of her *subversion*; so now it *grieveth* him, that this *wicked nation*, whom he had chosen as *peculiar* unto himselfe, of all the nations of the earth, should by their *nefarious* handling of him, pull down such *fearefull* punishments upon themselves; because indeed it grieveth God, The rejection of the Iewes. *Amb l. 10. in Luc. Aug. in Psal. 85.*

Quoties

——*Quoties cogitur esse ferox*;

Whensoever by our sinnes we do *compell* him to *powre* out the viall of his *vengeance* upon our selves.

1 The condemnation of all those that would not believe in him.

Thirdly, upon all the rest of the *generation* of men, that would not lay hold upon this his *precious* death; for he knew full well, that not the *least* drop of his bloud should *fall* to the ground, but it should bring forth *fruit*, either to *satisfie* Gods justice, and to *pacifie* his Fathers wrath against all *believers* in him, or els to *kindle* his indignation against all *contemners* of him; for whosoever will not *lay hold* on the *benefits* of his passion for his *salvation*, he shall be sure to be *accountable* unto God for all his *sufferings*, to his further *condemnation*; because thy sins did *cause* them, and for thy *redemption* he indured them: And because he *saw* so many millions of men that would rather (as we do) *crucifie againe this Sonne of God, and make a mocke of him*, and so tread him under feet, rather than *lay hold* upon his death, by the hand of faith; therefore it *much grieved* him that this *great* price, which he so lovingly offered for our *redemption*, should through our owne negligence and wickednesse, so fearfully redound to our further and greater *condemnation*.

Heb.6.6.

And these be the things which he grieved at; the greatnesse of which griefe, to see his own *miseries*, so unjustly *inflicted* on him, and the *punishment* of the wicked so justly *imposed* upon them, combating with the greatnesse of his joy, to see hereby the *wrath* of his Father *appeased*, and the eternall *salvation* of his Church *purchased*, might very well bring him into his grievous-sweating-bloudy-agony: And yet

2 The things which our Saviour feared.

Secondly, those things which he feared, were more grievous things to *behold*, and more *intolerable* things to *indure* than these; For

1 The waight of sinne. Zach.5.7.

First, he saw the *waight* of sinne, or of that punishment which every sinne deserveth, and which he was now to *undergo*; and this he knew to be most *insupportable*; for every sinne is like *a talent of lead*, that presseth downe the bearer, even *as a Cart is pressed that is full of sheaves*; the very earth it selfe is not able to beare the waight of sinne, but *groaneth under* the same unto this very day: and therefore the Prophet *David* saith, that *his iniquities were like a sore burthen, too heavy for him to beare*; But upon Christ was laid *the iniquities of us all*; and he was to make a full *satisfaction* for them all; and he saw that no sinne could be *pardoned* without great *sorrow*, without great *paine*; for as no sinne is *committed*, but that first it is in the *mind* and *soule*, before it *proceedeth* out of the body; and the rule of *justice* requireth, *Ut per quæ quis peccat, per hæc & torqueretur; & ut inde inciperet pœna, unde incipit crimen*; that by which a man *sinneth*, by that he should be *punished*, and this punishment should there *begin* where his sinne *began*; therefore seeing we our selves were neither *able* nor *willing* to sorrow sufficiently for our sinnes, he began to be *troubled* and *grieved* in mind, and to be exceedingly sorrowfull for us; and so *Aquinas* saith, *Christus non tantum doluit de amissione vitæ temporalis, quantum de peccatis omnium aliorum*; Christ did not grieve so much for the losse of his own *life*, as he did for our *sinnes*; and so S. *Ambrose* saith, *Mihi compatitur, mihi tristis est, mihi dolet, quia pro se nihil habuit quod doleret*; he *pitieth me*, he is *sad* for me, because he had nothing and he *did* nothing, that he should be grieved at it for himselfe: and therefore he *bewailed* and was grieved at, *Non supplicia sua, sed vulnera nostra*, not so much his owne *death*, as our sinnes; and because, as we *not knowing* the *greatnesse* of *sinne*, do *not know* the *greatnesse* of that *sorrow* that we *owe* for sinne; so Christ, *knowing both*, and being to *undergo* the sorrow of all sinnes, he did *exceedingly* sorrow and grieve; *Et magna ut mare contritia tua*; and his griefe was like an *Ocean*, Sea, bottomlesse and boundlesse: And therefore what marvell if he did exceedingly *feare*, *sweat*, and *prostrate* thus himselfe upon his face, to *pray* to be delivered from such a *griefe* and such a *burden*? for as the Poet saith,

Rom 8. Psal.37.

Optat. de lapsi.

Amb. de fide l.2. c.3.

Thren.2.13.

——*Gemit sub pondere currus*;

Gemit

——— *Gemit sub pondere tellus.*

The strongest *pillars* must needs *bow*, if you lay more *waight* upon them than they are *able* to beare: And as another saith,

Atlas en ipse laborat:

Atlas or *Hercules* cannot sustaine more than they are able.

Secondly, he saw the *malice* of Satan, and his full *leave* and *license*, not as it was to *Iob*, with *limitation*, do what thou *wilt*, *but save his life*; but without *restriction*, the whole *power* of darknesse was let *loose* to use all his *violence*, and to *afflict* him what *he* could; and this our Saviour *intimateth*, when he saith, that *the prince of this world commeth* and calleth that *houre*, the *houre of the power of darknesse*: And he knew his *power* to be very *great*, and his *malice* to be nothing *lesse* than his power; and therefore he might well *feare* and *pray* against the same. 2 The malice of Satan. Iohn 14.33.

Thirdly, he saw the *wrath* of God so infinitely *kindled* against every sinne of man, and (as it is agreed upon by all Divines) he now saw God sitting in *judgement* upon the world; for so the words of our Saviour sheweth; *Now*, that is, even at hand, *is the judgement of this world*, and *the prince of this world shall be cast out*; and he saw himselfe *bearing* the sins of all men, *standing* before this *judgement-seat* of God, and to *undergo* all the *punishments* due to man, that so he might satisfie the *justice* of God for us; and he knew that it was *a fearefull thing to fall into the hands of the living God*; for *the Lord our God* (saith *Moses*) *is a consuming fire*; and therefore, as the Prophet saith, *My flesh trembleth for feare of thee, and I am afraid of thy judgements*; so what marvell is it, if the *manhood* of our Saviour Christ, seeing the *Majesty* of God, and the *greatnesse* of his fury against sin, and *it selfe* now to answer for *all sinnes*, was brought into this *fearfull* agony, and was thereby moved, so earnestly to pray to God? 3 The wrath of God. Iohn 12.31. Deut. 4.24.

First, against *eternall malediction* in the behalfe of all his Church.

Secondly, against the *insupportable burden* of corporall castigation, in respect of *himselfe*; For What Christ prayed against.

First, he saw that *eternall damnation* was due to us for our transgressions; and he now, *in us* and *for us*, stood to be *arraigned*, and we in him stood to be *punished*; and therefore as he said to *Saul*, *Saul*, *Saul*, *Why persecutest thou me?* when his *Church* onely, and not *Himselfe* was persecuted; so here he saith, *Let this cup passe from me*, that is, from *me* and *mine*, from *me* and all my *Church*, which is my *Body*, which is my *Selfe*; for this is *vox Ecclesia in Christo*, the voice of the *Church* uttered by *Christ*, or els *vox Christi in Ecclesia*, the voice of *Christ*, spoken in the behalfe of his *Church*; because now the *Church* was comprised in his *Body*, in which it was *crucified*, *buried*, and *raised* together with him, as the *Apostle* teacheth. 1 Eternall malediction. Gal. 2. Rom 6. Col. 3.

Secondly, he saw that his *humanity*, which was to suffer the just punishments of *all* sins, inflicted by the *malice* of the divell, for the *satisfying* of the wrath of God, was but *flesh* and *bloud*, fraile, and weake: and therefore he might well *feare* and *pray*, that God would not lay *heavier* punishments upon him, than his *patience* and *obedience* could indure; and so the meaning of this prayer, *let this cup passe from me*, should be this, *viz.* let it not *oppresse* me; for so the words immediately following seem to shew, *Not my will, but thy will be fulfilled*; as if he should have said, my desire is not that it should so *passe* from me; as that I do not *drink* of it at all, and so not *fulfill* thy will, but that I *drinking* of it, to fulfill thy will, may notwithstanding be not *oppressed*, not *subverted*, not wholly *swallowed* by it, that it may so *passe* from me, as a cup of *deadly poyson*, that is wholly *drunke* up, and yet is at last quite *voided* without the finall *fall* or death of the drinker. 2 Insupportable castigation. That God would lay no more punishment upon him than his manhood should be able to support.

And *these* are the things that he *feared*, and he was heard, ἀπὸ τῆς εὐλαβείας, *in that which he feared*, saith the vulgar *Latine*, or *præ reverentia*: for the reverence and respect had of him, as *Oecumenius* and Saint *Chrysostome* do interpret it; God laying on him but *supportable* paines, and delivering his Church from Heb. 5.7.

inſupportable puniſhments: And this was the *beginning* of his ſufferings, in the Garden of *Gethſemane*.

CHAP. IV.

Of the treaſon of Iudas, of the flight of all his followers, and of the taking and binding of Ieſus Chriſt.

Three ſpeciall things that happened in the Garden after his agony.

AFter that our Saviour had thus *prepared* himſelfe for death by *prayer*, we find three ſpeciall things that befell him in that very garden of *Gethſemane*.

That is, { 1 *The treaſon of Iudas.* 2 *The flight of his followers.* 3 *The taking and binding of him.* }

1 The treaſon of *Iudas*.

For the firſt, we ſhall the better underſtand it, if we conſider theſe three points.

viz. { 1 *What Chriſt had done for Iudas.* 2 *Why Iudas betrayed Chriſt.* 3 *How he betrayed him.* } And

1 What Chriſt did for *Iudas*.

A brief catalogue of thoſe benefits that Chriſt did for *Iudas*. *Aug. Ser. 28 ad fratres.*

Firſt, S. *Auguſtine* collecteth the ſumme of thoſe favours, that *Chriſt* had conferred on *Iudas*, as the *healing* of his *father* from his *leproſie*, and his *mother*, with whom he is ſaid to have often committed moſt odious *inceſt*, from the *palſie*, the *chooſing* of him to be one of his twelve *Apoſtles*, the *appointing* of him to be his *purſe-bearer*, and to keep all the wealth he had, the *preſerving* of his life, when he with the reſt of his fellowes, were well-nigh drowned in the ſhip, the *concealing* of his *theft* and falſhood, which our Saviour often knew, to ſalve his credit, the *giving* unto him of his *bleſſed Body and Bloud*, the *waſhing* of his feet, the *fore-warning* of him of his *fact*, that he might *pray* for grace to *preſerve* him from the divell, and many more benefits of leſſer note, which ſhould have eternally obliged him unto Chriſt.

Queſt. But here it may be demanded, *why* our Saviour, knowing him to be ſo wicked, and that he would betray him, would *chooſe* him to be his *Apoſtle*?

Why Chriſt did chooſe *Iudas* to be his Apoſtle. 1 Reaſon.

Reſp. I anſwer, that Chriſt did it for diverſe reaſons, as ſpecially theſe.

Firſt, that it might be no *prejudice*, or cauſe of upbraiding *good* men, that *wicked* men ſhould be of the ſame calling or profeſſion; for it is uſuall in the world, to *twit* us, with the wickedneſſe of our *fellowes*; none ſo *covetous*, none ſo *contentious*, (ſay the people) as your *Preachers* be; alas, if ſome be ſo, we cannot help it; there was a *Cain* in *Adams* houſe, and a *Cham* in *Noahs* Arke, and here a *Iudas* among the twelve *Apoſtles*; and therfore among ſo *many* of us, what marvell that there ſhould be *many* evill? But do you look, that you condemne not the *righteous* with the *wicked*, or *grieve* the *good* by upbraiding them with the faults of the *bad*.

2 Reaſon. *Nazian. Orat. 4. de Theol.*

Secondly, to ſhew unto us, that men may be *called* to eminent and holy places, and yet be *caſt-awayes*; becauſe it is not the *excellency*, or the *ſanctity* of the calling, but our *holy* and upright *converſation* in our callings, that makes us *acceptable* in the ſight of God.

3 Reaſon.

Thirdly, to teſtifie Chriſt his *innocency*, that had alwaies his enemy, to behold his converſation.

4 Reaſon. *Aug. l. 18. c. 49. de Civit. Dei.*

Fourthly, for our *example*, to be *patient* to ſuffer wicked men amongſt us, when we cannot otherwiſe chuſe while we live on earth.

Thom in Ioh 12.

But againe, it may be demaunded, *why* he made him his *purſe-bearer*, knowing him to be a thiefe?

Why Chriſt made *Iudas* his purſe-bearer.

To this *Aquinas* anſwereth, that God uſeth to commit his *ſpirituall* graces, to his *beſt* ſervants, and his *temporall* gifts to thoſe that are more worldly-minded, to ſee if by any means, he may *gain* them to ſerve him; for the worldlings will *ſerve* God many times, when God *bleſſeth* them with all manner of ſtore; therefore Chriſt, knowing *Iudas* to be a *covetous* wretch, made him his *ſteward*, & cõmitted to

to his hands all their *wealth*, to see if this might move him to be *true* and *faithfull* vnto him; all this *Christ* did for him; and yet as the proverb is, *Improbus à nullo flectitur obsequio*, saue a *thiefe* from the *gallowes*, and he will be the first that will seeke to *hang* thee; so *Iudas* had put all these blessings in a *riven dish*, and as the *Leopard* is said to be *most savage* vnto them that do *most good* to him, so doth *Iudas* here, *first* betray his *Master*, that was his *best friend*, and had done *most good* vnto him; But we must consider

The nature of the Leopard.

Secondly, why *Iudas* betrayed *Christ*? I answer, because he was a most lewd, vicious, and malicious fellow; of whom I may justly say,

a Why *Iudas* betrayed Christ.

Cor excors, anima exanimis, sibi lingua bilinguis,
Frons effrons, amens mens, malesida fides. And

The *Evangelist* sheweth as plainly as he doth briefly, that because the *oyntment*, which was powred on *Christ* was not sold for three hundred *pence*, and put into his *bag*, he went vnto the high Priests, and sels *Christ* for thirty *pence*; *decorum pretium*, a goodly price to have for the Lord of heaven and earth: And therefore cleane contrary we read that thirty Iewes were sold for *one penny*; but for *Iudas*, we see how the desire of money is the root of all evill; remember what the Poet writes;

Lex talionis.

——— *Quid non mortalia pectora cogit*
Auri sacra fames?

What an horrible sin is coveteusnes

Or as *Iuvenal* saith, as *briefly* as he doth *wittily*,

——qua reverentia legum,
Quis metus aut pudor est unquam properantis avari?

Iuven Sat. 14.

What will not *covetousnesse* cause a man to do? What feare of Law, what love of vertue, what shame or honesty can you find in covetous wretches? For, it made *Achan* hide the wedge of *gold*, to the losse of his owne life; it made *Ahab* a murtherer of innocent *Naboth*; it made *Polymnester* kill his own nephew *Polydorus*; and here it makes *Iudas* to betray his own Lord and Master *Iesus Christ*, yea, and to be the *formost* man of all the wicked company to attach his Master, and to shew withall, that, as the old distich saith,

Bern. 2. 5. *Nam sævior igni-bus Æstus, servens amor ardet habendi*

Non audet stygius dæmon tentare, quod audet
Effrænus monachus, plenaq; fraudis anus:

None is so bad as a lewd Monk, or a wicked Priest; for they are like *Ieremies* figs, either *exceeding good*, or *extreame evill*; either most *faithfull* for *Christ*, or most *fervent* for *Antichrist*; and yet this unhappy fellow had no *reason* to give himselfe thus to sin, nor any *motive* to induce him to dare to steale as he did; for if we consider all *circumstances*, we shall find that in the *house*, where he remained, there was *poverty*; in the *company* that he went with, there was *patience*; in the *mother* which he served, there was *humility*; and in the master which he had, there raigned charity, and care, that none of his followers should want any thing; and yet for all this, *covetousnesse* makes *Iudas* to commit such *wickednesse* in the house of holinesse; and therefore we can never hope that he would be good in the company of the divell, which was so bad in the society of Christ.

Ier. 14 2.

Thirdly, the *Evangelist* tels us how he did bring to *passe* his wicked *fact*; for he gave them a *signe*, that *whosoever he should kisse, the same was he*; and we find that there are *six kinds of kisses*.

3 How *Iudas* betrayed Christ.

That there are six kinds of kisses.

The first a *whorish* kisse; as *Salomon* saith of the harlot, that *she caught a young man, and kissed him*.

1 *Carnalitatis.* Pro. 7. 13.

The second, a *chast* kisse, as *Iacob* kissed *Rachael*.

2 *Charitatis.* Gen. 29. 11.

The third is a kisse of *curtesie*, as our *Saviour* said unto *Simon* the Pharisee, *Thou gavest me no kisse*.

2 *Humanitatis.* Luke 7. 45.

The fourth is a *Symbolicall* kisse, for a signe of *love*, as the *Apostle* saith, *greet one*

4 *Fraternitatis.* 2 Cor. 13. 12.

Aretius in loc.

another with an holy kisse; which kisse, *Aretius* calleth, *catholica unionis signum*, a most excellent signe and representation of that catholique *love* and mysticall *union* of all the faithfull members of Iesus Christ; and though there may be many tokens and testifications of love, as a *chearfull countenance*, *reaching the hand*, *joyning of armes*, or the like, yet is there none so *lively* or so *lovely* as the *kisse*.

5 *Calliditas.*
2 Sam. 20 9.
2 Sam 15.5.
Sueton. in vit. Neronis cap. 34.
6 *Crudelitatis.*

The fift is a *crafty* kisse, as *Absolon* gave to all the men of *Israel* that came to his Father *David* for judgement, but to this end, that he might steale away their hearts from their King.

The sixt is a *treacherous* kisse, as *Nero pupillas matris osculatus est*, kissed the paps of his mother, when he was fully resolved to murder her; or as *Ioab* kissed *Amasa*, and presently *killed* him whom he *kissed*; and thus *Iudas* kissed *Christ*, for he had said, *Whomsoever I shall kisse, the same is he, hold him fast*: Where observe,

Why *Iudas* gave them a signe.
Ignat in Ep. ad Iob. & vera Ep. Ignat.

First, that he gave them a signe *to know him*; because it was night when they took him, and because *Iames* that was called *the brother of the Lord*, and was afterward *Bishop* of *Ierusalem*, was so *like* him, that it was very hard to know the *one* from the *other*,

Os humerosq; Deo similis,——

So like him both in *complexion* and *condition*, and in the whole *proportion* of his body, as if they had been twins of the same wombe, and therefore he was called the *brother of the Lord*, as S. *Hierom* saith: And for this cause, lest they should *mistake* him, and take *Iames* or some other for him, he gave them a *signe* to know him.

Hieron. in Gal. 2.

Why the signe that *Iudas* gave was a kisse.
Beda in Mar 14. Retinens aliquid verecundiæ, non accepit signum violentiæ sed amoris. Plaut. Captiu.

Secondly, that this signe was a *kisse*, not, as *Bede* thinketh, *retinere aliquid verecundiæ*, to use the token of *love*, and not of *violence*, for very *shame* to commit so hainous an offence; for questionlesse, he was past all *shame*, or els he would never have attempted so *shamefull* a fact; but he used rather so *usuall* a thing, to this unusuall end, that he might the more *cunningly* work his purpose; *Nam doli non sunt dati, nisi astu calas*; for deceits are no deceits, unlesse they be *cunningly* carried, and that if this way *failed*, he might, as he thought, have still *retained* his place and credit, because he had but *dutifully* saluted him: And therefore he comes and *kissed* him, saying, *Ave Rabbi, Master, God save you*; but herein we see,

Two things observable in this act of *Iudas*.

1 *His arrogancy.*
2 *His iniquity.*
} And

1 His arrogancy.

First, his *arrogancy*, that he would *presume* with those lips, under which was the *poyson of Aspes*, to kisse those lips, *in which was found no guile*, and joyne that mouth, which was the *gate* whereat Satan entred, to that mouth, which was the *dore* whereat the Oracles of God were uttered. *Iohn Baptist* thought himselfe unworthy *to untie the latchet of his shooes*, and *Iudas* will *presume* to *kisse* his mouth; and *Mary Magdalen* thought her selfe sufficiently honoured, to be admitted to stand *behind* him, and to kisse his *feet*; yet this bold and insolent *traytor* will profanely aime at his sacred *lips*, which instruct the *Angels*, and distill *grace* to men; but you may behold the different *Issues*, and the diverse successe of these kisses; for she that falleth at his feet is *received*, and he that flieth at his lips, is *rejected*; she is *saved*, and he is *reproved*; and the *reason* is rendred by *Didacus Stella*, *Quia humiles ad Deum accedentes justificantur, & elati superbia damnantur*; because the *sinner*, that commeth to Christ in *humility*, shall be justified, when the *iustest Pharisee* that comes in *pride* and arrogancy, shall be condemned; and yet all *wicked* men are ever more *presumptuous* than the *godly*, and they are bold and impudent, when the Saints do *feare* and *tremble*.

Luke 7 38.
The different behaviour of the Saints and of the wicked, and the different successe.

Did. Stella in loc.

2 His iniquity.

Secondly, his *iniquity* is herein seene, that in *two words* he uttereth forth *two lies*; for he saith, *Ave, God save you*, to him, whom he desired to *perish*; and he saith, *Rabbi, Master*, to him whom he refused to *follow*; and so you see *sweet* words, from a poysoned heart; a *praying* for his *life*, and a *betraying* of him to death: and here you may remember what *Homer* saith,

Ex Spes

Ἐχθρὸς γὸ μοι κεῖνϑ ὁμῶς αἰδαο πύλῃσιν,
Ὅϛ ἕτερον μὲν κεύϑει ἐνὶ φρεσιν ἄλλο δ εἴπη.

That is,

Ille mihi tam exosus est, quam inferni portæ,
Qui aliud animo occultat, aliud ore profert.

Or, as another tranſlateth it,

Tam gravis ille mihi nigri quam limina ditis,
Ore aliud qui fert, aliud ſub pectore celat;

Which I find thus turned into Engliſh,

As dale of death, ſo do I hate that kind;
Whoſe tongue from thought, whoſe mouth diſſents from mind.

Whereby all the world may ſee that this fact of *Iudas* is an act ſo horribly baſe, that the very Heathen man could ſay, he hates him as the gates of hell, becauſe he will ſay one thing and do another thing.

How our our Saviour ſought to reclaime *Iudas*, and to bring him to repentance.

And yet behold how our Saviour *deales* with this wicked *Traitor*; he *kiſſeth him with the kiſſes of his mouth*; and what *greater ſigne* of love? And whereas he might have *angrily* and *juſtly* reviled him for his *treachery*, he doth *mildly* and *kindly* ſalute him, by the name of *friend*; and what *better* name could he uſe? for *Father*, *Wife*, or *Children*, are but *vaine* names, unleſſe they be *friends*, I know when theſe have been deadly enemies, but a friend is above all.

O then, { *Si honoras, dulcis Domine,* / *Inimicum, amici nomine,* / *Quales erunt, amoris carmine* / *Qui te canunt & modulamine?* }

But ſweet Lord, if thou calleſt him *friend* that *betrayed* thee, how graciouſly wilt thou honour them that do *ſerve* thee? But

Queſt. Why doth he call him *friend*, whom he knew to be a *divell?* for as he was a man moſt *innocent*, and therefore deſerved not to be betrayed, ſo he was a God *omniſcient*, and therefore knew *Iudas* to be but a traytor, and he was not ignorant how *Herod* the fox intended to play *Iudas* part, to kill him in the cradle under the pretence of worſhip; neither could he forget how the divell ſought to perſwade him to approve the verity of his *Godhead* by the deſtruction of his *manhood*; and how the Scribes and Phariſees came to him with a *Rabbi, Scimus quia verax es*; Maſter, we know that thou art *true*, when their deſire was onely to intrap him in his *ſpeech*; and therefore why doth he ſo lovingly call him *friend*, whom he did ſo perfectly know to be his *enemie?*

John 6.70.

Mat. 2. 8.

Mat. 4. 6.

Mat. 22. 15.

Anſw. It is anſwered, that as the divell is called ἄνϑρωπϑ, a man, and *Iudas* is called διάβολϑ, a divell, ſo it muſt be underſtood with this difference, that the divell is ἐχθρϑ ἄνϑρωπϑ, the man that is an *enemy*, and *Iudas* is φίλϑ διάβολος, a divell that is a *friend*, becauſe he plaid the divell in the likeneſſe of a friend; and as Chriſt, to deceive the divell, was made *man*, and tooke our fleſh upon him, ſo *Iudas*, to betray Chriſt, was changed into a *divell*, and tooke that *ſpirit* into him, and yet did appeare in the ſhape of *man*, when he intended to play the *divell*; and therefore Chriſt calleth him, as he would *ſeeme* to be, and not as he *knew* him to be indeed: and the reaſon hereof is, that although he knew him to be his *enemy*, yet he deſireth to make him his *friend*, and therefore he goeth on to *recall* him to *repentance*; for in ſaying, *wherefore cameſt thou?* he ſheweth his *compaſſion* towards him; becauſe they be *verba miſerentis, non querentis*, words of *pitying* him, as if he had ſaid, alas poore wretched man, what doſt thou meane to do? to run from God unto the divell? for Chriſt knew well enough to what end he came: And therefore he addeth, *Iudas, betrayeſt thou the Sonne of man with a kiſſe? Iudas* is thy name, a name *honourable* and *noble* among the *Iewes*; and wilt thou now ſo ſtaine it, that it ſhall be for ever ſo *odious* among all Chriſtians, that not any one of them will be called by it, but diſdaine it as a moſt infamous appellation, even for ever; *Et tradis*, and wilt thou prove a *Traitour*, to betray, yea and to betray the *Sonne of man*, and that *with a kiſſe?* for if thou wouldſt

Why Chriſt calleth *Iudas* friend.

Aug. Ser. 3. post. pal. ser. 2. de pass. ex Bost. *Tuta frequens & via sub amici falle. re nomen; tuta frequens & licentiosa via, crimen habet.*

needs betray him, why so *hypocritically* with a kisse? *O signum sacrilegum, O placitum fugiendum, ubi ab osculo incipitur bellum, & per pacis indicium pacis rumpitur sacramentum*; O most horrible, and a most hatefull fact, when *Warre* is begunne with a *kisse*, and *peace* is broken, under the *colour* of Peace! to prove the proverbe true, *Quicquid id est, timeo Danaos & dona ferentes*; Whatsoever mine enemy doth, yet still I feare him, and I will *love* rather the *wounds* of my friends, then the *kisses* or the *gifts* of my foes, least they prove like the *kisses* of *Iudas*, or the mutuall gifts of *Hector* and *Ajax*, to be the chiefe instruments of their mutuall destruction, each by the gift that hee received of the other.

Esay 5.1. But, *quid debuit*, Nay, *quid potuit ultra facere, quod non fecit?* What could Christ doe more to recall this *Iudas* to repentance, then he did? O that he had had the grace, to understand it, and to make a right use of this blessed Sermon of our Saviour Christ; *Iudas, betrayest thou the Sonne of man with a kisse?* for *he desireth not the death of a sinner, but rather that he should repent and live*, he desired not the death of *Iudas*.

Nothing can reclaime an obstinate sinner. Yet nothing could prevaile to doe him good; *Te sævæ progenuere feræ*; for he was so *hardened* in his wickednesse, that nothing could bring him to repentance; to shew the *fearefull* case of those men, that notwithstanding all our preaching will still *goe on* in their old usuall sinnefull courses, and never turne, untill with *Iudas* they come, (as it is said of him) into their owne places, that is, the pit of destruction.

Aug. Ser. 117. And therefore, as *Cæsar* said unto his sonne, as it is thought, *Etiam tu Brute*; So our Saviour, seeing not a stranger, but, *Hominem pacis suæ, Iudas*, one of the twelve *Apostles*, his companion, and his owne familiar friend, *which did also eate at his Table*, yea, and dipped his *hands* in the same *dish* with him, *Magnificare supplantationem*, to lift up his heele against his Master, his Maker, his Redeemer, *Et officio sanguinem fundere*, and to betray him so *treacherously* with a kisse, yea, and also to contemne this his gracious Sermon, as to make no use thereof, this must needs bee a griefe and a sorrow unto him, especially if we consider how he doth alwaies grieve more at our *destruction*, then he doth at his own *sufferings*, and most grievous *Passions*.

The impenitency of *Iudas* grieved Christ.

What wee should learne from the consideration of this Treason of *Iudas*. Now the practice of *Iudas*, to betray his *Master* with a *kisse*, should teach all Masters, not to trust *every* servant too farre; for as all is not *honey* that is *sweet*, nor all *gold* that *glistereth*; So is not every man a faithfull servant, that saith, *Haile Master*, God save you: And the *reward* of *Iudas*, to hang himselfe, to destroy himselfe, to damne his soule, and with that little gaine he got, to buy a field of bloud for others, and to purchase Hell for himselfe, should teach all servants, to take heede that they *betray not* their masters, and all men to beware of covetousnesse.

2 The flight of his followers. Secondly, *Iudas* had no sooner *betrayed him*, into the hands of sinners; but all his *followers* presently *fled*; his best beloved *Iohn* was now *dejected*, and the stoutest *Peter* did follow *aloofe*, and all the rest did *basely hide* their *heads*, and withdraw themselves cleane away: Not *long* before, he had fed them with his owne *body*, and refreshed their spirits with his most *precious bloud*; and yet now they all *forsake* him which should *support* him, and he was left *alone* in the hands of the barbarous souldiers: well he might looke (as the Prophet saith) for some *to have pitty upon him*; but looke while he would, and looke long inough, yet there was no man to helpe him, no, nor yet to pitty him; for *I will smite the shepheard, and all the sheepe shall bee scattered*: And what a griefe is it to a man, to see himselfe *destitute* of all friends, and *forsaken* of all his familiars, as if heaven and earth had *conspired* to leave him *helpelesse*, let any man judge?

Zach. 13.7.

3 The apprehending and binding of Christ. Thirdly, *Iudas* having given this *signe*, then the whole *cohort*; that is, the whole *company* of armed souldiers, *consisting* of 1000. men, as *Vatablus* saith, or of 55. *footmen*, and 56. *horsemen*, as others thinke, comes in the midst of the night, with *swords*

swords and *staves* to take him, and to lay hold upon him, which they might have *peaceably* taken in the day time, teaching in the Temple, but that as Saint *Ambrose* saith, *Factum congruit temporis, & personis*, The *fact*, and the *time*, and the *persons* doe very well agree together; because that a worke of *darkenesse*, done by the *children* of darkenesse, was fittest to be done in the time of the greatest darkenesse: and when the souldiers had *apprehended* him, they presently *bound* his hands, and perhaps *shackled* his feete with chaines; because *Iudas* had willed them before, *to hold him fast*, and because they would hereby *fore-shew*, that he should die, they never using to bind any, but those whom they *undoubtedly* purposed to crucifie, and especially, because the Holy Ghost would hereby signifie, that as *Theeves* are wont to be *bound*, so our Saviour Christ was contented to *bee bound*, not for his *owne*, but for *Adams* theft; hee was bound for us, that wee might be *loosed* from the *bonds* of sinne; And being thus *bound*, they drew him by the haires of the head, as *Leo* seemes to affirme, when he saith, *Trahunt volentem trahi, & sinentem sibi fieri quicquid sacerdotum instinctu popularis furor audebat*; They drew him, that was willing to bee drawne, and contented to suffer them to doe unto him whatsoever pleased their malicious rage.

Ambr in Mat 26.

Ecce trahebatur passis ipsa comesa virgo cruribus
Virgil. Aeneid. l 1

Leo Ser 7. de pass.

And it may be, they *dragged* him through the brooke of *Cedron*, and so made him to *drinke of the brooke in the way*, as the Psalmist saith; And thus you see how they *bound* him which came to *loosen* them, as Saint *Cyrill* saith: *ô Lord Iesus, let this thy binding satisfie thy Fathers wrath*, that we be not *bound hand* and *foot*, *and cast into that utter darkenesse, where is weeping and gnashing of teeth*: And so much for the *sufferings* of Christ in the Garden of *Gethsemane*.

Psal. 109.

Cyril l. 11 in Iohn c. 37.

CHAP. V.

Of the sufferings of Christ before Annas, Caiphas, Herod, and Pilate.

SEcondly, having heard some *part* of Christs sufferings, which hee underwent in the Garden of *Gethsemane*, wee are now to see what he suffered before his *Iudges*; and first of what he suffered before *Annas*; for when they had *bound* him, *they brought him first unto Annas*, saith the *Evangelist*: but what was done here, it is not fully agreed; for Saint *Augustine*, and the common received opinion is, that he was *examined* here before *Annas*, and strooke upon the *cheeke* by the high Priests *servant*, and denied the first time by S. *Peter*; but *Origen*, *Tolet*, *Iansenius*, and others, thinke that here was nothing done unto him, but that the souldiers brought him to *Annas in ludibrium*, to be *mocked* & *scoffed* at, and that he, being the chiefe of the *Sanhedrim*, that is, of the 72. Elders of the *Iewes*, and Father-in-Law to *Caiphas*, and to be the High-Priest the yeare following, might *assent* unto their act, and perhaps *give* them some *money* for their paines in taking of him, and for their observance of him, to bring Christ unto him.

2 What Christ suffered before his Iudges.

First, before *Annas*.

Origen. tract 35. in Iob 2.

Tolet. annot 8 in John.

And I will not discusse which of these is truest, but receiving the last as most probable, I will passe to see what was done unto him in *Caiphas* house; and here I finde foure speciall parts in this Scene.

Secondly, what he suffered before *Caiphas*.

1. *He is examined by the High-Priest.*	These, as I take it, are the most memorable things, that were done before *Caiphas*.
2. *He is strucken by the base servant.*	
3. *He is denied by his owne Apostle.*	
4. *He is most falsly accused by many false witnesses.*	

First, Here the *Iudge* of all the world stands to be examined by a *wicked* man, and he demaunds of Christ two speciall things.

Annas examineth Christ of two things.

{1. *Of his Diſciples.* 2. *Of his Doctrine.* } And

First, of his Diſciples.

First, of his *Diſciples*, hee asked perhaps how many he had, and *where* they were, or what was *become* of them; and to this our Saviour answered *nothing*; because he thought it inough for them to have himselfe, one for all; and though he might have *juſtly* said, the one hath *ſold* me, the reſt have *forſaken* me, and the ſtouteſt of them will, as thou maieſt ſee by and by, *forſweare* me, that hee ſaw me not, that he knew me not; yet he had rather ſay *nothing* then ſay *evill* of them; because, *it is not good to ſpeake evill of the teachers of the people*; and therefore *Conſtantine* was wont to ſay, that if he ſaw a Prieſt offend, he would rather *cover* it with his Gowne, then ſuffer the ſame to be *revealed* unto the people; *Ne inde Laicus peccare licenter aggrediretur*: Leſt others knowing the ſame, might thereby take the more liberty of ſinning.

Chriſt would not revcale his ſervants faults to ſhame them.

Theodor. l. 5. c. 11.

2 Of his doctrine two notes of a faithfull teacher. 1 Note. Iohn 3. 20.

Secondly, He is queſtioned about his *Doctrine*; and to this our Saviour anſwereth; and prefixing two ſpeciall notes of a faithfull teacher,

First, To teach *publikely*; for *I ſpake openly in the world*, and not in any ſecret *corners*, as one that hated the *light*, which is a great *ſuſpition* of evill; because, *every one that doth evill, hateth the light*:

2 Note.

Secondly, To doe it in the *Church* of God; for *I taught in the Temple*, and in the *Synagogue*, and in thoſe places that are appointed for Gods ſervice; further:

He ſaith nothing in particular, that might either *commend* or *diſcommend* the ſame; but he biddeth him aske thoſe that were there, about him, what he ſaid; for, it may be, he ſaw ſome ſtanding there, that were his hearers, and could teſtifie unto him what he taught; and he knew it was not the part of a wiſe man, either to praiſe or diſpraiſe himſelfe; for the rule is,

Cato in diſtich. de moribus.

Nec te collaudes, nec te culpaveris ipſum,
Hoc faciunt ſtulti, quos gloria vexat inanis.

And if he had ſpoken any thing to *juſtify* himself & his doctrine, he knew that muſt be to ſmall purpoſe; *Quia illi, quem pro latrone traxerunt, detraxerunt fidem*; because in bringing of him there, as a *theef* & a *ſeducer* of the people, they had made him of no credit, whatſoever he had ſaid: and therefore he ſaith, he were better to aske of them, which were of better credit with him then hee was, what hee taught; for theſe doe know what I have ſaid: You ſee the *wiſedome* of our Saviour, and the *mildneſſe* of his anſwer; Yet this ſerved not the turne to procure him any *favour*, any *juſtice*: For

2 How *Malchus* uſeth our Saviour Chriſt.

Secondly, Our Saviour having thus *meekely* and *diſcreetly* anſwered unto the demaund of the High-Prieſt, his ſervant *ſtrooke him on the cheeke*; it is moſt *likely* with his *fiſt*, as hard as he could; and it is thought, this ſervant that ſmote him, was *Malchus*, whoſe eare *Chriſt* had formerly *healed*; a poore beggerly ſlave, which ſheweth his great ingratitude, and proves true what *Plautus* ſaith; *Si quid benefeceris, pluma levior eſt gratia; ſi quid malè feceris, plumbeas gerunt iras*; if thou doſt good to any, thy thankes are as light as a feather; if ill, the hatred that thou ſhalt have ſhall be as heavie as lead; and ſuch is this baſe raskall, that like *Æſopes* Snake, would render unto *Chriſt evill* for *good*, and ſtrike our Saviour upon the cheeke; a thing noted by the *Apoſtle* to be moſt *diſdainefull*; and therefore Saint *Chryſoſtome* ſaith *Alapa nihil ignominius, nihil contumelioſius*; Nothing can be more *diſgracefull*, then to be ſmitten on the cheeke; and yet I read not of a *word* that the *High-Prieſt* ſaid to this wicked ſlave, but ſuffered him to doe this wrong to this innocent man, which was a greater fault in the *Maſter* then in the *ſervant*; becauſe the Maſter is bound to *reſtraine* the wickedneſſe of his ſervants, as much as poſſible lyeth in him; but we ſee, the *indulgence* of the Maſters doth *incourage* and *imbolden* wicked and moſt graceleſſe ſervants, to wrong and abuſe the deareſt *Saints* of God; they are ready to *doe* all wickednes, ſweare, ſteale, kill, and what you will for their Maſters; and as the Poet ſaith;

Chryſ. hom. 82. in Iohn.

Chryſ. hom. 2. de incomprehen. dei nat.

Sen

Seu verisare dolos, seu certa accumbere morti: And therfore *lege talionis*, their masters *beare* with them, and our Saviour suffers at the hands of both; Neither is this all that he suffereth here; For

Thirdly, he is denyed, by his *first*, *chiefest* and his *stoutest Apostle*; our Saviour *foretold* him, that he might *prepare* himself by *prayer* against this temptation; (*Quia tela prævisa minus nocent*) that *he should denie him thrice*; and yet, for all his boasting, that although all men should be offended *because of him*, *yet would not he be offended*, He doth here *accumulate* and heape one sinne upon another; For

3 How *Peter* denieth him. Of the manifold infirmities of S. *Peter*. Mat. 26.

First, he *fled* with the rest, and it may be, before the rest, and left our *Saviour* all alone.

First, he fled.

Secondly, he *waxeth cold*, not onely through the coldnesse of the night, but also through *feare*, which *driveth* away the bloud, and *causeth* the same to *hide* and to *congeale* it selfe, as it were in some secret corners, as the Poet saith:

Secondly, hee waxeth cold in love.

Gelidusque per ima cucurrit ossa tremor; A trembling feare makes all the members cold, and especially through want of *love* and *affection* unto Christ; *Nam si amore in Deum corda inflammarentur, perparum aut nihil vis frigorum corporibus esset nocitura*; For as carnall *love* driveth away all *cold*, as *Leander* saith unto *Hero*, So much more he that burneth with the heavenly love of Christ, will scarce feele any outward cold: and therefore *Christ* saith unto his beloved Spouse, *My head is full of dew, and my lockes with the drops of the night*; and yet because he *loved* her, he *patiently* bore it all: but *Peter*, it may be, hearing the wicked servants relating, how one had *cast* him downe to the ground, another had *throwne* him into the brooke of *Cedron*, and a third had *smote* him upon the cheeke, then begins *to waxe pale*, and *fearefull*, and *to forsake his first love*; and therfore he had need to warme his hands at the High-Priests fire, when his *heart* was *cold* in the love of God.

Virgil. Æneid. l. 2.

Frigora me postquam gelidi fluxere per artus,
Qui calet in cupido pectore, fugit amor.
Ovidius ep. Leand. Heron.

Thirdly, he *denied* Christ, with a *lie*, with an *oath*, with a *curse* and that presently, at the voice of a *Woman*, a silly *wench*, not any of the greatest Ladies, but a poore *serving*-maide that kept the *doores*: *O quantum mutatus ab illo Hectore?* What, dost thou *Peter*, *deny Christ?* who then will *confesse* him? for thou saidst, that *he was the Sonne of the living God*, and dost thou now sweare, *thou knowest not whence he is?* ô *Simon*, shall I call thee *Bar-jonah*, the sonne of a *dove*, or rather, *Simon Petrus*, a piece of a *rocke*, of a stonie heart, as the word signifieth; because of the foulenesse of thy fact,

Thirdly, he denieth and forswareth his Master.

Mat. 15. 16.

—When a maides easie breath
Should blow thee downe, and blast thy soule to death.

And yet Christ, though to *humble* him now, that was so arrogant before, and to teach us to be afraid to *fall*; for if so great a *pillar* fell, how much easier may wee be hurled downe if we be not wary? and to *erect* our hope, that if with this *Apostle* through *infirmity*, we doe fall, we should not *despaire* with *Iudas*, but still upon our repentance trust in God; yet, as formerly, when he walked upon the *water*, and began to *sinke*, Christ upheld him, with an outstretched arme; so now, when he walked through the pathes of death, and was well-nigh *swallowed* in the gulfe of perdition, Christ *looketh* upon him with the eyes of *mercy*, and *saveth* his soule by his compassionate grace; for hee causeth the Cocke to crow, the dumbe *beast*, like *Balams* Asse, to reprove the *iniquity of the Apostle*; and as *not respecting* his owne *indignity*, so much as his servants *infelicity*, hee looketh backe on him, that had forgot himselfe, and thereby *reviving* his memory, to thinke upon his masters words, he sent him out *to weepe bitterly*, *that so hee might restore him mercifully*.

Why Christ suffered Saint *Peter* for to fall.

Mat. 14. 31.

Numb. 22. 28.

How mercifully Christ preserveth S. *Peter*.

Fourthly, he is *falsly* accused, and *charged* with the things that *he never knew*, that *he never said*; for *they sought false witnesses* (for true *witnesses* they could have none) and there came *many witnesses* against him, but they could not *agree*, some saying one thing, some another; yet, at last comes two sonnes of *Belial*, children of their Father the divell, that *perverting* our Saviours *sence*, and *changing* his

4 How Christ is falsely accused of his enemies.

Mark.14.58.

his *words*, said, they heard him saying, that he could *destroy that Temple made with hands*, and *build* another made without hands *in three daies*; then the High-Priest *adjured him by God*, to tell them *what he was*; and when Christ did *meekely* and *mildely* say the *truth*, he *furiously* rent his cloathes and said, *hee blasphemed against God*, as if God could, or would blaspheme himselfe, or against himselfe; then all the *foolish* Clearkes of this *wicked* Priest did say, *Amen*.

——Et quæ sibi quisq; timebat
Vnius in miseri exitium conversa tulere:

How all consent to crucifie Christ.

And all of them *approving* what they knew not, as a *just* reward for saving many of their *wretched* lives, they all consent to put him to an *accursed death*; and then followeth their acclamation, *Crucifie him, crucifie him*; their saying is *doubled* and *redoubled*, he must be put to death; there is nothing else will satisfie these bloud-thirsty men; *Rupertus* saith, their *malice* was so great towards him, that they would have *reduced* him to nothing, or have *changed* him into another man; Whereupon it followed, that they changed his *skin*, when they *whipped* him, they changed his *coate*, when they *mocked* him, they changed his *estate*, when they *crowned* him, they changed his *name*, when they said *behold the man*, they changed his *family*, when they gave him *theeves* for his companions, and they changed his *life*, when they put him to death; such were the *injuries* they did unto him, the *confusion* they put upon him, and the false *testimonies* they bare against him, and so *much* must he suffer, though he deserves so little; and therefore, he is now to be *kept* by the *base* Sargiants and the most *barbarous* Souldiers, as a *condemned* man; and to make themselves merry, as at a *banquet of Wine*, or as if they had beene at an *enterlude* play, to passe away this *tedious* night, tedious indeed and dolorous unto him, they doe interchangeably *sport* at him; and first they *mocke* him; secondly, they *beate* him; thirdly, they *spit* in his glorious face, and so make that face, which the Angels *desire* to behold, to become so deformed by reason of their blowes and spittles, that *it seemed as in a leprosie*, and *as having neither forme nor beauty*; fourthly, they *hoodwinke* him; fiftly, they *beate* him with their hands and fists; sixtly, they scoffingly say, *prophesie unto us who hath strooken thee*: O sweet *Iesus Christ*!

How the Iewes changed all things in Christ. *Rupert. in Iohan.*

What grievous things Christ suffered after he was condemned by *Caiphas*. Esay 53.4.

Virgil Æneid. l. 2.

Quis cladem illius noctis, quis funera fando
Explicet aut possit lachrymis æquare dolorem?

Who is able to expresse thy *bitter* sufferings, to declare thy *heavy* thoughts, and to shew forth *all* thy griefe, which thou endurest throughout all that *long* and tedious night? And yet, though he could have *easily* stayed their fury, and have suddenly strucken them all starke dead, with the *least* word of his mouth, *hee opened not his mouth*, but he did patiently suffer whatsoever they did *violently* offer unto him: And when they had done what they would, they *consulted* and *consented* to send him unto *Pilate*.

3 What Christ suffered before *Pilate*.

How and whereof Christ was accused before *Pilate*.

And here before *Pilate* they doe *accuse* him of two speciall things.

1 Of impiety against God.

First, Of his *impiety* against God; because (as they said) they found him *perverting* the Nation and people of the *Iewes*, and *teaching* them *strange* and *pernitious* doctrines, *breaking* the Sabboth, *condemning* their traditions, and no waies observing *Moses* his Law.

2 Of iniquity against men.

Secondly, Of *iniquity* against man, no lesse then high *Treason* against their Liege-Lord and soveraigne Emperour; because hee denied *to pay tribute unto Cæsar*, and said that *himselfe was King*.

Acts 5.

How fully they seeke to incense *Pilate* against Christ.

And the more to induce *Pilate* to *beleeve* them, and to *incense* him against *Christ*, they said that he began in *Galilee*; because *Galilee* had brought forth many *seditious* and *rebellious* persons, as *Iudas Galilæus*, *Theudas*, and others; and because *Pilate* had *formerly* shewed, that hee could not indure the *Galileans*, not onely because they were under the jurisdiction of *Herod*, which till that time was a profest enemy unto *Pilate*, but especially because they had so provoked *Pilate*, that hee caused the bloud of many of them *to bee mingled with their sacrifices*.

And

And so they joyne *subtilty* and *iniquity* both together; for a *subtiller* way they could not invent, and a greater *iniquity* they could not effect; for he truely *explained Moses*, wherein their sophisticall *Rabbies* and Pharisaicall Doctors had most falsly *corrupted* him; and he did not onely bid them *give unto Cæsar what belonged unto Cæsar*; but he paid tribute unto *Cæsar*, both for himselfe and for his servants: and therefore as they had most *maliciously* accused him unto *Caiphas*, so herein they have most *falsely* slandered him unto *Pilate*.

How false was their accusation of him.

But as the *darnels* may passe for *wheate*, untill they be *sifted*; so *falshoods* may carry the colour of *truth*, untill they be *discussed*; and therefore *Pilate* examineth the matter, and in the carriage of this businesse he doth *something* well, and in *many things* ill as I have shewed at large in my Treatise of the *Resolution of Pilate*, where I referre my Reader, for his fuller satisfaction in this point.

Resolution of *Pilate*.

Now *Pilate* having played his part, and understanding (as I shewed you before) that he was of *Galilee*, he sends him unto *Herod*; and there the *Evangelists* say, that *Herod* and his men of Warre *set him at naught*, and *mocked him, and arrayed him in a gorgeous robe*; and *Christ*, though they *questioned with him of many things, yet answered nothing*: and therefore they derided his *silence*, and exposed him to the greater *laughter*; but why so? for men in court, are wont to scoffe at such as are illfavoured in their *personage*, filthie in their *doings*, foolish in their *speeches*, and proud in their *conversation*, and therefore doe *presume* more then they *deserve*, and *deserve* lesse then they have; and who dare say there was any of these in Christ? for his personage was very *beautifull*, his conversation very *holy*, his words exceeding *wise*, his doctrine very *pure*, and his workes exceeding *vertuous*; and yet for all this, he must be made the *laughing stocke* for all; and the Souldiers, that had formerly *imbrued* their hands in the *blood* of the innocents, do now most impiously *batter and buffet* the Sonne of God; and they disgorge their filthiest *foame* upon his most *glorious* face; and to *increase* their owne *sport* and his *griefe*, *Induunt eum veste alba*, they arrayed him with a *white glittering*, and a *gorgeous* raiment.

4 What was done to Christ before *Herod*. *Vbi Jesu non respondebat, ibi ut ovis silebat, hoc est, sicut agnus innocuis non aperuit os suum; ubi vero respondebat ibi sicut pastor docebat. Aug. in Iohan.* What are the chiefest things, that are scoffed.

And so, against their wils, they doe herein, after a *mysticall* manner, *sufficiently* testifie, both the *excellent dignity*, and the most *innocent probitie* of the man; for as *Cicero* saith, *Quod color albus præcipuè decorus Deo est*, That the whitest colour is most agreeable to the highest God; So hee appeared many times in white, but never in any other colour; and therefore, not onely the Wise man saith, *Let thy garments bee alwaies white*, but also the very Saints of Heaven are said *to bee clothed in long white robes*, and *Iuvenal* saith, *Sufficiunt tunicæ summis ædilibus albæ*; that white robes are fittest for the greatest Peeres, even for Kings and *Cæsars*, saith *Iansenius*; And the *white* colour is the chiefest note of joy & innocency; for the Poet wishing for joy, saith, *Sumatur fatis decolor alba meis*: And, as the ancients by letters did expresse *joy* or *griefe*, *life* or *death*, as Y to shew the patterne of our *humane* life, the *lower* part signifying *youth*, which is uncertaine which way it will goe, and the *upper* part, on the right side, the way of vertue, and on the left side the way of vice; and therefore *Persius* saith of this Letter,

The mystery of clothing Christ in white, expressed.

Cicero l. 2. de legibus.

Revel. 4.

Iuvenal in Satyr.

White what it signifieth.

Cicero pro Milone meminit A literæ salutaris, C autem tristis.

Et tibi, quæ Sameos deduxit litera ramos,
Surgentem dextro monstravit limite callem.

Which one translateth thus.

The branches of the letter first in *Samea* found,
Of mans life doth shew the high way and ground:

The mystery of Y the Pythagorian letter.

And ⊖, which hath a *dart* in the middle, was the Character of *death*, and and therefore was wont to bee set by the *Iudges*, as a marke upon the heads of those that were *condemned* to die; whereupon the Poet saith, *O multum ante alias infælix litera Theta*; And so *Tau* was the letter of *life*, so intimated by *Ezechiel*, and so expressed by the *Gentiles*, and used as a marke on them that were to be *preserved* alive; even so they did use to expresse the same things by divers colours,

How the Ancients by letters and colours did use to expresse divers things.

colours, as *white* to be the ſigne of *innocency* and *abſolution*, and blacke to bee the token of *guiltineſſe* and *condemnation*, whereupon *Ovid* ſaith,

Ovid. Met. l. 15.

Mos erat antiquis niveis atriſq́, lapillis,
His damnare reos, illis abſolvere culpa,

The faſhion was in ancient times,
By blacke or white to expreſſe our crimes.

That there are foure ſorts of whiteneſſe.

But you muſt note that there are foure ſorts of whiteneſſe,

{1. *Fantaſticall.* 2. *Superficiall.* } { 3. *Naturall* but changeable 4. *Native* and unchangeable } in the ſubject

wherein it reſideth; For

1 Fantaſticall whiteneſſe.

1. The divell may have a *fanaticall* and fantaſticall whiteneſſe, when hee *transformeth himſelfe into an angell of light*; but, as the man, which had a *blemiſh of white* in his eye, was debarred from the *Prieſthood*, and was reſembled to the *Owle*, of whom the naturaliſts yeeld this reaſon, why ſhee cannot ſee in the day time, becauſe of the exceeding great *whiteneſſe* ſhe hath in her eyes, which doth ſo ſcatter the ſight, that the *optiques* thereof cannot perfectly diſcerne the cleereſt objects; ſo they which have but ſuch *fanaticall purity*, and are not cleanſed from their ſins, are to be *excluded* from Gods preſence.

The Owle why ſhe cannot ſee in the day time.

2 Superficiall whiteneſſe.

2. The *ſuperficiall* white is, like the painting of a ſepulcher, a *whited wall*, faire without, like a guilded potſheard, but within full of lothſome rottenneſſe.

3 Naturall whiteneſſe but changeable.

3. The *naturall* white, but *changeable*, is like that man, which is borne *faire*, but is afterward become *blacke* or Æthiopian-like, by the ſoyle and tawnineſſe of the ſunne; and this notifieth them, that begin in the *beauty* and brightneſſe of the *ſpirit*, but end in the *frailty* and filthineſſe of the *fleſh*.

4 The native and unchangeable whiteneſſe.

4. The *native* and *unchangeable* whiteneſſe is that, which we ſee in the peereleſſe *diamond*, which will ſhine in a *dunghill*, and the *leaſt piece* thereof will give a luſter, though it ſhould be ſevered from the whole; and this was the *whiteneſſe* of our Saviour Chriſt, wherein hee was pure and milke-white, in all that ever we can imagine, as eſpecially

Chriſt white in all things,

1 Conception. 2 Birth.

1. In his *Conception*, being conceived by the *Holy Ghoſt*.

2. In his *birth*, being borne of an *undefiled* Virgin.

3 Life. Iames 3.

3. In his *life*, as having no *guile* in his mouth, and *he is a perfect man that offends not in his tongue*, ſaith the Apoſtle.

4 Doctrine.

4. In his *doctrine*, as correcting all the *impure* gloſſes of the formall Phariſees, that had corrupted moſt of Gods truthes; and ſo he was *pure* and *white* in all things elſe and in nothing tainted or tawned throughout his whole life,

And therefore certainely *theſe things*, that they ſhould *clothe* him in *white*, before they ſend him unto *Pilate* backe againe,

——Non ſine numine divum,
Eveniunt.——

How Gods providence diſpoſed theſe things.

do apparantly ſhew that they were ſecretly *directed* herein by divine providence, and *declared* plainely againſt themſelves, that *Chriſt* ſhould rather be *abſolved*, as an innocent, then *condemned* for a malefactor,

Yet all this would not ſerve, but as he was poſted from *Annas* to *Caiphas*, from *Caiphas* to *Pilate*, and from *Pilate* to *Herod*; ſo now he muſt be returned to *Pilate* once againe: And although the former *Scenes* were *Tragicall* enough; yet were they nothing to theſe that follow; for now begins thoſe *dolefull* Acts, which prove that ſaying to be moſt falſe;

——Nullum caruit exemplo nefas,

How no age did ever paralell this villany done to Chriſt.

No villanous deed doth want the *like*, but *preſidents* may be found as *bad* as it; for *if you aske the daies of old*, and ſearch all the *Stories* of the whole world, ſince the day that it was firſt created, yet ſhall you never be able, to ſhew me ſuch indignities *offered* to any man, as was here done unto the Son of God; for now *Pilate* by the approvement of *Herod*, and the meſſage of his owne *wife*, who, as the Poet ſaith of *Caſſandra*,

Tunc

(*Tunc etiam fatis aperit Cassandra futuris*
Ora dei jussu, non unquam credita Teucris.)

Virgil. Æneid. 2.

Did now beginne to *Prophesie*; nay, to testifie of the truth of *Christ* his *innocency*; and therefore presently sent, and *earnestly* advised her husband, to *have nothing to do with that just man*; yea and shewed a very good *reason* for it, because *shee had suffered many things that very day, because of him*; I say, *Pilate* hereby perceiving his *innocency*, and fearing his *Deity*, and therefore seeking to loose him, *deviseth* a cruell way to *satisfie* these bloody *Iewes*, and to *justifie* Christ, and so to let him goe; for *stripping* him out of all his clothes, he caused *sixe hangmen, sixe varlets*, saith S. *Hierome*, to *scourge* him, and whip him, while they could; whereof two whipped him with *rods* of *thornes*; and when they had wearied themselves, another two whipped him with *ropes*, or *whipcords* tyed and knotted like a Carters whip; and when they were tyred, the other twaine scourged off his very skin with *wyres*, or little *chaines* of iron; and the number of his stripes, (as some report it) amount to 5400. or as others say, to 5370. or at the least according to the number of the *Band* of Souldiers, to 660. a scourging able to *kill* any man, and would have *killed him*, but that he was *preserved* by the God-head to *indure*, and to suffer a more shamefull *death*; and when he was thus scourged, the Souldiers platted a *Crowne of thornes*, and put it upon his head; a goodly Crowne for the *King of Kings*; for I read of many sorts of Crownes, as of the *Triumphall, Laurall, Navall, Murall*, and such like, but never till this did I reade of a *Crowne of thornes*; for this *shamefull* and this *dolefull* Diademe was made like a *Crowne* to delude him, and it was made of *thornes* to torment him; for it bored his head with two and seaventy wounds, as *Osorius* saith, and this was to make *satisfaction*, as among other sins, so likewise *pro spinis disserendi*, for the thornie questions of our curious heads; and because our eyes are open *to behold vanity*, and oftentimes filled *full of adulteries*, as the Apostle speaketh, therefore his eyes were *blind-folded*; and his adversaries buffeting him, said, *prophesie unto us who smote thee?* and then they *put upon him a purple robe*, and scoffingly said, *Haile King of the Iewes*, and spitefully *smote him with their hands*.

How Pilate's wife iustified Christ.

Bosquier. de pass. dom. pag. 830.

Cesterus med. 14.

How grievously Christ was scourged.

How hee was Crowned with thornes.

Et compunxerites coronam & stimulenies aguras. Amb. in Luc. 7. lect. 23.

Osorius de Passione Domini.

Cicero de fin. l.

1 Pet. 2. 24.

Luke 22. 64. & Mat. 26. 68.

And after they had thus *lashed* him almost unto death, and most *cruelly* divided those Azure channels of his guiltlesse bloud, they bring him out, it may be, by the haire of the head, and expose him to the publike view of the scornefull company; and *Pilate* saith unto them, *Ecce homo*, Behold the man; Behold, I say, not *your King*, to provoke you the more against him, nor yet the *Sonne of God*, which you say he maketh himselfe to be; for if it were so, he might have easily *rescued* himselfe out of his enemies hands; But behold a *poore silly, miserable, distressed* man; and see how he lieth *disfigured* with wounds, *weltring* and *panting* in a crimson River of his owne bloud; and let this sufficient, yea, more then sufficient punishment, suffice to *satisfie* your rage against him; *Quia homo, qui in homine calamitoso est misericors, meminit sui*; Because a man *pitying* an afflicted distressed man, doth thereby shew hee is *mindfull* of *himselfe*, who *may fall* into the same case, that another man *is fallen* into.

Squallentem barbam, & concretos sanguine crines vulnera, illa gerens, quæ circum plurima muros accepit patrios. Virgil. l. 2. Æneid.

To what end Pilate brought out Christ.

And therefore, let us behold in *contemplation*, the countenance of this man; Behold, *the faireſt among men, being both white and ruddie, the chiefest among tenne thousands*, his *head* being as the most *fine gold*, his *eyes* as the *eyes* of *Doves*, by the Rivers of waters, his *cheekes* as a *bedde* of spices, and *his lippes* like *Lillies* dropping sweet smelling *Myrrhe*.

That we should ever contemplate, how Christ stood before the people in his Robes and Crowne of thornes.

I will not here mention the *portrayture*, which *Publius Lentulus* sent unto the Senate of *Rome*, that he was gracious in aspect, of a smooth brow, of an eburne haire, long and waving like a *Nazarite*, with a parted beard, and the whole frame of his blessed body so *incomparably* faire, beyond all the men that ever were, both in feature and favour; for I am not *ignorant* how *apocryphall* that description of his lineaments is among sacred writers; and I am not a little *sorry* to see how *grossely* many men doe abuse themselves in mis-painting and mis-limming this *Lord of life*; but as the Scriptures hath *decyphered* him, we may lawfully behold

P. Lentulus his description of Christ.

Psal.45.2.

How perfect Christ was in all respects.

Psal.45.8.

him, with the eyes of reverence; and they tell us *he was fairer then the sonnes of men*; which though it be *mistically* understood; yet is not the *literall* interpretation to be rejected; for as he was *gracious* in speech, *his lips being full of grace*, and *valiant* in his acts, for hee was *mighty* in his renowne, and powerfull in his proceedings, for his arrowes piereed the very *hearts* of his enemies, and *magnificent* in his whole deportment, for *all his garments smell of Myrrhe, Aloes, and Cassia*; So no doubt but he had the *beauty* of perfection, and the *perfection* of feature; *nullus in egregio corpore nævus erat*; and yet he that was so *beautifull* to behold, so *fabre* in his speech, so *powerfull* in his workes, so *perfect* in his waies, so *sweet* in his behaviour, so *ready* to shew mercy, so *pittifull* unto the poore, and so *amiable* in every thing; behold and see how *lavish* and *prodigall* are these *prophane* and sacrilegious Cannibals of his most *divine* and sacred bloud, and how he stands here before these *wicked Judges*, to be judged for us, *wicked men*; his *strength fainting*, his *heart panting*, and his *hands bound*, that hee could by no meanes *wipe* off those flouds of teares and bloud that *trickled* downe his *cheekes*, and *flowed* from all the pores and passages of his precious Body; And let this *consideration* move us to *compassionate* him, to *condemne* them them that did it, and especially to *detest* that (that is, our sinne) which was the onely cause of all this his dolefull sorrowes.

Cant.5.10.

A threefold red.

Esay 63.1.

Cant.2.1.

The holy *Church* in the Canticles contemplating of her wellbeloved, said, *he is white and ruddie*, that is, *white* for the innocency of his life, and *ruddie* for the bitternesse of his passion; but we find a threefold red, *Scarlet*, *Rosie*, and *Purple*; and Christ was ruddie in each respect; for the Prophet *Esay* saith, *Who is he that commeth from Edom with red garments from Bozra?* that is, *Scarlet*-red: and Christ speaking of himselfe, saith, *I am the rose of the field and the Lillie of the vallies*; there is *rose-all* red; and the Evangelist tells us that his enemies put upon him a *purple* garment; and al this was to shew his *bloody* sufferings, in his *life*, in his *death*, in *himselfe*, in his *members*; and this *rednesse* of Christ was prefigured in the *red sea* which saved Israel, in the *red cowe* that was offered in their sacrifices, in the *red cord* hung out at *Rahabs* window, and the *red thred* about *Zarahs* arme; and all this was to shew unto us, that by much *sufferings* and many tribulations wee must enter into the kingdome of heaven; because our *Scarlet* sinnes and *bloodie* offences doe require the blood of Christ to make attonement for them; and therefore the Apostle saith, *that without blood there is no remission.*

Passion of Christ how prefigured.

Heb.9.22.

Parcere prostratis scit nobilis ira leonis; at lupus & turpes instans mortientibus ursis, & quæcunq; minor nobilitate fera est. Ovid.

But to returne unto the *Iewes*, that most *envious* and *malicious* people, the more *Pilate* did to *appease* them, the more they were *inraged* against him; for seeing how *Pilate sought to loose him*, they had taught that *unstable* multitude of *ungratefull* people, for all the good works that he did unto them, *healing* their sicke, *restoring* their dead, and *feeding* their soules with the *foode of life*, to cry out with one consent, *Away with him, away with him; crucifie him, crucifie him*; And the chiefest of them doe with a threefold argument urge *Pilate* to condemne our Saviour Christ.

They urge a threefold argument to move *Pilate* to crucifie Christ.

1 Their Law. Levit.24. Iohn 19.7.

First, That they had a Law, and by their Law he must die; *because he maketh himselfe the Sonne of God*; so the *ignorant* and the *arrogant* Pharisees, and the *Doctors* of their Law, doe accuse the *Author*, and the *Publisher* of the Law; not knowing that ancient rule, *Ejus est abrogare, cujus est condere legem*, He may lawfully *abolish*, which hath the power to *establish* any Law.

2 The friendship of *Cæsar*. Iohn.19.12.

Secondly, They threaten him, that if he let him *loose*, he is *no friend to Cæsar*; a most *forcible*, though not infallible reason; for who would not then, as the case stood, have almost *condemned* any man, rather then to be *accused* by so many *audacious* impudent men, of high Treason against *Cæsar*?

3 Their ingaging for him. Mat.27.25.

Thirdly, They doe engage themselves for him, saying, *Let his blood be upon us, and upon our Children*; Doe thou the deede, let him bee *condemned*, and if thou feareſt any thing, we are willing to *undergoe* the danger; let the *vengeance* of his *bloud* light on *us*, and on our *Children* for ever.

Pilates considerations.

Then *Pilate* having *attentively* heard, did most *diligently* consider al these things. And First,

First, Musing whether he was the Sonne of God or not, *He beganne to feare* both for what he had *already* done, in *scourging* and *deluding* him, and what he was *presently* to doe, *To passe sentence upon the Sonne of God*; for hee assured himselfe, the gods would *revenge* all wrongs, especially done against themselves; *Mezentius* felt it for a *lesser* fault then this; for hee was thrust downe to Hell for saying, *The damned spirits should helpe him, if that the gods would not assist him*; And therefore he desires Christ to tell him, *Quo sanguine cretus*, From whence hee was: But to this our Saviour gives him *none answer*; for to what end should he answer? because hee had *already* made knowne unto them that hee was the *Sonne of God*, and that *his Father and hee were all one*; And this was the *chiefest motive*, that moved them to *convent* him, and perswaded them so *earnestly* to seeke for to *condemne* him: Neither would hee answer, saith *Athanasius*, *Ne, si respondisset, timiditate & formidine mortis id feciſſe videretur*; Least if hee had done so, hee might be thought to have done it for *feare* of death, and to *preserve* his life; Or (as others thinke) hee would not answer, least by his *eloquence* hee should have *escaped* death; insomuch that *Pilate*, who *unjustly* condemned him, *justly* admired this, that he, which was wont *to open his mouth in Parables*, and to teach others the way unto eternall life, would not at this time open his mouth to speake *one word* for himselfe to save his life.

1 Consideration.

Discite iustitiam moniti, & non temnere divos.

Flectere si nequeo superos Acheronta movebo Virgil. Æneid.

Athanas. de passione & cruce.

Why Christ would not answer *Pilate*, whence he was.

Secondly, *Pilate* being much *affraid*, to bee *thought* an enemy unto *Cæsar*, and being most *willing* to *please* the *people*, as the *Evangelist* noteth, hee *determined* to deliver him *to bee crucified*; And these were the *motives* that caused *Pilate* to condemne our Saviour Christ; and these *cause* many a man to sin, when *we feare man more then God*, and are desirous rather to *please* the people, then to *discharge* our consciences; from which two fearefull things, good Lord deliver every faithfull soule.

2 Consideration. Marke 15.15.

What moved *Pilate* to deliver Christ to be crucified.

Thirdly, Because *Pilate* knew, that for *envie* the Iewes *delivered* him to be crucified, and his own *conscience* by many arguments *testified* unto him, how *unjustly* he condemned that *just* man; therefore, that it might *happen* unto the Iewes according as they had *concluded* themselves, *His bloud be upon us and upon our children*, He taketh water, and washeth his hands, saying, *I am innocent from the bloud of this just person*; *See ye to it*; And then he gave *sentence*, that *it should bee as they required*, that *IESVS CHRIST SHOVLD BE PRESENTLY CRVCIFIED*. Ah senceleſſe sinnefull man, a man voide of wisedome, a man destitute of understanding, who was more then blinded with the most palpable blindnesse to commit such an horrible sinne against thy God, and to *condemne* life to death! Alas, what availeth it thee, to *wash* thy hands in *water*, and to *defile* thy heart with *bloud*? for how shalt thou answer this? not onely to *condemne* an innocent, *Sed & iisdem labijs illum condemnare quibus pronuntiaveras innocentem*? But also with the same lippes *to condemne* him as *guilty*, which even now had *pronounced* him *guiltlesse*: Surely God may say to thee, as to all those *Iudges* that follow thy *steppes*, to make a long speech to *justifie* themselves, and in few words to *condemne* the innocent, *Out of thine owne mouth will I condemne thee, O thou evill servant*, and I will *justly condemne* thee to eternall death, because thou hast *unjustly* condemned an *innocent* man to death: *O consider this, yee that forget God*, and ye that be *called gods on Earth*; *cleanse your hearts from all evill, and let not your hands deale with wickednesse*; *so shall you bee innocent from the great offence*. And so you see what the *Iudge* of all the World suffered, before these *petty* Iudges of this World.

3 Consideration.

Mat. 27.24. The poore shift of *Pilate* to excuse himselfe.

The sentence of Christs condemnation.

Luke 19.22.

CHAP. VI.

What Chriſt ſuffered in Golgotha, the place where he was crucified.

3 What Chriſt ſuffered in *Golgotha*. Gen.22.6. 2 Sam.11.14.

THirdly *Pilate* having paſſed ſentence upon Chriſt to be crucified, the Souldiers take him, and laying his *Croſſe*, a heavy Croſſe upon his ſhoulders, as *Iſaac* carried the wood wherewith himſelfe ſhould be *ſacrificed*, or as *Uriah* carried the Letters of his owne death, they *compelled* him to carrie it ſo long as he was able to ſtand under it; then meeting *Simon* of *Cyrene*, comming from his *perambulation* in the fields, they make him carry that *Croſſe* of *Chriſt* unto the place of his *execution*; and then placing the ſame in *Golgotha*, which was the place where *Adam* was *buried*, (as S. *Ambroſe* thinketh) they *nayled* and *faſtened* Chriſt unto it, upon that very day of the weeke that *Adam* was created; and (as is thought) he was hanged upon this Tree, upon the very ſame *houre* of the day as *Adam* did eate of the forbidden Tree: And here wee muſt conſider two eſpeciall things,

Amb.l.5.Ep.19.

Two things conſidered upon the Croſſe. 1 His ſufferings. 2 His paine

Tantum diſtentus ſum, ut corpore nudo in modum tympanica pellis diſtẽto, facile poſſim omnia oſſa mea dinumerari. Bern.de paſſ.c.7.

Death of Chriſt moſt odious in foure reſpects *Boſquier.de paſſione Domini.p.847. in fol.*

1. *The grievous things that he ſuffered.*
2. *The gracious words that he uttered.*

} And

For the firſt, they ſtretched his body, as Saint *Bernard* ſaith, and then they nailed him to the *Croſſe*, which was a grievous torment unto any, but eſpecially unto him; becauſe his *body* of all other men, was the *moſt tender*, as being onely ſhaped of a *Virgins* ſubſtance, without any *commixture* of the male nature; and yet the moſt *ſenſible* parts of this tender body, muſt be *bored* and *mangled* by his cruell enemies; for his *feete*, that afore were *waſhed* with *Maries teares*, muſt now bee *teared* with *iron nayles*; and thoſe *bleſſed hands*, that had *wrought* ſo many *wonderous* workes, muſt now be faſtened unto this wooden *Croſſe*; and there he muſt *hang* untill he die; *Horrendum dictu*, A moſt *odious* and a moſt *grievous* death, and that in foure reſpects.

1 An accurſed death. Deut 21. Gal.3.13. *Tripartit.hiſt.l.1. c.9.*

Firſt, Becauſe it was an *accurſed* death, ſo *eſteemed* by man, and ſo *denounced* by God himſelfe, where he ſaith, *Curſed is every one that hangeth upon a Tree*: And therefore *Conſtantine* the Great and good, made a Law, that *no Chriſtian* ſhould be *crucified* upon a *Croſſe*.

2 A ſhamefull death. *Metellus* his wiſe anſwer. Eſay 55.12.

Secondly, becauſe it was an *ignominious* and a *ſhamefull* death, inflicted chiefly upon thoſe *ſlaves* and *ſervants*, that either *falſly accuſed*, or *treacherouſly conſpired* their Maſters death; and it was never impoſed upon *free men*, unleſſe it were for ſome *hainous* and *notorious* crimes, as robbery, murther, ſedition, rebellion, or ſuch like: *Metellus* challenged by *Sertorius* to fight a ſingle combate with him, and to determine all that warre by the fall of the vanquiſhed, anſwered, it was not fitting for a *Captaine* to die a *Souldiers* death; and yet here behold a *greater* then *Metellus*, a greater then *Iohn Baptiſt*, that was greater then any of the Prophets, *hee is numbered with the tranſgreſſors*, and the moſt *glorious* amongſt the ſons of men is put to the moſt *baſe* and ignominious death.

3 A painefull death. *Socrates Hiſt.l.1. c.17.*

Thirdly, Becauſe it was a moſt *painefull* death; for that they were *faſtened* to the Croſſe, not with any little nayles, but with bigge purpoſely made nayles, that might hold them *ſure* and *faſt enough* unto the *Croſſe*; ſo bigge were the *nayles* that *pierced* Chriſt his hands and feete, that being found, they were found *ſufficient* to make a bridle and a Helmet, as *Socrates* ſaith; and then the whole *waight* of their bodies, hanging by theſe parts, made their paine *intollerable*, and killed them at length without any *deadly wound*: And therefore *Cicero*, that moſt *eloquent* man, which wanted no words to expreſſe any thing elſe, when he came to conſider of this *accurſed death*, was brought to that paſſe, to that *non-plus*, as to ſay, *Quid dicam in crucem tollere?* What ſhall I ſay of that *cruell* and moſt *painfull* ſhamefull death of the Croſſe?

Cicero Orat 7 in Ver.

4 A ſlow and a lingring death. *Ovid.in Epiſt.*

Fourthly, Becauſe it was a *ſlow* and a *lingering* death; for that (as the Poet truely ſaith) *Mors ſæ minus pœna quam mora mortis habet*, To be *long* in paine, is worſe then

then death; a soone dispatched *riddance* out of paine, being a great *favour* unto a languishing life; and although in other deaths, they should be quickly *dispatched*, and soone rid out of all their *paine*, yet here they *hanged*, either till their bloud *distilled* by little and little out of those wounds that were made in their hands and feete, or till they *died* with the extremity of *hunger*; unlesse in pittie their tormentors would by *violence* hasten their much *desired* death, by a *butcherly* breaking off their legges, and so *dismembring* of their *tortured* bodies, as they did unto those two *theeves*, that were crucified with our Saviour; And this was the death, the *accursed*, *base*, *servile*, *ignominious*, and most *painefull death*, that our *Saviour Christ* was put unto: It is reported of *Aristides*, that hee dying by the *bite* of a *Weesell*, said, that his death would have beene more *pleasant* and more *acceptable* unto him, if he had died more *honourably*, by the *clawes* of a *Lyon*, or a *Libbard*, and not by the teeth of such a *contemptible* beast; And what a griefe was it unto the Sonne of God, to be put unto this, I know not whether more *shamefull*, or more *painefull* death?

The death of *Aristides* and what he said of it. *Ælian. de var. Hist. l. 13. c. 4.*

And besides, it is worth the observing, that they crucified him *then*, and at that time, when he had *delivered* their *Fathers* out of the Land of *Egypt*, out of the House of *Bondage*; In *commemoration* of which benefit, their *Passeover* was to be celebrated, and a great *concourse* of people was then ever present at *Ierusalem*: And further, they did not onely *exclude* him out of their Citie, and put him to death *without their gates*, as S. *Paul* noteth, but they did also *consort* him with the *wicked*, and crucified him *betwixt two theeves*; so *cruelly* they did deale, and so *basely* they did esteeme of him.

All circumstances doe aggravate the griefe of Christ upon the Crosse.

Secondly, when a man would have thought by this time, they had beene sufficiently *drunke* with the bloud of innocency, and their malice having swallowed down so *deep* a draught, this should now *quench* their thirst of cruelty; yet behold, where *invention* failed to finde out such exquisite torments, as might crucifie his body to satisfie their desires, they use their *tongues* to supply the defects of their hands; for now, after they had thus *nayled* him to the Crosse, and when his *spirits* began to faile him, and he even *readie* to give up the ghost, when as, had he beene but a *man*, or not a man, but some poore *dumbe creature*, it might have drawne water from a heart of *stone*, and wringed out some teares from the eyes of *flint*, to have seene him in this extremity of *insupportable* anguish, they begin to *revile* him with *scoffing taunts*, and to shoote out their arrowes even *bitter words*, and he, good man, in stead of the comfort of *pitying* him, which we use to shew unto the *vilest Malefactors* in such *extremities*, and which is some kind of *satisfaction* unto the sufferer, findes his friends *forsaking* him, not daring to say, *Alas for him*; and he seeth his enemies *deriding him* in the middest of his sorrowes, and shaking their heads at him, and saying, O thou *dissembling and disloyall wretch, thou savest others, but thy selfe thou canst not save; thou canst destroy the Temple, and build it againe in three daies*; but thou canst not *come downe* from the Crosse, to preserve thy life; for if thou beest the Son of God, *come downe from the Crosse*, and we will beleeve in thee: But to this S. *Ambrose* answereth, *O stulte & cæce grex sacerdotũ, nunquid impossibile erat ei, de parvo stipite ligni descendere, qui descendit è cælorum altitudine?* O fooliish, blind, and senceleese Flock of Priests, do you think it *unpossible* for him to come downe from a little piece of wood, which came downe from the *height* of Heaven? or do you think, that your *bonds*, or *nayles*, or *fastening* of him to the *Crosse*, were able to *detaine* him there, when as the *Heaven* & all the *Host* of *Heaven*, were *not able* to hold him from *descending* thence and from this *ascending* to the Crosse? for he came not to free himselfe from *death*, but to *deliver* himself to *death* that he might free us from *eternall death*: And therfore he patiently suffered all *paine*, all *contempts*, and all *disgraces*; yet they still went on, from one degree of scoffes unto *another*; for when he, in a most *disconsolate* state, cried, *Eloi, Eloi, Lamasabachthani*. They doe in a most *barbarous* scoffing manner say, Stay, and *see if Elias will come to helpe him*: And thus was he *flouted* and *derided* by all that beheld him, by the *Souldiers*, by the *High-Priests*, by them that *passed* by, yea,

a His revilings;

The Iewes voide of all pittie.

How they scoffed at Christ upon the Crosse,

Why Christ came not downe from the Crosse.

Non venit ut se liberaret, qui sub servitute non erat, sed ut nos de servitute redimeret. Amb in 27. Mat.

Mat 27.46.49.

by the very *Theeves* that were hanged with him; And what is this, but to add an *unspeakeable* sorrow unto an *insufferable* paine; and so (as *Salomon* saith) *to grieve him* more and more, that was already too much *afflicted at the heart.*

3 His drinke. How they gave him vinegar to drinke.

Thirdly, When he most *lamentably*, in the middest of this *hotte* and grievous *conflict* with Satan, sinne, and the wrath of God, cried, *I thirst*; they most *despightfully* give him *vinegar* to drinke; a sweet drinke for a dying man, to *augment* his griefe, but not to *quench* his thirst.

4 His stripping. How they divided his garments.

Fourthly, They take those blessed *Garments*, wherewith he had wrought many a Heavenly miracle, and before his face they *divide* the same among the *wicked* and most *barbarous* bloudy Souldiers. And

5 How Christ being dead, they still raged against him

Fiftly, When he was *quite dead*, their malice still *remained* alive, so that hee might justly say,

——— *Nec mors mihi finiet iras*
Sæva, sed in manes manibus arma dabant.

They did most *furiously* rage against his *harmelesse Ghost*; for though they saw that he was *already dead*, yet still they *persecute him*;

Et miles validis ingentem viribus hastam,
In latus contorsit.

And one of those *immane* and *bloudy Souldiers*, pierced his side with such a a *mighty speare*, that it made so *deepe* a wound, as that *Thomas* might well put his *hand* into the same: And thus did our Saviour suffer in *Golgotha*, in the fields of *Calvery*.

Our Saviour suffered 1 Of all men. Divers observable things to bee considered.

First, Of *all sorts* of men, *Iewes*, *Gentiles*, *Princes* of the people, *Priests*, *Souldiers*, *Masters*, *Servants*, *Friends*, *Strangers*, *Young*, *Old*, *Male*, *and Female*, all cryed out, *away with him*; the *Iewes* his owne native countrey men, whom of all nations he had chosen to be his owne *peculiar* people, whom he came *principally* to save, and of whom he came according to the flesh, the Sonne of God to become a Iew for their sake, the *greatest* honour that ever this nation had; yet doe they *primarily* pleade for his death, and their vehement desire to destroy his soule, is easily descried by the redoubling of their crie, *crucifie him, crucifie him*; yea rather then feare of doing unjustice, thou shouldst let him escape uncrucified, we will *ingage* our selves to God for thee, and undertake the *punishment* of all thy fault, *and let his bloud bee upon us and upon our children*; so greedily did they thirst after the bloud of this *innocent* dove. And as the Iewes did crie these things, so *fremuerunt gentes*; the Heathen did furiously rage, *The Kings of the earth stood up, and the rulers tooke counsell together, and all did shew their malice against the Lord and against his annointed.*

The greatest honour of the Iewes

Psal.2.2.

2 In all things. Mar.14.50.

Secondly, In *all the things*, wherein it was possible for a man to suffer, As

1 In his friends.

First, In his *friends*, for they all *forsooke him and fled*, and not one of them *assisted him*, when he was thus *persecuted* by his foes.

2 In his good name.

Secondly, In his *good name*, for they loaded him with *lies*, and accused him of *blasphemies.*

3 In his goods.

Thirdly, In his *outward goods*, which we call goods of Fortune; for though he had *nothing* but his *cloathes*, yet *they stripped him of his garments*, and left him *starke naked*, but what had beene abscene for themselves to see, in the sight of all men.

4 In his senses.

Fourthly, In *all his sences*; for his *holy eares* heard nothing but *shamefull revilings*, his *bright eyes* saw nothing but *cruell enemies*, his *feeling* could perceive nothing, but *sharpenesse* of *nayles*, his *smelling*, but their *stincking spittles*, and his *taste* but *gall* and *vinegar.*

5 In his members. How Christ suffered in all the members of his body.

Fiftly, In all the *members* of his body, for his *head* was wounded with a crowne of *thornes*,; his *face* was defiled with their filthy spittings, and most shamefully buffeted with their sacrilegious fists; his *eyes* dazeled with blowes, and amazed to see their outragious cruelties; his *hands* and *feete* nayled unto the Crosse;

Crosse; his *heart* pierced with a speare; and in a word, his *whole body* was so pittifully rent and torne with whippings and scourgings, that we may truly say, *Totum est pro vulnere corpus*; That *from the sole of his foote, unto the crowne of his head, there was nothing whole in him, but wounds, and swellings, and soares, most full of grievous paines:* And in all this his great and grievous sufferings, we must know them to be the *sharper*, in respect of the *tenderneſse* of his body, and the *sensibleneſse* of his spirit; because (as *Aristotle* saith) *Quo complexio nobilior, & quo mens dexterior, eo tenerior esse solet caro*; The more *noble* our complexion, and the more *quicke* and *nimble* is our apprehension, the more *sensible* is our flesh of the least paine and correction; but the *flesh* of *Christ* of all other men must needs be the most *tender*; because (as I shewed you before) he was holy begotten of a *pure Virgin*, and his *minde* must needs bee most *intellective*, and most *apprehensive* of all paine, because he was of that *age*, which is most *sensitive*; and therefore the *sufferings* of *Christ*, in all respects must needs bee most *insufferable*.

Lucan Pharsal l 9.

Esay 1.6.

Aristot. l. 2. de anima c. 9.

The tenderer our flesh, and the quicker our spirit, the more sensible we are of paine.

And yet all this was but the least part of his sorrowes, not neere the halfe of his *sufferings*; for he was to *wrastle with the wrath of God*, that was due to us for our sinnes; yea, he was to *tread the fiercenesse of the wrath of God:* And there can be *no conflict* in the World so great, as to *grapple with an angry God*; for the Prophet *David* speaking hereof, saith; *Thou, even thou, art to be feared, and who can stand in thy sight when thou art angry? The Earth trembled and quaked, the very foundations also of the hilles shooke, and were removed, because hee was wroth; yea, the springs of waters were seene, and the foundations of the round World were discovered, at thy chiding, O Lord, at the blasting of the breath of thy displeasure:* And if his *anger* and displeasure be so great, O who can endure the *height* of *his fury?* who can *overcome* by suffering the fiercenesse of *his wrath?* And therefore, to shew how unspeakeable and how dangerous a thing it is for any man to *define*, what the *unspeakeable sufferings*, and the *incomprehensible feelings* of *Christ* were, both in the Garden or *Gethsemane*, before *his Iudges*, and especially upon the *Crosse* in Mount *Calvarie*; the *Fathers* of the *Greeke Church* in their Lyturgie, after they had recounted *his bloudy sweate*, his *shamefull crowning*, his *spitefull handling*, and all the other particular sufferings, which are recorded by the *Evangelists*, they doe most excellently conclude, Δι ἀγνώστων κόπων καὶ βασάνων ἐλέησον καὶ σῶσον ἡμᾶς; By thine *unknowne* sorrowes, and by those *infinite* sufferings, *incomprehensible* to us, though most *sensibly* felt by thee, *Have mercy upon us, and save us O Lord our God.*

Revel 15 5.

Psal. 76. 7.

Psal. 18. v. 7. & 15.

That the sufferings of Christ were a great deale more then are expressed by the Evangelists, or then can be conceived by any man.

The Greeke Lyturgie.

And in all this, *hee truely suffered*, not *imaginarily*, as some have imagined. *Sed verè languores nostros ipse tulit*; But *hee truely bare our infirmities, and carried our sorrowes*; Not as the Priests of the Law, which were likewise said *to beare the sinnes of the people*; that is, *typically* in the figure, but *truly* in the fact, hee bare the punishment of them all; and that, not in outward *appearance*, as malicious *Marcion* held it, and afterwards the *Manichees* maintained it, as Saint *Augustine* saith, but as he was a man, φύσει καὶ ἀληθείᾳ, *physically* and *truly*, so hee endured and suffered all these sorrowes *Verè, & sicut verus homo*, Most *truly*, as being a true naturall man, as *Aquinas* saith; He did most *sencibly* and *feelingly* suffer them all; for it was not with him, as it was with the *three Children* in the third of *Daniel*, who were cast into the fiery Furnace, and yet came out, *not having their haire singed, nor their coates changed, nor the smell of fire had passed on them*; but as *Plutarch* reports of *Coriolanus*, hee can yet shew his *wounds* that hee suffered, and make demonstrative expressions of his *sorrowes*, farre beyond the *apprehension* of any man to conceive them.

That he suffered *truly*, and not imaginarily. Levit. 10. 17.

Tertull contra Marc. l. 4. 8 Aug. d. haresibus ad Quodv. haref. 46

Dan 3. 27.

Plutarch in Coriolan.

But if any man demand, how *Christ* being God, could suffer any paine, seeing the Deity is subject to no passion, *Heinsius* answereth, that *Christ suffered not* in respect of the *divine nature*, which he had as *God*, but in respect of his *humane nature*, which hee had as he was *Man*; for though the *Deity* was in the *sufferer*,

Heinsius p. 81.

How the *Godhead* suffered not, but sustained the manhood that it might suffer.

yet was it not in the *suffering*, though it was in the *Body* of *Christs* passion, yet was it not in the *passion* of *Christs body*; but (as I shewed unto you before,) the *humanity* only *suffered*, and the *Deity sustained* it, that it might suffer; because the *impotency* of the one required the *omnipotency* of the other; *Christ* being a *man*, that he *might suffer*, and being a *God*, that he might be *able* so to suffer such insufferable things: and therfore we say, that *Christ* in respect of his *Deity*, remained still *entire, untouched, invulnerable, impassible*; and that very then, when his *humanity* suffered, and was dead, the *Deity* lived impassible, and *rent* the vayle of the Temple, *sealed* up the Sun-beames under a signet of cymmerian clouds, *caused* the *earth* to *tremble*, the Centurion to *averre* that *Christ* was the *true and essentiall Sonne of God*, and *raised* up the interred carkasses from their graves; and we

The humanity suffered.

say, that it was the *humane nature* of *Christ*, that *stood* and *suffered* upon the *Crosse*, and in the anguish of its passion, *breathed* out that dolefull complaint, even to the *Godhead hypostatically united* unto it, as well as to the *Father* and to the

Mat. 27. 45.

holy Spirit, saying, *My God, my God, why hast thou forsaken me?* And although the χαῦα, the *distance* betwixt these two natures be so great, and the *disparity* be so evident, as that the one was *passible* and *mortall*, the other *impassible* and *immortall*; yet are they so *combined* and *united* in our *Saviour Christ*, that although he is not *one nature*, yet is he but *one person*, one *Christ*, *one Redeemer*; and when the *humanity suffered*, and was buried, yet was it not, neither could it be possibly *cast off*, or *forsaken* by the *Deity*, unto which the links and ligaments of Gods love, had so strictly and eternally *obliged* it, by an hypostaticall and indissoluble union.

Thus Christ, though he was God, yet as man, *Dixit multa, gessit mira, pertulit dura, dura verba, duriora verbera, durissima supplicia*; he bore and suffered an

Esa. 53. 3.

incredible paine, and *unsufferable* sorrowes; so great and so grievous, that *Esaias* may well call him *virum dolorum*, a man of sorrowes, and *Ieremy* may well demaund, *si fuerit dolor*, if ever there *was*, or if ever we *heard* of any sorrow *like* unto the sorrow of *Christ*; and yet for all these *paines* and sorrowes, these *incredible* sufferings both of body and soule, he bore them *patiently*, he indured them *quietly*, and as a Father saith, *Perdidit vitam, ne perderet obedientiam*; he would rather *lose* his life, than *faile* in his obedience; but as *the sheepe before his shearer was dumbe, so opened he not his mouth*; not for all the *paines*, that he *indured*, not for all the *sorrowes* that he *sustained*, so great was his *humility*, according *to the greatnesse of his Majesty*. But

No sorrow like the sorrowes of Christ.

Esa. 53. 7.

CHAP. VII.

Of the gracious words that Christ uttered upon the Crosse.

a Of the seven gracious words that Christ uttered upon the Crosse.

FOr the second, that is, the *gracious* words that he uttered, while he stood crucified upon his Crosse, as all the Annals and Records of time can never shew his *parallell* in his sufferings, never man *suffered* as he suffered; so in all the *books* and *writings* of men, in all the *words* that were ever uttered by voice, we shall find not one saying equalizing any one of the sayings of Christ; *Never man spake as he spake*; his owne enemies confesse it; and as his words were ever *gracious*; so never *more* gracious than now upon the *Crosse*; For

Iohn 7. 46.

First, in the *midst* of all his sufferings, the first words that he spake, were not against any man, but an *earnest* suit for his *greatest* persecutors; *Pater, ignosce illis*, id est, *illis qui dixerunt crucifige*; *Father forgive them, for they know not what they do*.

In which *prayer* you may observe these two particulars.

1 The *request*.
2 The *reason*.

And

1 *Who* prayed. 2 To *whom* 3 *For whom* 4 *Where* 5 *When* 6 *How* 7 After what *manner* } he prayed.

1 Touching Christs prayer consider these seven speciall points

1 The *Person* praying was the *Sonne of God*, and therefore most *worthy* to be heard, we need not *doubt* of his obtaining, we need not *feare* that he was denied.

1 The person praying.

2 The *Person* to *whom* he prayeth is his *Father*, who was most *powerfull* to grant, because God, and most *willing*, because his Father; for as *Lord* is a name of *severity* and justice, so *Father* is a name of *pitie* and mercy; and therefore when he saith, *Father forgive them*, it is all one as if he had said, as I am thy *Sonne*, and am in all things *obedient* to thee as to my Father, so I beseech thee heare my prayer, as a father heareth his sonne; for if thou wilt not heare the prayer of thy Sonne, whose prayer wilt thou heare?

2 To whom he prayed.

3 The *persons* for *whom* he prayed were *them*, not *him*; for if he had said, *forgive him*, he might have put all the Church in an *uproare*, and all the world in confusion, by still *doubting* who were condemned, and who were pardoned; because then we should not have knowne whether he had pardoned *Iudas* that *sold* him, or *Herod* which *scorned* him, or *Pilate* which *condemned* him, or *Cayaphas* which blasphemed him, or S. *Peter* which denied him; but when he saith, *forgive them*, he sheweth that he not only prayed for his *tormentors*, but also for *al sinners*; and therfore *every* soul hath a part in this prayer, and if this prayer was profitable for *them*, that neither prayed *with* him, nor intreated him to pray *for* them; then how much more availeable will it be for *us*, if we pray *unto* him that he would pray unto his Father *for* us? For these *unfortunate* Iewes, this *cursed* people cried out for a cruell *curse* against themselves, saying, *his bloud be upon us*; the bloud of God, a heavy case; *they knew not what they said*; and therefore he *appeales* from their desires, and would not *consent* unto their reprobate *request*, but incountred the same with this mercifull prayer, *Father forgive them*; and if he be so *mercifull* to save those, that would be *damned*, then may we be sure of *pardon*, if we do earnestly desire that we may be *saved*.

3 For whom he prayed.

Rabanus in Mat.

That Christ here prayed for all sinners.

What hope we may conceive from this prayer.

4 The *place* where he prayed was upon the altar of the *crosse*; when he offered up himselfe as a *sacrifice* unto his Father, he onely desires this of his Father for us; and how canst thou deny him a gift worth a penny, which presents thee a jewell worth a thousand pounds? And therefore seeing Christ doth now give *himselfe* unto his Father for us, his Father cannot denie him to *forgive* us our sinnes.

4 The place where he prayed.

5 The *time* when he prayed was in his greatest *extremities* and extreamest agonies, in the midst of his torments, when he was drawing neare to *death*; and you know the request of a *dying* child is most available, and doth make the *deepest* impression in the tender brest of a loving father.

5 The time when he prayed.

6 *How* he made his prayer, in respect of the *forme* and quality thereof, is a speciall thing to be considered; for

6 The quality of his prayer.

First, when he prayed for himselfe, he said, *if it be possible*, *if thou wilt*, or *if it may be*; but here he prayeth *positively* and *absolutely*, *Father forgive them*; there he was contented, as it seemes, if God would, to be *denied*, when he prayed for himselfe, against his owne *passion*; but here he will have no *deniall*, when he prayeth for his enemies, that God would pardon their *transgressions*; And this is to teach us,

1 Absolutely.

What we learne thereby.

1 That when we pray for the *remission* of our sinnes, and other like spirituall graces, we may and should do it *absolutely* without condition; because this doth *alwaies* tend to Gods *honour* and our good; but when we pray for or against life or death, health or sickenesse, and the like, we should ever submit our selves to the will of God; because we know not how farre these may tend to the *glory* of God and our comfort.

1 Lesson.

For what we may pray absolutely.

2 That whensoever we do forgive our enemies, we should do it *absolutely*, without

2 Lesson.

How we ſhould forgive offences to our neighbours

without *reſervation*, without condition; becauſe a Chriſtian forgiveneſſe muſt be without *exception*; and therefore *Hugo* ſaith, that he will never call that a *Chriſtian remiſſion*, when we do it under ſuch *conditions*, as not to ſpeak to him, not to paſſe by his gate, not to ſtay where he is, or the like.

2 Preſently.

2 When he praid here for his enemies, he ſaith, *forgive them*, that is, *preſently*, *deferre* not thy *mercy*, *delay* not the pardon of their ſinnes; for though I am *neare* my death, yet I *can* not die, nay, I *will* not die, untill thou *granteſt* me, that thou wilt *pardon* them; and therefore, O my Father, hold me no *longer* in torments, but *forgive them* now, even now, that I may give my ſelfe to reſt.

3 Vniverſally.

3 He ſaith, *forgive*, not *this* ſinne, or *that* ſinne, but *ſimply*, forgive them what ſinne or ſinnes ſoever they be, *great* or *ſmall*, paſt, preſent, or to come; for his perſecutors had not *finiſhed* all their *villanies*; they had not yet offered the *vinegar* unto his taſt, nor opened his ſide with the *ſpeare*, nor fully ſpitted out all the *gall* of their deriſion againſt him; and yet for all theſe ſinnes, yet to come, as well as thoſe that are paſt, he ſaith, *Father forgive*, and forgive them all theſe ſinnes.

7 In what geſture he prayed.

7 And laſtly, you muſt obſerve after what manner, in reſpect of his poſture and geſture, he made this prayer; for it was, like another *Moſes*, with his hands *ſtretched* out towards heaven, with his body all *imbrued* in bloud, with ſtrong *cries*, and with many *teares*, ſaith the Apoſtle; for that muſt needs be a *violent voice*, that was to be heard for all men, and that muſt be as *lowd* a *crie*, that muſt ſilence all the clamours of all ſinnes: and therefore Chriſt ſprinkled his ſacrifice with *bloud*, and he watered his prayers with *teares*, and he breathed forth many *heavy ſighs* and bitter grones, that ſo his *bloud* which was ſo *abundant*, his *cries* that were ſo *ſtrong*, his *teares* that were ſo *plentifull*, and his *love* that was ſo *vehement*, might mollifie his Fathers *heart*, and yeeld to his requeſt, to forgive them their ſins, as he deſired.

Heb. 5.

2 The reaſon of the requeſt of Chriſt.

2 He doth not onely *pray* for theſe ſinners, but he doth alſo *plead* their caſe, and ſhew reaſons unto his Father, why his prayer ſhould be heard, and their ſinnes ſhould be pardoned, becauſe *they knew not what they did*; and ſo now, he doth play the part of an *advocate*, as formerly he had diſcharged the office of an *Interceſſour*; and in both he approved himſelfe the *deareſt friend* and ſweeteſt Mediatour in the world; for though the Iewes had ſought after many *accuſations* againſt him, and could find *none*; yet he, on the other ſide, ſeeks by all meanes how to *excuſe* them, and beſides *ignorance* he could find none, that might either *extenuate* their malice, or *leſſen* their ſinne; for it is obſerved by *Guevara*, that the Iewes did *five* notorious injuries unto Chriſt, at the the time of his death, whereof the leaſt of them deſerved not only to be left *unpardoned*, but alſo to be *condemned* into eternall fire.

Chriſt our Advocate.

Antonius Guevara de 7 verbis Chriſti in cruce c. 8.

Five notorious cruelties which the Iewes ſhewed at the death of Chriſt.

1 Injury.

1 In preferring *Barrabas* before Chriſt, and preſerving him, that was the *murderer* of men, and condemning him that was the *Sonne* of God, and ſo judging him the *honeſter* and the better man, which *killed* thoſe that lived, than that great Prophet, which *raiſed* thoſe that were dead; indeed, if the choice had been to be made betwixt two theeves, two murderers, or any other two ſtrangers or malefactors, it had not been ſo great a wonder if they had erred in their choice; but if you compare theſe two, you ſhall find Chriſt a *Reliever* of the poor, *Barrabas* a *theef*; Chriſt a *quiet* man & a peace-maker, *Barrabas* a *ſeditious* fellow, and a ſower of ſedition; Chriſt a great *Preacher*, *Barrabas* a great robber; Chriſt the Maſter of all *good* men, *Barrabas* the captaine of all *ſcandalous* men; Chriſt *healed* the ſick, *Barrabas wounded* the whole; Chriſt reſtored their *limbs* unto the lame, *Barrabas maimed* and lamed thoſe that had all their limbes; and in a word, Chriſt was the giver of *life*, and *Barrabas* was the inſtrument of *death*; and yet for all this, ſo dark was their *blindneſſe*, ſo great was their *malice*, and ſo bewitched were their *hearts*, that they choſe *Barrabas* before Chriſt, and condemning the *innocent*, they do quit and let go the *guilty*. O that my *love* unto thee, ſweet Chriſt, were ſo great as their *malice* and hatred towards thee!

To preferre *Barrabas* before him.

The compariſon betwixt Chriſt and *Barrabas*.

2 In

2 In choosing no base village, not *Bethany*, but such an *eminent* place as Ierusalem, to put him to that *scandalous* death; for *Seneca* tels us, that there cannot be a *greater* grief to a *shamefast* man, and of a *valiant* courage, than to see himself *despised*, where he hath beene honoured, and *contumeliously* handled, where he hath been highly esteemed; but Christ by his preaching, and miracles, and friends, was so well *knowne* in *Ierusalem*, and so exceedingly *beloved* of all that were good, that it could not choose but be an exceeding great *griefe* unto him, to be led by his *enemies* in the sight of his *friends*, through the *same streets*, to be crucified in Mount *Calvarie*, in which he was wont to be both *honoured* and admired for his miracles, and through which he had often passed to preach in the Temple.

2 Injury, to condemne him at Ierusalem.

3 In putting him to death, not *privately* in his chamber, or *secretly* by night, but *openly* in the day time, in a bright day, saith *Damascen*, that he might be the better seen of all, and not unknown of any, and a *long* day, saith S. *Cyprian*, that they might have time, in the same day, to *accuse* him, to *condemne* him, and to *crucifie* him; and the chiefest time of that day, not in the *morning*, saith S. *Chrysostome*, because then all men were not up, nor at *night*, because all would be then at rest, nor in the *evening*, because many would be then in their lodgings, but they brought him forth at *one* of the clock, they condemned him at *three*, they crucified him at *six*, just about * noone, and murdered him at *nine*, when all men would be abroad; and all this was done, because they desired as much to *discredit* him, as to *crucifie* him.

3 Injury, to put him to death so publikely.

* For the Iewes reckoned not their houres as we do; but began with the first houre of the day, and so forth.

4 In crucifying him not *alone*, but with the company of two arrand *theeves*, and putting him in the *midst* of them, as if he had been the *greatest*, and the ringleader of the rest, saith *Albertus*.

4 Injury, to associate him with theeves.

5 In prescribing to the Iudge what death he should die; for it is the custome of all places, that the Iudges which give sentence, and not the accusers which do prosecute, should appoint what death should be inflicted upon the offenders; and yet, lest *Pilate* should be pitifull, and put him to some easier death, as to cut his throat, or throw him into a well, or hāg him as we use to do, these men must needs cry out, what death they would have him die; for when *Pilate* asked them, what should be done to *Iesus*, they all cried out with a lowd voice, *crucifie him, crucifie him*; and so both in preventing the Iudge, and prescribing the torment, as in all things els, they shewed themselves to be as they were, Iewes, malicious Iewes, hatefull, and hating both *God* and man.

5 Injury, in choosing for him the vilest and the cruellest death.

And yet notwithstanding all this, and much more that might be said of them, our blessed Lord doth not onely *pray* for them, *Father, forgive them*, but also *plead* for them, *for they know not what they do*, that is, neither what *good* they do hereby unto the Church, nor what *evill* they deserve unto themselves, nor yet what *glory* they procure unto me.

And as this was most true in them, so it is as true in all sinners, that they are blind, and *know not what they do*; for if they did truly *know* what it was to violate the goodnesse of God, to defile the beauty of the soule, to incurre the losse of eternall glory, and to oblige themselves to everlasting torments, they would rather adventure upon a thousand deaths, than once commit any sordid sin.

All sinners know not what they do.

And so you see how, when the Iewes *raged* against Christ, Christ *prayed* for them, saying, *Father forgive them, for they know not what they do.*

Which is a *lesson* never to be forgotten, to teach us all to be ever ready, not only *to forgive*, but also *to pray* for our enemies; for here we see Christ *prayes* for them, which *mocke* and *persecute* him; and therefore we must do likewise, if we will be Christians: And this may serve also for our exceeding *comfort*; for if he thus prayed for them that not onely *crucified* him, but also *cursed* themselves, saying, *His bloud be upon us and upon our children*; yea, if his prayer was so *effectuall* for his persecutors, that it brought three thousand *soules* of them unto his Father at the hearing of *one* Sermon of S. *Peter*, and made *Saul*, that most violently *breathed out slaughters against his Church*, to serve him most faithfully while

Bern. Heb. 2. serm. 5. How effectuall was the prayer of Christ. Acts 2. 3.

Chrys. in Mat. hom. 88. Mar. 27.44.

while he *breathed* upon the earth, and caused that very *Souldier* (as some think) which pierced his breast, to be *converted* by his *Spirit*, and to become a *Christian*, a *Professour*, a faithfull *Bishop*, and a constant *Martyr* of Christ; then what may we think that he will do, or how powerfull will be his prayers for them that serve him, for them that love him?

The second saying of Christ upon the Crosse.

Luke 23.42.

Secondly, after that the *theeves* had most contemptuously *mocked* and *flouted* him, as S. *Matthew* testifieth; one of them seeing and considering not only how *undeservedly* he was condemned, but also how *patiently* he indured all his paines, and how *piously* he prayed for his greatest enemies; he began to *relent*, and to *repent* him of his former reviling of him, and to conceive some hope of some favour from him, and said, *Lord remember me when thou commest into thy kingdome*; our Saviour presently answered, *This day shalt thou be with me in Paradise*; a most sweet and comfortable answer, unto a most comfortlesse *malefactor*: No *sooner* had he *requested*, but he *obtained* pardon, and was *acquitted* from the death of his soule, though he suffered the death of his body; yea, and when he desired but to be *remembred*, he was granted presently to be *admitted* unto everlasting happinesse; for *This day* (saith Christ) *shalt thou be with me in paradise*; and from a *malefactor* on the *Crosse*, thou shalt be translated to be a *Martyr* in heaven. To teach us, *To give to them that aske, and from them that seeke, never to turne away our face*; and to assure us that if we *pray* to God, we shall be *heard*, we shall be *helped*.

Verse 43.

I confesse I have been *very* large in all my *former* points, yet I must needs beg leave to inlarge this point also; and I hope the *labour* either of my *writing*, or your *reading* of it will not be fruitlesse; the principall heads shall be

Two points to be considered.

1 The thiefs *request* unto our Saviour Christ.
2 Our Saviours readinesse to grant his desire.

1 The thiefs request.

The first is set down in these words, *Lord remember me when thou commest into thy kingdome.*

Wherein you may observe,

1 Who spake these words.

1 *Who* spake these words, a *thiefe*, for you may note that *while* Christ did hang upon the crosse, there were foure kinds of people that did speake unto him.

Foure sorts of people spake to Christ on the Crosse.
1 Hangmen.
2 Iewes.
3 The evill theef.
4 The good theef.

1 The *hangmen* which said, *Thou which destroyest the Temple.*

2 The *Iewes*, which said, *If thou beest the Sonne of God, come downe from the Crosse.*

3 The *naughty* theife, which said, *Save thy selfe and us.*

4 This *good* thiefe, which said, *Lord remember me.*

And it is observed by *Ubertinus*, that the Scripture telleth us neither *who* this thiefe was, nor *whence* he was, nor what *age* he was of, nor what *Law* he observed, nor of what *stocke* he descended, nor in what *countrey* he was nourished; because *Pilate* being a *Roman* Iudge, could as well crucifie the *Gentiles* as the *Iewes*; and this was to teach us, that although for worldly preferment, we will inquire of what *age*, what *kindred*, and what *countrey* the man is of, yet in the case of salvation, God respecteth not whether we be young or old, noble or ignoble, rich or poore, so we lay hold upon Iesus Christ.

2 To whom these words were spoken.

2 To *whom* he spake them, to Christ, where you may see, that although Christ was poore in his life, and naked at his death, deprived of his liberty, and fastened to the Crosse, yet this theefe doth ascribe unto him power and authority, justice and liberality, and many other attributes of his Deity.

3 What was spoken.

3 *What* he said, not, *take me from the crosse*, or unloose me from my bands, or preserve my life, or restore my credit, or revenge me on mine enemies, or any other such like request, but *Lord remember me*; whereupon S. *Ambrose* saith, that as he had *formerly* taught the Synagogue how to *steale*, so *now* he teacheth us the Church of Christ how to *pray*, because the Lord knoweth *what* to give, better than we can tell what to ask.

4 Where these words were spoken.

4 *Where* he spake this, upon the *Crosse*, when he felt most paine, and could not look for any ease.

5 *When*

5 When they were ſpoken.

5 *When* he ſpake theſe words; even *then* when he was at the point of death, and ready to yeeld up the ghoſt.

All which particulars, with many other circumſtances that I might obſerve, would affoord us many excellent leſſons, if I durſt preſume upon your patience to recite them.

But to proceed,

2 The readineſſe of our Saviours anſwer.

2 Our Saviours *readineſſe* to anſwer the thiefes requeſt, is ſet downe in this ſecond word that he ſpake upon the croſſe, *This day ſhalt thou be with me in paradiſe.*

O ſweet Ieſus! *Whom* doſt thou anſwer? A *thiefe*; how then canſt thou deny to anſwer an *honeſt* man? And *what* doſt thou promiſe unto this thiefe? A *kingdome*; and doſt thou give a *kingdome* to him that hath robbed and ſtollen all his life time, and wilt thou *deny* them that have followed thee from their *youth*, and ſerved thee from their *childhood?* by no means; for *ingratitude* is a monſter in nature, and though there is no *vice* in the world, which hath not *roome* and entertainement in ſome kingdome or other, as *pride* among the *Babylonians*, *envy* among the *Iewes*, *anger* among the *Thebans*, *covetouſneſſe* among the *Tyrians*, *gluttony* among the *Sydonians*, *lying* among the *Cretians*, *witchcraft* in *Theſſalie*, *Magicke* in *Egypt*, and other ſinnes ſo well knowne, that I need not name them, in *Spaine*, *France*, *Germany*, *England*, and *Ireland*; yet *ingratitude* is ſuch a ſinne, that no countrey will *willingly* receive it, nor any man entertaine it into his houſe; for though thou ſhouldeſt be ingratefull unto thy *neighbour*, yet canſt thou not indure that any man ſhould be ingratefull unto thy *ſelfe*; and therefore though *Pharoahs* butler was very ingratefull unto *Ioſeph*, *Laban* unto *Iacob*, *Saul* unto *David*, *Ioaſh* unto *Iehojada*, *Demetrius* unto *Ionathas*, *Auguſtus* unto *Cicero*, *Carthage* unto *Hanniball*, *Rome* to *Scipio*, and many more, that either *baniſhed* or murdered thoſe, that protected and *preſerved* them from ruine; yet Chriſt would not onely free himſelfe from ſuch a *hideous* and moſt odious vice, by requiting the thiefes *confeſſion* with ſuch a *large* and free promiſe of retribution; but he doth alſo ſhew himſelfe herein the moſt *unparallel'd* Authour of all grace and goodneſſe; for he doth a great deale *more* for him than he *deſerved*, and he gives him more than he *deſired*; as he is to us all, more liberall in *giving*, than we are in *asking*; for though the thiefe ſaith but, *Lord remember me when thou commeſt into thy kingdome:* yet our Saviour ſaith, *This day ſhalt thou be with me in paradiſe*; ſo *readily* do I anſwer to thy demaund, and ſo *ſpeedily* will I give thee a *kingdome*. O good God! In old time thou didſt *uſually* promiſe to recompence all the ſervices done unto thee, either by increaſing their *wealth*, or prolonging their *dayes*, or delivering them from *warre*, or ſaving them from *plagues*, or with ſome ſuch other *outward* bleſſings, but now having *overcome the ſharpeneſſe of death*, *thou openeſt the kingdome of heaven to all believers*, and thou ſaiſt unto the thiefe, *This day ſhalt thou be with me in paradiſe*. Where you may obſerve,

The particular ſinnes of particular nations.

Ingratitude how odious.

Examples of ingratitude.

Bounty of Chriſt.

The promiſes of the old Teſtament

The particulars about Chriſt his anſwer.

1 The preface.

1 The *preface* of his ſpeech, *Amen diso tibi*, Verily I ſay unto thee; Where you muſt obſerve, that *Moſes* ended all the curſes of the Law with *Amen*, but he added not *Amen* to their bleſſings; the ſynagogue being not worthy of that priviledge, and God reſerving the ſame for Chriſt to beſtow it upon his Church; and Chriſt beginneth to bleſſe his Church with *Amen*, and he uſeth the ſame fifty five times in the Goſpell, and it is as much as *in truth*, equivalent unto an oath; and the reaſon why he uſeth this word here, is rendered by S. *Cyprian*, becauſe that which Chriſt promiſed, was ſo *great* a matter as paradiſe; *he* to whom he promiſed it, was ſo *grievous* a ſinner as a thiefe; *he* which promiſed it, was of ſo *ſmall* account as a crucified man; the *place* where he promiſed it was ſo *infamous* as the croſſe; and the *people* before whom he promiſed it were ſo *vile* as the Iewes; therefore to *aſſure* the thiefe of the performance, he *ſweares* unto him before he promiſeth.

Deut. 28.

The different uſe of Amen in the Old and New Teſtament.

2 The speaker.

3 The spoken to.

4 The place.

5 The time.

6 Before whom.

2 The *speaker*, *Ego*, I, that is, Christ the Sonne of God.

3 The *person* to whom he spake it, *tibi*, to thee, the thiefe that was crucified with him.

4 The *place* where he spake it, upon the crosse.

5 The *time* when he spake it, when he was ready to depart out of this world.

6 The *people* before whom he spake it, his friends, his foes, and all other beholders whatsoever.

7 The *substance* of his speech, *This day shalt thou be with me in paradise.*

And these particulars would likewise affoord matter for a large discourse.

A question discussed.

Quest. But here comes a great *doubt* to be discussed, and a hard *question* to be resolved, how it comes to passe, that *Iudas*, which (no doubt) had both *prayed*, and *fasted*, and *preached* often, and bestowed much *almes* upon the poore, and followed Christ at least three whole *yeares*, should be sent from the gallowes unto his torments; and this *thiefe*, which had *robbed*, and perhaps *murdered* many poore, innocent, and harmlesse people, and had seen Christ scarce three *houres*, should be admitted from the crosse unto paradise? For if God should take a kingdome, as he did from *Saul*, which was a naughty man, and give it to another, as he did to *David*, which was better than he, the reason would appeare just; but as the *Duke of Burgundy* took away some offices from some men that fled the field when he lost the battell, and gave them unto others that had fled ten leagues beyond them, as *Comines* saith; so to take away the kingdome from one thiefe to bestow it upon another thiefe, seemeth a hard point.

Charles Duke of Burgundy what he did.

The answer of the Papists.

Resp. To this *Antony de Guevara* maketh answer, that Christ did this, because *Iudas* his demerits were very great, and the *thiefes* merits were not small; and to prove the same, he setteth down both the *vices* of the one, and the *graces* of the other; And I think no man will deny either the one or the other; for

1 The vices of *Iudas*.

1 *Iudas* was a thiefe, an hypocrite, a traytor, a murderer, and I know not what worse could be in any man, than was in this man; and therefore, *perditio tua ex te*, thy destruction, *O Iudas*, is from thy selfe, and thy demerits have been such and so great, that God is justified when thou art condemned. And

2 The vertues of the good thiefe.

2 For the vertues and the graces of the good thiefe, I know they are very great, and very many, as

1 The *faith* which he had, that was very *great*.
2 The *words* which he spake, that were *heavenly*.
3 The *blood* which he shed, that was *abundant*.
4 The *confession* which he made, that was very *honest*.
5 The *charity* which he shewed, that was exceeding *fervent*.
6 The *prayer* which he uttered, that was most *zealous*.

1 His faith. Iames 2.

1 *Faith* is the root of all vertues, and although the Apostle saith, that *faith without works is dead*, yet S. *Cyprian* saith, he had rather do *sinfull* workes being a *faithfull* Christian, than *vertuous* works being a *faithlesse* Pagan; For in believing *little*, men come to offend *much*; and therefore *Iudas* for want of faith did hang himselfe, and the thiefe was *saved*, because he *believed*.

The faith of the thiefe compared with the faith of others. Gen. 17. 1. & Chap. 18 1.

But if we *compare* the faith of this thiefe with the faith of others, we shall see the same farre *exceeding* theirs; for *Abraham* saw God, who *spake* to him from heaven, and used him *familiarly* as his friend; but Christ *never* spake unto the *theefe*, neither did he ever *see* Christ sitting in heaven, but onely hanged upon the Crosse; *Moses* saw God when he spake unto him out of the bush, which he saw *burning* but not *wasting*; but the *theefe* saw Christ laden with *thornes*, which burned not at all, but pierced all his head; *Esay* saw God sitting upon his throne, and beset with thousands of Seraphims round about him; but the *theefe* never saw Christ otherwise than *crucified*, and accompanied with poore *theeves*; S. *Peter* saw Christ walking upon the *waters*, but the *theefe* saw him bathed in *blood*; *Mary Magdalen* saw Christ raising her brother *Lazarus* from death to life; but the *theefe* never saw Christ raise the dead, but himselfe dying

Exod. 3. 2. & v. 12.

Esay 6. 1.

Mat. 14. 26. Iohn 11. 44.

dying upon the crosse like a malefactor; S. *Iames* saw Christ *transfigured* on mount *Tabor*, when the Fathers of the old Law did *adore* him, but the *theefe* saw him *disfigured* on mount *Calvary*, when confusion went over his face, and his foes did *scorne* and deride him; and therefore though the faith of *these* men was *great*, yet the faith of the *theefe* seems to be the *greater*; because that is ever counted the *greatest* faith, where there is *least* reason to induce us to believe. Mat. 27. 2.

2 The *words* which he spake were a heavenly *Sermon*, the *Pulpit* was the Crosse, the *auditory* were the Iewes, the *Theame* was, *dost thou not feare God?* And the parts of his Sermon were these foure? 2 The Sermon of the theefe contained foure parts.

1 A *reprehension* of the wicked theefe, for not fearing God, *Neq; tu Deum times?* 1 Part.

2 A *confession* of his owne sinnes, and the sinnes of his fellow, *Nos quidem justè patimur.* 2 Part.

3 A just *defence* of Christ his innocency, *Hic autem quid mali fecit?* 3 Part.

4 A most earnest *petition* for the remission of his sins, and to receive mercy at the hands of God, *Domine memento mei.* 4 Part.

3 Though he began to suffer like a *theefe* and a robber, yet from the moment that he defended Christ, he suffered like a glorious *Martyr*, saith S. *Ambrose*; for now he did *confesse* him, when all denied him, he *praised* him, when all blasphemed him, he *accompanied* him, when all forsook him, and he *defended* him, when all men accused him.

4 He did not onely excuse Christ, but also *accuse* himselfe and his fellow theefe, saying, thou and I do suffer *justly*, because our *torment* is but according to our *offence*, *but this man, what hath he done?* And this *confession* was made in mount *Calvary*, not in the *Temple*, upon the *Crosse*, not at the *Pulpit*, *publikely*, not *secretly*, and with a *lowd* voice, not in any *muttering* wise; and therefore it is an argument of a very honest mind, not to know how to *accuse* another, nor to *excuse* himselfe; for *Seneca* writing to *Lucilius*, saith, our newes from hence are, that the *walls* of Rome are ruined, our *Temples* not visited, the *Priests* fled, the *treasure* robbed, *old* men are dead, *young* men are wicked, and *vices* are lords over all; and if these seeme *great* faults, we have yet *greater*, especially that no man doth confesse himselfe *culpable* of any of these, but the *Dictator* layeth the blame upon the Consull, the *Consul* upon the Censor, the *Censor* upon the Pretor, the *Pretor* upon the Edile, and the *Edile* upon the Questor; and therefore, because no man doth *confesse* his fault, we never hope of any amendment. 4 The confession of the theefe. *Seneca ad Lucilium.* The practice of officers.

5 His *charity* towards his fellow-theefe was so *great*, that he used all meanes to bring him unto the *sight* of his sinnes, to *believe* in Christ, and so to obtaine *remission* of his faults. And 5 The charity of the theefe.

6 His *prayer* was penitent, humble, faithfull, and short, but yet most materiall and very fervent; and because he had nothing in the world but his *heart* and his *tongue*, for his eyes were covered, his *hands* nayled, and his *feet* fastned unto the Crosse, his *honour* he had lost, his *life* was at an end, his *money* the jaylor had, and his *coat* the hangman took; therefore he *believed* in Christ with his heart, and *confessed* him with his tongue to be the Sonne of God. 6 The prayer of the theefe.

And these, with the like, saith *Guevara*, with the rest of the Iesuites, were the *vertues* and graces, for which this good theefe *deserved* to be received into favour, to have his sinnes *pardoned*, and paradise *promised* him.

But though I do confesse these things were most *excellent* graces, yet to say that hereby he *merited* any thing at Gods hand, I do utterly deny; for I demand, *whence* he had these graces? Were they not all *given* and most *freely* given by God? And might not God as well have given them unto *Iudas* or to the *other* theefe, as to him? Or did this theefe *merit* these graces at the hands of God? by no means. And therefore these are but *shadowes* to blind the eyes of the ignorant, and I say that neither men nor Angels can yeeld us any *other* reason of this, but what S. *Paul* alledgeth out of *Moses*, *I will have mercy on whom I will have mercy*; The true answer, why the theefe received grace and glory.

for as for this cause he stirred up *Pharaoh* to make his power knowne, so for this cause he stirred up this theefe, to shew in him the greatnesse of his *power*, that now, when the *Iewes* tooke away his life, he was able to give unto this *theefe* eternall life, and to make knowne to all the world the exceeding *riches* of his grace and mercy towards men, that *whensoever* they do *repent* them of their sins, and *confesse* their faults, they shall find *pardon* at the hands of God.

The third saying of Christ upon the Crosse. Iohn 19.26,27.

Thirdly, after he had thus kindly dealt with his *foes*, he turnes himselfe unto his *friends*, and saith unto his Mother, *Woman, behold thy Sonne*, and to his beloved Apostle S. *Iohn*, he saith, *Behold thy Mother*; to shew that as never man so *pitied* his *foes*, so never man so *loved* his *friends* as he did, and to teach us by his example, neither in *prosperity*, nor in *adversity*, to forget that duty which we do owe unto our Parents.

But here I must begge leave to insist a little upon these words, and to treat of these two points.

Two points handled.

1 Of the *occasion* of these words.
2 Of the *words* themselves.

In the first part we may note these three particulars.

1 The occasion, wherein three things.

1 *Quis vidit*, Who saw them.
2 *Quos vidit*, Whom he saw.
3 *Vbi vidit*, Where he saw them.

1 The person seeing.

1 The *person* seeing was a *persecuted* man, betrayed, scourged, condemned, crucified, *& ne quid deesset passionis acerbitati*, he seeth his mother under his crosse, which must needs be a great griefe unto his mind.

The state of man in this life miserable.

And this sheweth unto us the true *state* of miserable man, while he lives in this vale of miseries, to be *full of misteries*; even as one *drop* of raine followes another, or as one *wave* wallowes in the necke of another, so doth one *affliction* follow after another unto all the sonnes of *Adam*, and especially to the sonnes of the second *Adam*; because *judgement begins* with them of *the house of God*, and never ends with them untill it brings them untotheir graves. And

Here are three especiall witnesses to testifie this truth unto us, *Christ*, *Mary*, *Iohn*.

Three witnesses of it.

1 *Christ*, the true and naturall *Sonne* of God.
2 *Mary*, the holy and blessed *Mother* of God.
3 *Iohn*, the best beloved *Apostle* of Iesus Christ.

Christ nailed to the crosse, the other standing by the crosse, all afflicted with no little crosse. For

1 *Christ*. Lam. 3.12,13.

1 Christ might justly say to his Father, as *Ieremy* saith in the person of Christ; *Thou hast bent thy bow, and set me as a marke for the arrow, thou hast compassed me with gall, thou hast filled me with bitternesse, and thou hast made me drunken with worme-wood*; and therefore *all ye that go by, behold and consider, Si fuerit dolor sicut dolor meus.*

2 *Mary*. Luke 2.35

2 For *Mary*, old *Simeon* told her, that a *sword should pierce through her soule*, and if ever it pierced her heart, it did it then, when she saw her only Sonne crucified; because parents do most tenderly *affect*, and most affectionately *love* their children, as we may apparently see in the example of *Iob*, who seemed little moved at the newes of all his losses, but when he heard of his *childrens* death, he could conceale his sorrow no longer; and so of *David* likewise, who could patiently beare the persecutions of *Saul*, and the railings of *Shemei*, but cried out at the death of *Absolon*, *O Absolon my sonne, would I had died for thee, O Absolon, my sonne*; and yet neither *Iob* nor *David* saw the death of their children; for if they had, then would it have added *griefe* unto their *sorrow*; because the *sight* of miseries doth more intenerate our hearts, and works greater compassion in us, than the *relation* of the same can possibly effect: and therefore it is said that *Hagar*, being cast out of *Abrahams* house, and wandering in the wilderneſse, and wanting sustenance to give her child, *she cast him downe upon the ground*, and went from him, least *she should see the death of her sonne*, *and the anguish of his*

How tenderly parents do love their children.

2 Sam. 18.33.

The sight of things how it worketh in us.

Gen 21.16.

soule

soule in dying, and shee sate downe and *lifted up her voice and wept*: and therefore if *Hagar* could not indure to see the death of *Ishmael* her sonne illegitimately begotten by *Abraham* her Master, what sorrow must we conceive did pierce the soule of the *sacred* Virgin to see the cruell *murdering* of her beloved sonne so wonderfully conceived by God her maker?

3. For *Iohn*, his portion was not small in this potion of affliction; for if *David* cryed out when he heard of the death of *Ionathan*, saying, *Woe is me for thee my brother Ionathan, thou wert very kinde to me in thy life, thy love was wonderfull to me, passing the love of women*, ô then what griefes did perplexe the *soule* of of this beloved Disciple, to see his loving Master, (which had so often leaned on his bosome) so *cruelly* handled, his *joynts* stretched, his *hands* nayled, and his *heart* pierced by the most bloody, barbarous, mercilesse souldiers?

3. *Iohn.*

2 Sam. 1. 29.

And therefore seeing Christ himselfe, which was free from all sinne, was not free from any *misery*, that was a misery void of sinne, nor yet these *deerest* servants of our Saviour Christ, let vs not thinke it strange if we be *afflicted*, nor yet let us, upon every *little* ease, sing a *requiem* unto our selves and dreame *immunity* of crosses unto our soules, saying with *Babylon*, *I shall see no sorrow, I shall not sit as a widdowe, neither shall I know the losse of children*; because *God of his goodnesse hath made my hill so strong*, that I shall never be removed; but rather let us thinke that for our *wickednesse*, we can expect nothing but *afflictions*, while we live here in this vale of misery, and if at any time we be free from them, it is rather from Gods mercy then from our desarts; so you see the *person* seeing, *Iesus Christ*.

Esay 47. 8.

2. We are to consider *Quos vidit*; whom hee saw; and the Evangelists tell us, that *many* women *followed, bewailed*, and *lamented* Christ; and yet we reade not of one man by name, or speciall note, that followed him, but onely Saint *Iohn*, nor yet of any one word (that we can reade of) that *Iohn* spake in his Masters cause, to shew unto us, how God often times *maketh his power perfect through weakenesse*, and when his Apostles and Disciples dare not, he makes a multitude of these sillie women to *bewaile* his death; All these our Saviour saw and among these his *Mother* and his servant *Iohn*.

2 Whom Christ saw.

2 Cor. 12. 9.

3. We are to consider the *place* where he seeth them; and that is here expressed in these words, *standing by*; but how *farre* of or how *neere* unto the Crosse of Christ, it is not easily agreed upon by all Christians; and the reason is in the differenr *relation* of the Evangelists; For

3 The place where hee saw them.

Both *Matthew*, *Marke*, and *Luke* doe say, that the women stood *afarre* of; and thence *Aretius* obserueth, that the Saints many times in their *best* actions do bewray weakenesse; because these women *following* Christ, which was a *noble* act, doe it *è longinquo*, with Saint *Peter*, *timidè & tepidè*, coldly and fearefully afarre of: and therefore if wee in *preaching*, which is a *worthie* worke, doe sometimes bewray humane weakenesse, as you in *hearing*, praying, or any other worke of Gods service, can not *justifie* your selves from many infirmities; yet as God passeth by our *weakenesse*, and being *never extreame to marke what is done amisse*, doth accept our *willingnesse* to doe him service, so should all Christians doe and deale one with another, accept of what is *good*, and beare with one anothers humane *frailties*; because, doe what we will, while we live here, we are all full of *imperfections*, and as the Apostle saith, *in many things we sinne all*.

Observ.

Infirmity in the best actions of the best men.

Iames 3. 2.

But Saint *Iohn* speaking of these women, saith, they were *standing by*, that is, *juxta crucem*. very *neere* the Crosse; for so the originall words import, that they followed him hard at the heeles, and followed him till they came παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ, hard unto Christ, neere to his Crosse, even to the place where his Crosse did stand.

And therefore to reconcile the Evangelists, some say, that the *blessed* Virgin, and this beloved Apostle, and *Mary* the wife of *Cleophas*, and *Mary Magdalene* stood neere the Crosse, hard by Christ; and the other women, which lamented

Observ. The Evangelists reconciled.

The degrees of love.

him stood a farre off; and from hence they doe collect the *degrees* of love, as of God to man, who loves not all alike, and therefore bestowes not the *like* graces upon all, but to some *five* talents, to others *two*, and to some but *one*, so of men to God, as here some follow *neere* and venture *much* for the love of Christ, others a *farre* of and venture *lesse* for him, so at all other *times* and *places* we find some, that weary themselves and labour *incessantly* night and day to doe all the service they can possibly doe unto their Master Christ, others *some*, but not so *much*, and so all love Christ, but not all *alike*, all pray, all preach, but not all so *often*, not all so *painefull* one as another.

Bellarm. exposition.

But I like best of *Bellarmines* answer, that these women at the *first* might stand afarre off, being *hindered* by the multitude, and not *suffered* by the souldiers to presse neere unto their Saviour; but *afterwards*, when the throng began to bee abated, and the multitude lessened, they drew *neere* unto the Crosse; els how could *Mary* and *Iohn* know that Christ spake to them, if they were not neere unto him, specially because he nameth neither of them, but speaketh unto them as to parties present with him.

Which sheweth three things.

And this sheweth unto us { 1. Their *modestie* and discretion. 2. Their love and affection unto Christ. 3. Their perseverance and progression.

1 The modesty of the women.

1. They follow Christ, yet *nihil contra decorum faciunt*, they doe nothing that is *unseemely*; for they *thrust* not themselves among the throng, they *rush* not among the souldiers, but as it becommeth *women*, they *modestly* walke together and mournefully lament what they cannot helpe; a good lesson for all Matrons to imitate herein these godly women.

2 Their love.

2. They shew their loving *faithfullnesse* and faithfull love to Christ in following him to his *Crosse*, and never forsaking him to his *death*, nor yet then saith *Iosephus* did they cease to love him, but loved him *still*, and loved him more and *more*, notwithstanding all the *miseries* of his life and the *ignominie* of his death; for *true* love is like wildefire, which burnes even the water it selfe; and therefore *Salomon* saith, that *many waters cannot quench love, neither can the floods drowne it.*

Iosephus antiquit. 4.8.

Cantic. 8.7.

How we should love our friends.

And this should teach us how to love our *friends*, not to be like the little brooks in the *winter* season, that overflow their bankes, when all springs are full, but in the *draught* of summer, when all ponds are dried, so that there is most need of water, they are so *emptie* that they will not affoord one drop of cleere water to refresh the weary passenger, that is, to abound in faire *complements* all flatteries of offered services, when *our corne and wine, and oyle abound*, and we have no need of them, but in the time of our adversity to yeeld us not the least looke of comfort; but to be like *Ruth*, who said unto *Naomi, intreate me not to leave thee, or to returne from following after thee*; for *whether thou goest I will goe, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God, where thou diest will I die and there will I be buried*; for he is not worthy the name of a friend, that as my shadow followeth me while the sunne shineth, but is presently vanished when the skies are over-clouded, so will love me while I am in prosperity, in grace, in favour with great ones, but when my respect is ecclipsed, or my wealth diminished will presently leave me as the summer swallow, and as the course of the world is, perhaps rise up against me, to trample him, that is trodden downe.

Ruth 1.16, 17.

Mica 3.5.

3 Their perseverance.

3. Their *perseverance* and progression in grace is here shewed, to teach us to doe the like, to goe on in goodnesse unto the end; of which *point* I have treated more at large, in *The Resolution of Pilate.*

And so much for the occasion of our Saviours speech.

2 The words.

2. The *speech* of Christ is twofold, { 1. To his *Mother, Mary.* 2. To his *Servant, Iohn.* }

For

For the firſt, wee are to conſider two things, { 1. The *manner* of his ſpeech. 2. The *matter* of his ſpeech.

1 To his Mother.

{ 1. The *manner*, in the word of compellation, *Woman*;
2. The *matter* is full of conſolation, *behold thy ſonne.*

1 The Compellation. Luke 2.43. Iohn 19.25. Iohn 2.4.

1. It is obſerved, that in all the writings of the New Teſtament, though the Evangeliſts call her divers times the *Mother of Ieſus*, yet doth he himſelfe never call her *Mother*, but alwaies *Woman*, as *Woman what have I to doe with thee, mine houre is not yet come*, and here, *Woman behold thy ſonne.*

And this gave occaſion of ſtumbling unto divers heretickes, becauſe they knew not the reaſons why hee calleth her *Woman*, and not *Mother*; for hee did not this, becauſe hee was not her *true* and naturall ſonne, as the Heretickes dreamed, or becauſe hee *diſdained* to call her Mother; for hee that was ſo *dutifull* unto his parents in all things, would never uſe any title of *unreverence* unto his Mother, and hee that *perfectly* performed the royall law, would never faile in the fulfilling of the *firſt* Commandement of the ſecond Table of the Morall law, and the Commandement with *promiſe*, as the Apoſtle noteth; and therefore he calleth her not *Mother*, to denie her any title of honour, that as Mother was due unto her, but he calleth her *Woman*, and not Mother, in a threefold reſpect.

The reaſon why Chriſt calleth his Mother Woman threefold.

{ 1. Of his enemies. 2. Of her ſelfe. 3. Of his ſervants. } For

1. His *enemies* ſuppoſed he was but a *meere* man, the ſonne of *Ioſeph* and *Mary*, and therefore they Iudged he *blaſphemed*, when he ſaid that hee was the Sonne of *God*; and therefore, leaſt, if he had called her *Mother*, it might happily have confirmed them in their error, he ſaith unto her, *Woman, behold thy ſonne*, that hereby they might underſtand he was of *greater* birth and *higher* calling then the Sonne of *Ioſeph* and *Mary*.

1 Reaſon. *Beza in hom. paſſ.* 19.

2. The name of *Father* or *Mother*, uſed by a childe in diſtreſſe, doth *ingeminate* the ſorrow and griefe of the parents, becauſe it is a name ſo full of *love*, ſo full of *affection*, ſo full of doleſull *commiſeration*; In which reſpect Chriſt not onely in his *agony* ſaith, *Father if it be poſſible let this cup paſſe from me*, but alſo exhorteth every Chriſtian in his *miſery* to ſay, *Our Father which art in heaven*, that ſo the very name of a *Father* might move him the more *conſiderately* to commiſerate us: therefore Chriſt would not call her *Mother*, leaſt the name of *Mother*, ſhould *grieve* her, and adde more ſorrowes unto her afflictions, * ſo willing was he to *comfort* her, and ſo carefull of not ſpeaking one word that might *grieve* her.

2 Reaſon.

Mat.26.39.

Mat.6.9.

* *Quia ex commiſeratione cordis ſui meſtitiam hac voce intenderet magis quam ſedaret. Muſculus in Iohan*

3. Our Saviour foreſaw, that, as many would *derogate*, and vilepend this *ſacred* Virgin, whoſe *rare* vertues, I dare not deſpiſe, and whoſe *divine* graces, I cannot but admire, the Prophet *Eſay* ſetting forth the ſame with an *Ecce, Behold a Virgin ſhall conceive, and whom all generations ſhould call bleſſed*, ſo many would *adore* her, and aſcribe unto her *more* honour then is due unto a creature, when inſteed of *magnifying* her they would doe little leſſe then *omniſie* and deifie her; and therefore *ut futuræ ſuperſtitioni de advocatione Mariæ opponeret, &c.* leaſt men, in future times, ſhould grow ſo *ſuperſtitious*, as to aſcribe that *honour* to his Mother, which is onely due unto himſelfe and to his Father, hee ſaith unto her, *Woman, behold thy ſonne.* And ſo much for the *Compellation*: Woman.

3 Reaſon.

Chemnitius in harm.

2. For the *conſolation* in theſe words, *Behold thy ſon*, we may ſee from hence, not only how *dutifull* Chriſt was to his parents, to ſubject himſelfe unto them, but alſo how *carefull* hee was to provide for them; and no marvell; becauſe the very precept of *honouring our parents*, doth include the duty of *relieving* their wants, the word implying *maintenance* as well as *reverence*; as *honour the King*, that is, not onely *obey* your princes, but alſo *pay* unto them ſuch *cuſtomes*, *tributes*, and

2 The conſolation

Chriſt how dutifull to his parents.

1 Pet.2.1

subsidies as are requisite for the maintenance of their honour; and againe *honour your wives*, as *the weaker vessells*, that is, not onely *beare* with their frailties, because they are women, but also *relieve* them, and furnish them with all things *needfull* for them, because they are your wives; and so likewise, *honour widdowes* that *are widdowes indeed*, that is, not onely *respect* them, because they are *widdowes*, but also *releeve* them and supply their wants, because they are widdowes *indeed*, that is, *destitute* of their succour, having none other husband to care for them, but he that is in heaven, *Iesus Christ*.

To honour implieth to supply our necessities. 1 Pet. 3. 7.

1 Tim. 5. 3.

And therefore not onely *Ioseph* is *commended* for *sending* to fetch his Father into *Egypt*, and not onely for giving *maintenance* unto him throughout all that time of famine, but also in respect of his Fathers feebleness, for that dutifull *diligence* of putting meat into his Fathers *mouth*, or, as the Text saith, *nourishing* him, that is, as a little childe is nourished, saith the Glosse, or an infant is fed by his nurce, being unable to feede himselfe, because as the proverbe is, *bis pueri senes*, old men are twice children, and therefore, as children so must old men be clothed, supported and fedde by others, because they are unable to feede themselves, but also the Scribes and Pharisees are *condemned* by our Saviour Christ for corrupting the *meaning* of the fift Commandement, and teaching children to denie *reliefe* unto their needie and feeble parents; for they taught that whosoever should say unto his Father or his Mother, *Corban est*, that is, as all antient interpreters doe translate it, δῶρον, it is a gift, that is, it is *vowed* to bee bestowed and dedicated upon Gods service, or some pious uses, by whatsoever thou mightest be profited by me, that is, whatsoever I have, that thou wantest, I have vowed to bestow it upon God; and therefore I am *freed* and not bound to bestow it upon you; but by this *deniall* of reliefe and maintenance unto their parents, though never so *cunningly*, under the pretence of *piety*, they *honour* not their Fathers and Mothers, but doe make the commandement of God of *none* effect, saith our Saviour.

The commendation of *Ioseph*. Gen. 47. 12.

Maldon. in loc. sequitur Hugon. & Lyra.

Mat. 15. 6.

And in very deed, the law of *nature* and of *nations* teacheth the same thing, that children are bound to *relieve* their parents want; because as *Proclus* saith, the Father is the lively character and true image of the great and soveraigne God, and the children next under God, do hold life, goods, and all they have from their parents; and therefore the *Athenians* (as *Xenophon* reports it) made a law, that if any man was knowne to have denied *reliefe* unto his parents, hee should never be releeved by any man, if ever himselfe did fall into decay: no, though hee *died* for very hunger; because they deemed it an unreasonable thing, to yeeld succour unto *him*, which had denied succour unto his *Parents*.

The Athenian Law for children to relieve their parents.

And the reason hereof is rendered by *Siracides*, because *wee were begotten of them, and wee cannot recompence the things that they have done for us*; and therfore we are bound to do what we can for them. And we should the rather do it, not onely because we are injoyned by *law*, but also provoked and excited by the *examples* of

Ecclesi. 7. 28.

Examples of them that relieved their parents.

1. Christ himselfe.
2. Heathen men.
3. Vnreasonable creatures.

} For

1 Christ.

1. Here we see *Christ* in his *greatest* extremities, upon the Crosse, forgets not to care for his *Mother*; and yet, *Christus non tantum debuit parentibus quantum cæteri homines*, Christ owed not so much unto his Mother, as wee doe unto our parents, because he onely tooke his humane life from his Mother, and for amends he gave to her a treble life.

Bellar. de 7. verb. Christi.

Christ gave his Mother a threefold life.

1. *Of nature*, because he *made* her; for *hee made all things that are made, and without him was not any thing made that was made.* John 1. 3.

1 Of nature.

2. *Of grace*, because conceaving him she was *full* of grace; for that *in him dwelled the fullnesse of the God-head bodily.*

2 Of grace.

3. *Of glory*, because he *died* for her, that she through him might have eternall life.

3 Of glory.

But

But we can never *recompence* the paines and pangs, the feares, cares, and coſts that our Parents tooke with us; and therefore wee are the more bound to *honour* and to care for them, and never to *forget* the ſorrowes of our Mothers, as the Sonne of *Sirach* ſpeaketh.

2. We reade how the very *Heathens* have left us admirable examples for our inſtructions; for *Antigonus* the Sonne of *Demetrius*, is ſaid to have ſold his townes, lands, and jewels, to pay his Fathers ranſome, and to redeeme him out of the hands of *Seleucus*; and if this would not ſerve, he offered to become *pledge* and priſoner in his Fathers roome, ſo hee might procure his Fathers liberty; and *Valerius Maximus* tells us, that a *man* being condemned to die by *famine*, his *daughter* preſerved his life, by giving him ſucke, for a long ſeaſon; and the Magiſtrate, having learnt the truth thereof, *commended* the fact, and *reſtored* the man to his liberty for his daughters ſake.

2 Of Heathens.

Valer. Max. l. 5.

A dutifull daughter.

3. It is recorded of the Storkes, that their ſires being weake and unable to flie, they will carrie them upon their backes and provide them foode while they are able to feede.

3 Of the irrationall creatures.

And yet, as *Novatus* would neither beſtow *bread* on his Father being alive, nor *burial* on him being dead, *ſed in vico fame mortuus, ibi remanſit inſepultus*, but he ſuffered him to *ſtarve* and ſtinke in the ſtreete, as Saint *Cyprian* ſaith; ſo I feare me we have now too many of *Novatus* brood, that not onely *neglect* their parents want, and *waſtefully ſpend* that on harlots, Wine or Tobacco, which might indifferently relieve their need, but alſo doe add *griefe* unto their ſorrow, and cauſe many a *teare* to trickle downe the *cheekes* of their aged parents, when they *ſcorne* them, *law* with them, *robbe* them, *beate* them, *kill* them, as ſome *unnaturall*, ungratefull, and ungratious children have moſt wickedly done unto their owne *naturall* parents.

Cyprian l. 2. ep. 8.

How ungratefull many children be.

But not onely the *Heathens* and Pagans which knew not God, ſhall riſe in judgement to condemne ſuch execrable villanies, but alſo the *dumbe* beaſts which are void of reaſon, ſhall reprove the *madneſſe* of ſuch a viperous generation. And ſo you ſee the *reſpect* and care that Chriſt had to provide for his *Mother*, when he deſired not to relieve himſelfe: I ſhould paſſe to the ſecond part of his ſpeech to S. *Iohn*, but I muſt firſt reſolve two ſpeciall doubts.

2 Queſt. to be reſolved.

Queſt. 1. Why *Mary* is commended to *Iohn*, rather then to any other Apoſtle or Diſciple of Chriſt.

1 Why *Mary* is commended to S. *Iohn*.

Sol. To this *Bellarmine* anſwereth, that Chriſt did this for divers good and ſpeciall reaſons; As

Bellar. de 7. ver.

1. Becauſe Chriſt did foreknow, that *Iohn* ſhould *outlive* her, that ſo ſhee might not want when *Iohn* was dead.

1 Reaſon.

2. Becauſe he knew, that, as *Iohn* was the Diſciple whom he loved *beſt*, ſo he was *moſt* loving unto him, and therefore would moſt willingly doe whatſoever he could doe for his Mother.

2 Reaſon.

3. Becauſe he ſaw none but *Iohn*, that we reade of, that was preſent with him in this his greateſt abaſement, the reſt being all fled for feare of the rage of the High-Prieſts.

3 Reaſon.

4. Becauſe Saint *Iohn* was one of the three chiefeſt Apoſtles, which onely ſaw his *Transfiguration*, and were onely taken into the garden of *Gethſemane* to bee witneſſes of his bloody agony, & which S. *Paul* calleth *pillers* in Gods Church, that is, *Peter*, *Iames*, and *Iohn*: and therefore as he committed the Church of the *Gentiles* unto Saint *Peter*, and the Church of the *Iewes* unto S. *Iames*, ſo he commended his *Mother* unto S. *Iohn*, that ſo as he had *dignified* them, they might ſhew their *love* and duty unto him. But then

4 Reaſon.

Mat. 17. 1. Mat. 26. 39.

Queſt. 2. We are to conſider, why Chriſt commended his Mother to S. *Iohn* alone, and not rather to all his Apoſtles, or at leaſt to more then one.

2 Why commended to Saint *Iohn* alone.

Sol. To this *Muſculus* anſwereth, *Quod multorum fidei & curæ committitur non ſatis probè curatur*; that for the moſt part, that thing is *neglected* of all which is committed to the truſt and care of all; and ſo *Ariſtotle* obſerved the ſame truth long

Ariſtotelis l. 2. c. 2.

That which is committed to all, is neglected by all

long before, and we ſee it moſt frequent in our owne daies; *feoffees* in truſt, *ſupervisors* of wills, *overſeers* of Schooles, Hoſpitalls, and ſuch like, doe poſt off the truſt that is repoſed in them from one to another; and ſo while they relie to have the charge *diſcharged* by each other, the maine charge lieth in the duſt *unregarded* of all.

And therefore, becauſe *particular* commands doe more move then *generall*, Chriſt commended his Mother onely unto *Iohn*, and his Spouſe the Church, ſay the Ieſuites, unto Saint *Peter*, and ſo the Church committeth the care of every chriſtened childe unto ſome *particular* perſons, that ſhould more eſpecially look that they be brought up in the *feare* and ſervice of the Lord. And ſo much for the *ſpeech* of Chriſt unto his Mother, *Woman behold thy ſonne.*

2 The ſpeech of Chriſt to S. *Iohn.*

2. For the *ſpeech* of Chriſt unto his ſervant *Iohn*, we may note theſe two things,

Two things conſiderable.

1. The *precept.* — The *precept* was from *Chriſt.*
2. The *effect.* — The *effect* was from *Iohn.*

The precept, *Behold thy Mother*, the effect, *from that houre hee tooke her to his owne home.*

1 Precept.

1. In the *precept* we may obſerve two things,
1. *Cui*, to whom he ſpeaketh.
2. *Quid*, what he ſpeaketh.

1 To whom *Mary* is committed.

1. I told you before, that the *perſon* to whom *Mary* was committed, was *Iohn*, and yet we finde that *Iohn* is not named here, but onely ſignified by this note, (*the Diſciple whom Ieſus loved,*) and therefore I hope it will not be amiſſe to examine the reaſon of this thing;

Two points diſcuſſed.

1. Why he ſuppreſſeth his name.
2. Why hee expreſſeth himſelfe by this note, *the Diſciple whom Ieſus loved.*

1 Why S. *Iohn* ſuppreſſeth his name.

For the firſt, *Aretius* tells us that he *concealeth* his name for *modeſties* ſake; becauſe he would ſhunne the ſuſpition of *vaine-glory*; for to doe *good*, and to be ambitious of *praiſe*, is to leeſe our *reward* of God, becauſe we are ſo greedy to *receive* it, and ſo well pleaſed when wee *have* it at the hands of men: and therefore our Saviour ſaith, that the Phariſees which *faſted*, and *prayed*, and *tythed*, and releeved the *poore*, and did many other ſuch workes of *piety* and *charity*, that they might be ſeene of men, had received their *reward*, that is, the *praiſe* of men, and therefore that they were to expect no *more*, becauſe they received what they *deſired*; but teaching his owne ſervants how to doe good, hee ſaith, *when thou giveſt almes, or intendeſt to doe any other good, blow not a trumpet* to call ſpectators together, as if God would beleeve *nothing* that thou doſt without witneſſe, or thou not beleeve him, that he will reward thee, if thou haſt no *witneſſes* of thy deeds, but rather doe it ſo *ſecretly* and ſo privately, *that thy right hand know not what thy left hand doth*; ſo he that ſeeth in *ſecret* will reward thee *openly.*

That we ſhould ſhun pride and vaine-glory. Mat. 6.

And therefore though vaine-glorious *Phariſees* thinke all that they doe loſt, unleſſe it be ſeene of men; yet doe the Saints and Servants of Chriſt deſire rather to *conceale* their workes then to *proclaime* them unto the world; they will do their *beſt* not with eye-ſervice as *men-pleaſers*, but to diſcharge a *good conſcience* in the ſight of God, and if men *ſee* it not, *regard* it not, *reward* it not, they care not, becauſe they ſay with the Prophet, *merces mea apud Deum*, my reward is with God, which ſeeth the *ſincerity* of my heart, and therefore will ſee that I ſhall not goe unrewarded.

2 Why S. *Iohn* expreſſeth himſelfe by this title.

For the ſecond, though he ſuppreſſeth his *name*, as regardleſſe of *praiſe*, yet he expreſſeth himſelfe by this note, *the Diſciple whom Ieſus loved*, for two ſpeciall ends.

1 Reaſon. S. *Iohns* thankfullneſſe.

1. To ſhew his owne *thankefullneſſe* unto Chriſt.
2. To ſhew the *reaſon*, why Chriſt committed his Mother unto him.

1. Chriſt loved *Iohn* above all the reſt of the Apoſtles, and ſhewed himſelfe more *familiar* with him, then with any other of his Apoſtles or Diſciples whatſoever;

soever; for it is said that *Iohn* leaned on Iesus bosome, and when Christ had said, *one of you shall betray me*, and the Disciples stood looking one upon another, and as it were afraid to aske him, who it should be, Saint *Peter* beckned unto S. *Iohn* that he should aske him who it should be of whom he spake, and S. *Iohn* as most *familiar* with him saith, *Lord, who is it?* And therefore S. *Iohn* in token of his *gratefull* minde for so great love, delights to call himselfe, *the Disciple whom Iesus loved*, this was his joy, and for this he would not be silent. And I would to God it were so with all of us, that our chiefest rejoycing would be, not that we are *great* or in *hope* to be great in the *world*, but that God doth *love* us; and that for this his *love* to us, we would with Saint *Iohn* love to *thinke* of it, to *speake* of it, to *write* of it.

Iohn 13.23,24,25

It was King *Davids* practise ever *to praise the Lord for his goodnesse*, and never to receive a *new mercy* but he would sing a *new song* of praise and thanksgiving unto God, as in one Psalme he saith, *Rejoyce in the Lord ô ye righteous, for it becommeth well the just to be thankefull, praise the Lord with the Harpe, sing psalmes unto him with the Lute and instrument of ten strings, sing unto the Lord a new song, sing praises lustily unto him with a good courage*; and in another place he saith, *Praise the Lord ô my soule, and all that is within me praise his holy name*; and in all his Psalmes allmost he doth nothing els but either *recapitulate* Gods goodnesse towards us, or *pray* unto him for some mercies, or *praise* his name for his goodnesse; and so the *blessed* Virgin, when the Angell told her that shee should conceive and beare a Sonne and should call his name *Iesus*, because hee should save his people from their sinnes, presently saith, *My soule doth magnifie the Lord and my spirit hath rejoyced in God my Saviour*;

King *Davids* thankefullnesse.

Psal. 33.1,2,3.

The blessed Virgins thankfullnes.

And yet I feare me that wee are so farre from *praising* God for his mercies, that we *underprize* and undervalue his greatest blessings, and in steed of *magnifying* him for them we murmur against them, and say as the *Israelites* did of *Manna, nauseat anima nostra*, our soule loatheth this light food, we are *weary* of preaching, and we are tyred with the *tediousnesse* of their Sermons; but let us take heede, that if we delight not in Gods *love*, hee will delight to *chastise* us for our sinnes, and specially for this *great* sinne of unthankefullnesse.

Hosea 10.10.

2. Saint *Iohn* seemeth hereby to intimate and set downe two speciall reasons why Christ commended his Mother unto him.

2 Reason To intimate why Christ commended his mother to him.

1. Because he was a *Disciple* of Christ.
2. Because Christ *loved* him, for hee was *the Disciple whom Iesus loved*.

1. *Mary* no doubt had many *kindred* and so had Christ; and yet Christ would not commend *Mary* to any one, because her *kindred*, but to *Iohn*, because hee was a *Disciple*; for naturally a *Scholler*, if he hath any good nature in him, cannot choose but love his *Master*, because that as a childe doth sucke his nurses *milke*, to grow therby, so doth the scholler suck his *learning* from his Master to grow better and better in all wisedome; and in that respect *Quintilian* saith, *Discipulos id unum interim moneo, ut præceptores suos non minus quam ipsa studia ament, & parentes esse non quidem corporum sed mentium credant*, I advize all *Disciples* and Schollers, that they should no lesse love their *Masters* then their *studies*, and beleeve them to be their *parents* not of their *bodies*, but of all the *learning* and knowledge that they have; and therefore our Saviour Christ having chosen *Iohn* to bee his *Disciple*, and so carefully *tutored* him in all good precepts, and thereby *obliged* him to love him and to doe any service that he could doe for him, doth in *that* respect commend his Mother unto *Iohn*, not so much because he was his *kinsman* as because he was his *Disciple*, Disciples many times doing many things for a man, when his kinsmen cares not for him.

1 Because S. *Iohn* was his Disciple.

Quintil. Institut. Oratoriæ

The love of Schollers unto their Teachers.

And yet now (saith a learned Author) *Quos Discipulos habent Evangelii Ministri?* I feare wee may goe *farre*, before wee shall finde a *Disciple* that will doe any thing for the Preachers of Gods Word; but when hee hath *spent* himselfe as a lampe to give light to others, *consumed* his strength, and *wasted* his

Muscul. in Iohannem.

his time, in *labours* often, in *travels* often, in *watchings* often, in *prayers* often, in *perils* often, to teach unto his hearers the way unto *eternall* happinesse, he shall scarce find *one* among his *many* disciples, that thinks he oweth him *thanks* for all his paines; so great is our *ingratitude*, and so small is the *respect* that we beare unto our teachers.

The small respect that men beare now unto their teachers.

And this is the cause, that many men do spend *that* time which they should do in their *studies*, to be inabled to feed their flock, in *worldly* affaires, to provide meanes to feed themselves and their families; for if they did not, they do see, themselves might *starve*, and their children, like vagabonds, might *beg* their bread.

a Because Christ loved him.

2 He gives us here to understand, that Christ commends his mother unto him, because Christ *loved* him; for this is a rule infallible, that whom God *loveth* most, he *layeth* most charge upon them; he requireth more *paines*, more *patience*, and more *diligence* at their hands, than he doth of any other; so he saith unto *Ananias*, that because S. *Paul* was a *chosen vessell* unto him, therefore *he should suffer many things for his names sake*; a course cleane contrary to the world, where we looke to be *spared* and eased of them that love us: Yet you see God layeth the *heaviest* load on them that he loveth *best*; and therefore if we see a man *laden* with paines, laden with *griefes*, full of *sorrowes*, full of *sufferings*, we should not, as the world is ready to judge, thinke him to be *rejected*, but rather the more respected of God; because, as *Plato* saith, *Hanc rationem Deus sequitur in bonis viris, quam in discipulis præceptores, qui plus laboris ab his exigunt, in quibus certior spes est*; God useth to follow the same course with his servants, as masters do with their schollers, that is, to lay the *greater* task, and to require the *larger* exercise of them, that have the better capacities.

The more God loveth us, the more task he layeth upon us.

Plat. de præcept.

And so much for the *person*, to whom *Mary* was committed.

a The charge.

2 We are to consider the charge which Christ gave unto *Iohn* in these words, *behold thy mother*; that is, *receive* her into thy charge, *protect* her from all wrongs, and *relieve* her in all her wants, as if she were *thy mother*; for questionlesse he could not choose but see her *sorrowes*, and perceive into what *distresse* she was like to fall into before our Saviour spake unto him; but it may be he thought not to *relieve* her, or at least wise not so *lovingly* to receive her, and so carefully to provide for her, as if she were his mother; and therefore our Saviour saith unto him, *behold thy mother*, that is, consider in what *state* she is, *deprived* of her Sonne, left destitute of all comfort, and every way *unable* to helpe her selfe, because she is but a *poore* and a friendlesse woman; and therefore be thou unto her instead of a *sonne*, to *helpe* her and to provide for her: And so from hence we may note two things.

Two things observable.

1 The *state* of *Mary*.
2 The *duty* of *Iohn*.

1 The state of *Mary*, that she was poore.

1 For the state of the blessed Virgin, though she was the *holiest* and most blessed amongst women, yet have we many arguments out of Scripture to prove that she was but a very *poore* woman of meane estate, as her journeying with *Ioseph* unto *Bethlehem*, her delivery in a *stable*, her want of *company* to helpe her in her travell, and her want of *meanes* to relieve her new-borne babe; for had *Ioseph* been a rich man, that had either *lands* or *houses*, he had lived upon them, and not have been forced to *travell*, where he might best get his meanes; or had they had *riches*, though no inheritance, yet should they not have been intruded into the *stable* among the oxen, nor have been compelled to lay their *child* in a *manger* among the *beasts*, which was adored of the *Angels* in the *heavens*: And this should teach us all to be contented with *any* state, when the best of women, the *mother* of Christ did live in no *better* state.

2 The duty of S. *Iohn*.

2 For the *duty* of S. *Iohn*, I have set it downe already, that it was to have a speciall *care* of this blessed Virgin, and to *provide* for her as if she were his owne mother; to teach us indeed the duty of *every* Christian, to relieve the *members* of

of our Saviour Christ, who, as himselfe testifieth, are his *mother*, his *brethren*, and his *sisters*. Mar. 3.

And so much for the third word that Christ spake upon the Crosse. I must needs be briefer in the rest, though I desired to be much larger.

Fourthly, when he had gone over those in particular, he said, *I thirst*, not so much for any *drinke*, as for the *health* and *salvation* of us all; for *this was meat and drinke unto him to do his Fathers will*, to *pacifie* his wrath, and to *satisfie* his justice, and so to *bring many sonnes unto glory*; to teach us, that if Christ in the *midst* of his sorrowes did so much *thirst* for our health, how much more should we *hunger and thirst after righteousnesse*, and after the *salvation* of our owne soules, and not (as we do) thirst, and wither away for thirst, after the *pride* and *pompe* of these worldly vanities? The fourth saying of Christ upon the Crosse. Iohn 4 34.

Fiftly, Having shewed his *love* to his *foes*, to his *friends*, and to *all mankind*, he returned unto himselfe, (for as yet he seems to have forgotten himselfe and his owne paine, through the vehemency of his love which he bare unto others) and not onely perfectly *seeing*, but also sensibly *feeling* the incomprehensible paine and sorrow, that through the *fiercenesse* of Gods wrath, was *throughly* inflicted upon him, and which he had already *so long* sustained for our sinnes, he *lifts* up his *eyes*, and *sends* forth those words with a dolefull voice, *My God, my God, why hast thou forsaken me?* Not that he *was* or *could* be forsaken of the Godhead, so *hypostatically* united unto it, but to shew unto us, what *infinite* sorrowes he then *suffered* above all that we can *conceive* or *thinke*, and to teach us in all *distresses*, to have our chiefest *recourse* to God, and in all humility to *expostulate* with his Majesty, why he should *create* us to *forsake* us; for so with Christ, we may be sure to be *heard* and *relieved in what we feare*, and in good time to be *delivered* out of our distresse. The fift saying of Christ upon the Crosse. Mat. 27 46.

Sixtly, when Christ saw that the *Scripture*, in every particular thing that was written of him untill his death, was *fulfilled*, he said, *Consummatum est*, *All is finished*; not only to declare unto us that by his *death* the royall *Law* was *fulfilled*, the types, figures, and predictions concerning him were now accomplished, and the *redemption* of all mankind was now *fully effected*, but also to teach all *Christians* to *finish* the *course* of their life according to the *will* of God. The sixt saying of Christ upon the Crosse. Iohn 19.30.

Seventhly, when he considered and understood *all things*, that were to be done of him, to be fully *ended*, he saith, *Father, into thy hands I commend my spirit*; to teach every man, especially in *affliction*, to cast himselfe *in sinum divinitatis*, even into the *armes* of Gods *protection*, and so to rely wholly upon God, as upon a *sure foundation*, and as at all times else, so chiefly when we see death approaching neare to us, *to commend our soules into the hands of God*, even as our Saviour did. The seventh and last saying of Christ upon the Crosse. Luke 23.46.

Many worthy observations to bee considered in the manner of Christ his crucifying. Iohn 19.23. Psal. 22, 16.

Thus Christ *suffered*, thus he *preached*, and thus he *prayed* upon the Crosse; and in *this* time of his suffering, it is observed,

First, that as he *bowed the heavens and came downe* to be incarnate and made flesh; so here *he boweth his head*, to imbrace us, and *to kisse us with the kisses of his lips*. 1 Observation.

Secondly, that his armes were *extended* and stretched out, to receive *all men*, throughout the compasse of the whole world, into his grace and favour againe. 2 Observation.

Thirdly, that the *nayles* were *fixed* through his hands and feet, not only to shew that hereby thy *hands* are *inlarged* to do good works, and thy *feet* are set at liberty, that thou maist run the way of Gods commandement; but also to teach us how the *remembrance* of his passion should be so *fixed* in our *hearts*, as that nothing in the world should be able to *root* it thence. 3 Observation. Iohn 20.25.

Fourthly, that he was unstripped of his garments, and his body extended *naked* upon the tree; to shew that he forsook all to redeem us, that all things are *patent* and open in the eyes of God, and that we poore sinfull men are miserable, and *naked* of all goodnes, untill we be clothed with the righteousnesse of Iesus Christ. 4 Observation. Iohn 19.23.

5 Obſervation. Iohn 10 34.

Exod. 33. 22.

Fiftly, that his *ſide* was *opened* with a ſpeare, to make way for the effuſion of his *bloud*, to *ſatisfie* for our ſinnes, to make *roome* for us to come *nearer* to his heart, and to *hide* our ſelves with *Moſes*, *in foramine petræ*, in this *ſluce* of his ſide, in this *hole* of the Rocke, untill the *anger* of God be over-paſt. And,

Many other points of great moment I might here ſhew unto you, as the *darkening* of the Sun for *ſhame* and *ſorrow* to ſee the Sonne of God put to ſuch a *ſhamefull* death; the *quaſſation* and *trembling* of the earth, and *cleaving* of the ſtones, for *horrour* to beare their Maker dying, and to condemne the moſt cruell hardneſſe of a *ſinners* heart, that ſeeing the *ſtones* renting, will not *relent* for his ſinnes; and the cleaving of the *Temple* from the top to the bottome, to ſhew that the *Leviticall* Law ſhould be no longer a *partition-wall* betwixt the *Iewes* and the *Gentiles*, and that the way to heaven is now made *open* to all believers; but that to ſpeake all that I might of this point, would inlarge a *Treatiſe* into a *Volume*; and that indeed the *Wit* and *learning* of any one man, is no more able to expreſſe all the *myſteries* and moſt excellent points that we might collect and learne from the *Paſſion* of Chriſt, than one poore *Fiſher-man* is able to *catch* all the *fiſhes* in the Ocean-Sea.

That it is impoſſible for any one man to expreſſe all the particulars of Chriſt his paſſion.

And therefore commending all unto your *meditation* to muſe upon the *particulars* of this great worke that was *once* done, that it might *never* be forgotten, I will end this point of his *Paſſion*, and proceed unto the third part of my Text, which is the *neceſſity* of his ſuffering, *For thus it behoved Chriſt to ſuffer.*

The

The third part.

CHAP. I.

Of the necessity of Christ his suffering.

THirdly, having heard the *chiefest* particulars of the sufferings of Christ, we are now to consider the *necessity of his suffering*, expressed here by Christ himselfe, in these words, *Thus it behoved Christ to suffer*; Touching which, we must consider that there are three kindes of necessities.

3 Of the necessity of Christs sufferings.

That there is a threefold necessity.

The first is an *absolute* necessity, as when a thing, in regard of the nature of it, cannot be otherwise; so the Sun *moveth*, and the fire *burneth* (as we see) necessarily; because it is the *property* of their nature so to do, as it is for every *light* thing to *ascend*, and for every *heavy* thing to *descend* downewards towards the center.

1 Absolute.

The second is, a necessity of *constraint*, as when a malefactor is *constrained* and must necessarily suffer, whether he will or not; because the *sentence* of the Law hath *passed* over him, and his *strength* is not *sufficient* to save himselfe.

2 Constrained.

That Christ suffered, because he willingly gave himselfe to suffer.

And in these two senses our Saviour Christ was not of *necessity* for to suffer; because God *might*, if he had would, have used a thousand other wayes to have *saved* man, without the *death* of his only Sonne; and there was neither *Law* to injoyne him, nor any *force* that could compell him for to suffer; for he saith *Abba Father, All things are possible unto thee*; and, *he could pray to his Father and have more than twelve legions of Angels to have assisted him*: And therefore it was no *absolute* necessity that he should suffer, *Sed oblatus est quia voluit*; but he was *offered* up for us, because *he would*; *he gave his soule an offering for sinne*, and he *yeelded* up himselfe into the hands of his enemies, when he *could*, but *would not* be rescued; but gave *Pilate* power against himselfe; for unlesse he *would*, he needed not to haue suffered; *Iustice* could not *seize* upon him, because he was a *Lambe* without spot; and *constraint* could not *compell* him, because *all things* were possible unto him, and he had all the *Angels* at his command: and therefore as the Prophet *Esay* saith, that he did *beare* the burden *imposed* by his Father, so he did *assume* the same himselfe; and S. *Paul* saith, that as *God gave Christ for us*, *Rom.* 8. 32. So *Christ gave himselfe for us*; and our Saviour saith, *No man taketh my life from me*, but *I have power to lay down my life, and I have power to take it up againe*: and so it was, that he himselfe *laid downe* his life, as a man layeth downe his *garment*; for it is observed by the Evangelists, that when he would die, he seeing that *impotent* man could not take away his soule, *he bowed downe his head, and gave up the Ghost*, as *calling* and *yeelding* unto the stroke of death, which otherwise *durst not*, for feare, to approach unto him: and so Christ shewed *his power in weakenesse*; for though it be a great *infirmity* to die, yet *so to die* is an argument of infinite *Majesty*: and S. *Hierom* doth well observe, that the *Centurion hearing* his prayer with a lowd voice, to shew what he was, *farre* enough, and *free* enough from the touch of death, and *seeing* him, *Statim spiritum sponte demisisse, tradidisse*, (saith S. *Iohn*) *emisisse*, (saith S. *Matthew*) presently to have *yeelded*, and most *willingly* to have *sent* forth his *Spirit* out of his body, as *Noah* sent his Dove out of the Arke, *Commotus signi magnitudine*, being trou-

Esay 53. 10.

Esay 63 6.

Rom. 8. 32.

Gal 2. 20.
Iohn 10.

Crucem sustinuit voluntate, non necessitate. S. Hieron. in Epitaph. Nepot.

Nazian. & Bern. Ser. 4. Hebdom. Pasc.

Et quod emittitur voluntarium est, quod amittitur necessarium.

bled with the greatneſſe of that wonder, he ſaid forthwith, *truly this man was the Sonne of God*: So wonderfully ſtrange was this his yeelding unto death; and ſo S. *Auguſtine* largely expreſſeth the ſame, to ſhew unto us, that *the laying downe of his life* was no *impoſed* puniſhment againſt his will, nor any *forcible* invaſion of death upon him, but a voluntary *ſacrificing* of himſelfe for ſinne, and a *tendering* of his death to *ſatisfie* Gods wrath for our ſake.

Hieron. q. 8 ad Hedib. Aug. Tract. 119. in Ioh.

The third is not an *abſolute*, nor a *privative*, nor an *impoſed* neceſſity, but a *voluntarily aſſumed* neceſſity, a neceſſity of *conveniency*, in reſpect of the *end*, as *armour* and *weapons* are *neceſſary* for him that goeth forth to fight, or a neceſſity by *conſequent*, preſuppoſing the *decree* and *ordinance* of Almighty God: and thus it was *neceſſary* that Chriſt ſhould *ſuffer*, becauſe it was the *beſt* and moſt *convenient* way that God in his *wiſdome* ſaw fitteſt, to performe that great worke of mans ſalvation; and becauſe God had *promiſed* that the *Meſſiah* ſhould *ſuffer*, & ſhould be *ſlaine* for our ſinnes; and therefore Chriſt ſaith unto *Peter*, that if he were reſcued out of the hands of his enemies, *How then ſhall the Scriptures be fulfilled*, which ſaid, that *thus it muſt be*? For God had *decreed, ordained*, and *revealed* in his Scriptures, that Chriſt ſhould die.

3 Voluntarily aſſumed neceſſity.

In what ſenſe it was neceſſary for Chriſt to ſuffer. Eſay 53.

Dan 9.26. Mat. 16.54. Eſay 53.14.

CHAP. II.

The inſtrumentall and efficient cauſes of the ſufferings of Chriſt.

Of the cauſes which did neceſſitate the ſufferings of Chriſt.

BVt becauſe the *neceſſity* of every thing dependeth upon the *cauſes* that do *neceſſitate* the ſame, as every man muſt *die*, becauſe he *ſinned* againſt his God, and every compound body muſt be *corrupted*, becauſe they are all compoſed of *elementary ſubſtances*, and indued with *repugnant qualities*, therefore we muſt underſtand the *cauſes* which did neceſſitate Chriſt to ſuffer, if we would truly know how and why *it behoved Chriſt to ſuffer*.

Three cauſes of Chriſt his ſufferings.

Now for the *cauſes* of Chriſt his *ſuffering*, I find them to be manifold, and eſpecially theſe three,

viz. { 1 *The inſtrumentall*, 2 *The efficient*, 3 *The finall*, } *cauſe* of his ſufferings.

1 The inſtrumentall cauſe fourefold.

Firſt, the *inſtrumentall* cauſes of *Chriſts death*, I find likewiſe to be fourefold.

{ 1 *The envy of Satan.* 2 *The malice of the Iewes.* 3 *The covetouſneſſe of Iudas.* 4 *The deſire of the people.* } For

1 The envy of Satan.

Iohn 13.27.

Iob 1.

Luke 22.53.

Foure ſpeciall things inraged Satan againſt Chriſt.

Firſt, the goodnes of the man.

Firſt, *Satan*, whom he had often *vanquiſhed* and *diſpoſſeſſed* of mens ſoules and bodies, was moſt *obſtinate* in malice againſt him, and thinking now to have fit *opportunity*, having as it were leave to do what he *would* or *could* do unto him, he entreth into the heart of *Iudas*, (ſaith the Evangeliſt) and ſo, no doubt, he did into the hearts of many of the reſt, and together with them, he *complotted* all theſe moſt *exquiſite* torments of purpoſe to be revenged on him, and to ſee if by this meanes he could bring him, as he ſaith of *Iob*, to *curſe God and die*, that ſo he might have him as a *prey*, which otherwiſe he feared would *deſtroy* him: And this our Saviour intimateth, ſaying, *I was daily with you in the Temple, and ye ſtretched forth no hands againſt me, but now this is your houre and the power of darkneſſe*, that is, now is Satan let *looſe*, now he hath leave to *rage*, and now I am ſet as a *But* for him to *ſhoot* all his ſhafts at me: And we find foure ſpeciall reaſons that might move Satan the more infinitely to rage againſt him: As

Firſt, the *goodneſſe* of the man; for the *better* any man is, the *more cruelly* is Satan ever bent againſt him, and while we continue wicked, *The things that he poſſeſſeth are in peace*; but the more *godly* we be, the more we ſhall be *perſecuted* of him: and therefore *Chriſt* being *without ſinne*, he would do his *beſt* to heape upon him *all* ſorrowes.

Secondly,

Secondly, The manifold *checks* and *rebukes* that he had formerly ſuffered at the hands of Chriſt; for ſo the *Evangeliſts* tell us, that Chriſt had often *rebuked the uncleane ſpirits, and commanded them to hold their peace*; and therefore he *envied* him and hated him, and would now be *revenged* on him, ſuch is the nature of the wicked when they are reproved.

Secondly, the rebukes he had received from Chriſt.

Thirdly, the victories of Chriſt.

Thirdly, the many *victories* that Chriſt had formerly over Satan, as in the *wilderneſſe*, in a ſingle combate, and when he *diſpoſſeſſed* him out of thoſe miſerable creatures whom he tormented.

Fourthly, the loſſe of his ſervants.

Fourthly, the loſſe of thoſe his ſlaves, which Chriſt had already freed from his ſubjection, and of all thoſe he feared Chriſt would free, if he ſhould not now ſubdue him: *Hæc ſecum:* And therefore *conſidering* all theſe things, and *knowing* that ſomtimes *Victis redit in præcordia virtus*, the conquered have happened to become conquerours, he *reſolveth* with himſelfe, like a deſperate man, either to kill, or to be killed; and in that reſolution he commeth forth, having great rage againſt our Saviour Chriſt; and therefore (as the proverbe is) *He muſt needs go whom the divell drives*; ſo he muſt needs *ſuffer*, which like *Iob* hath *Satan* for his tormentor, eſpecially being as he was, ſo *inraged* againſt our *Saviour Chriſt*; and having now *leave* to impoſe upon him the moſt exquiſite torments that he could deviſe.

Nec dum ceuſe iratum ſevio, dolores excidérent animo.

Una ſalus victis nullam ſperare ſalutem.

Secondly, *Iudæi, quem conſtituto tempore & loco venturum ſignificaverat olim non unus vates, eum veniſſe jam & adeſſe præſentem non intellexerunt*; the Iewes knew him not being *preſent*, whom they long expected when he was *abſent*, and though many of the Prophets had fore-told them, both the time *when*, and the place *where* he ſhould come and ſhew himſelfe unto them, yet, when he *came*, and they *ſaw* him, they *deſpiſed* him, and *maligned* him, and even *hated him* unto the death: And, as the Pſalmiſt ſaith, *Aſtiterunt reges terræ*, the *Kings of the earth ſtood up, and the Princes tooke counſell together againſt the Lord, and againſt his Chriſt*; So we find that the *Scribes*, and the *Phariſees*, and the *Herodians* hunted after him, as for a Partridge upon the Mountaines; they *watched* all *his wayes*, and ſought to *intrap him* in all *his words*, and to take *him*, that they might *condemne him*.

2 The malice of the Iewes againſt Chriſt.

Pet. Cunæus de republ. Hebr. l. 1. c. 18. p. 107.

Pſal. 2.

Thirdly, *Iudas* for very *griefe*, that he had loſt the *price* of that *oyntment*, wherewith the Woman annointed *Chriſt*, and which he had valued at *three hundred pence*, went out as I ſhewed you before, and ſold *Chriſt* for *thirty pence*, and then betrayed him into *the hands of ſinners*.

3 The covetouſneſſe of *Iudas*, Mar. 14 5.

Fourthly, *Chriſt* being *treacherouſly* betrayed, *violently apprehended*, and moſt *falſly accuſed* by the Sonnes of *Belial*, the *High Priests*, for very *malice* that they bore againſt *Chriſt*, and for *feare* that the *Romans*, if they let him eſcape, would come and *take away* that rule & authority which was left them, *thought him worthy* to die, and *delivered him* unto *Pilate*, and did *teach* the *ignorant, ingratefull*, and *unconſtant multitude*, moſt earneſtly to deſire the *death* of *Chriſt*, ſaying, *Crucifie him, crucifie him*; and therefore *Pilate* for *feare* of the Prieſts, and to *pleaſe* the people, when he had *ſcourged Chriſt, condemned him*, and *delivered him* to be *crucified*. And yet all theſe were but *inſtrumentall* cauſes of theſe manifold *ſufferings* of Chriſt, there were other more *efficient* and far *greater* cauſes than all theſe; for

4 The deſire of the people.

Secondly, the *efficient* cauſe of *Chriſt his death* was *God himſelf*; for ſo the *Prophet Eſay* ſaith, *It pleaſed the Lord to bruiſe him, and to put him to griefe*; to bruiſe his *body* with *tortures*, through the *malice* of the *Iewes* towards him, and to ſtrike *his ſoul* with *grief* through the *mercy* of God towards us: and ſo the *Prophet Ieremie*, ſpeaking of theſe *ſufferings* in the perſon of *Chriſt* himſelfe, ſaith, *that they were ſorrowes and ſufferings*, *Quæ fecit mihi Deus*, whereby *God* hath *afflicted* me; God who is termed *a devouring fire*, and an over-flowing *torrent* of *wrath*, doth now make our *Saviour Chriſt*, as the only *But* to ſhoot at him *all the ſhafts of his fury*; he *openeth* him and *powreth* into him all the *vials* of his indignation; and as *Iob* complaineth, *That the terrours of the Lord did ſet themſelves in array againſt him*, ſo *Chriſt*, when he ſaith περίλυπος ἐστιν ἡ ψυχή μου, *My ſoule is encompaſſed*

2 The efficient cauſe of Chriſt his death. Eſa. 53. 10.

Lam. 1. 12. That God himſelf laid all this puniſhment upon Chriſt.

Mat. 14 34

with ſorrowes on every ſide, ſheweth how God had ſet himſelfe againſt him; yea, though God *afflicteth* ſometimes in *mercy*, even as a *Father* when he *correcteth* his deareſt *child*; yet is he here ſaid to have done this, *In the fiercenes of his wrath*: And therefore how could *Chriſt* chooſe but ſuffer? for when *God* will ſmite, who is able either by *ſtrength* or *wit* to eſcape out of his hands?

Why God afflicted Chriſt.

1 Pet.2.22.

Mat.3.17.

Queſt. But here it may well be demanded, what *moved Gods wrath* to be thus *kindled* againſt *Chriſt*? For God *hateth* nothing but *ſinne*; and in *Chriſt there was no ſinne, neither was any guile found in his mouth*: And therefore ſeeing God never doth as *Annas* did, to *cauſe Chriſt* to be ſmitten, *without a cauſe*; why ſhould God be ſo much *diſpleaſed*, as thus grievouſly to puniſh his onely Sonne, in whom he was *alwaies well pleaſed*, and with whom he was *never* in any wayes *offended*?

God afflicted Chriſt for us, and not for himſelfe. Dan.9.27.

Reſp. To this we muſt anſwer, with the Prophet *Daniel, that the Meſſias muſt be ſlaine*, but *not for himſelfe*; for he tooke upon him the *perſon* of us all; and if a man that oweth nothing, becomes a *ſurety* for a debtor, if the *principall* becomes *bankerupt*, the *ſurety* ſhall be compelled to make a *plenary ſatisfaction*, and he muſt *pay* that which he *never tooke*: And therefore *Chriſt undertaking* the paiment of *our debts*, and to diſcharge us from Gods wrath to come, *He tooke upon him our infirmities, he was wounded for our iniquities, and broken for our tranſgreſſions*.

Eſa.53.4.5.6.

Luk.22.64.

And ſo if the *tormentors* ſhould ſay, as once they did, *Propheſie unto us who it is that ſmote thee*; we may quickly become Prophets, and moſt truly anſwer for him, that *our ſinnes* ſmote him, our *iniquities whipt* him, our *pride* crowned him with a crowne of *thornes*, our *drunkenneſſe* gave him that vinegar to drink, and in a word, our *ſinne*, our *grievous ſinne*, what ſinne ſoever it be, did thus hainouſly *murder Chriſt*, and faſt nailed him unto the Croſſe; *Quia ſolum peccatum homicida eſt*, for alas it was not *Pilate*, nor *Caiaphas*, nor any one of that complicie of confederate Agents, that were the *efficient* cauſe of his *death*; for they were but the *inſtruments* and executioners onely of that puniſhment which our *ſinnes*, the ſinnes of each man had laid upon him; and the Executioner cannot be ſaid *properly* to be the cauſe of that mans death, which by the Law is adjudged to die; but to ſay the truth, *our ſinnes* have *killed* the Sonne of God: And therefore as *Nathan* ſaid unto *David, Thou art the man that did the deed*; ſo I may ſay to every ſinner, *Thou art the man*, for whoſe ſins God in the *fierceneſſe* of his wrath, did thus *puniſh* and afflict his only Sonne.

Our ſinnes crucified Chriſt.

2 Sam.12.7.

Ionat 1.12.

O that this would make every one of us to cry out with *Ionas, Propter me hac tempeſtas*, I am the *cauſe* of all theſe *troubles*, of all theſe *ſtormy winds and tempeſt*; *Take me and caſt me into the Sea*; and as *David*, when he ſaw the miſerable *death* of the people for his ſinne, was *vexed* at the *heart*, and cried unto the Lord, ſaying, *Behold, I have ſinned, and I have done wickedly, but theſe ſheepe, what have they done?* So I wiſh that every one of us would ſee it, and ſay, it is *I* O Lord that have *ſinned*, but for this *innocent Lambe*, this *harmeleſſe Dove*, alas, *what hath he done?* And I hope this would make us to *hate* and *deteſt* our ſinnes, when we conſider that they were the only *murderers* of the Sonne of God.

2 Sam.24.17.

You ſee then, that as in the *Law* it was ordained, that a man ſhould bring his *Beaſt* to the doore of the Tabernacle, and ſhould put his *hand* upon the *head* of it, when he offered the ſame for a burnt offering unto God, to ſhew unto us, that the *man himſelfe* had indeed *deſerved* to die, and that the *Beaſt* was onely ſlaine for *his* offences; So here our *Saviour Chriſt* was put to *death*, not for any *cauſe* of his *owne*, but (as Saint *Peter* ſaith) *The juſt ſuffered for the unjuſt*; becauſe *he was wounded for our ſinnes, and crucified for our tranſgreſſions*, as the Prophet ſpeaketh.

Levit.1.4.

1 Pet.3.18.

Eſay 53.4.5.

Queſt. But then againe it may be demanded, why ſhould he undertake *our debt*, and make ſatisfaction for *our ſinnes*, when as we had no wayes *deſerved* any kindneſſe at his hands, and could by no meanes *requite* ſo great a benefit.

What moved Chriſt to undertake our debts.

Reſp.

Reſp. I anſwer, That it was *requiſite* and *neceſſary*, that hee ſhould ſuffer for *our ſins*, to fulfill the *truth* of God; becauſe he had *promiſed that the ſeede of the woman ſhould breake the Serpents head*, and that *the Meſſias ſhould ſuffer for our ſins, and be broken for our tranſgreſſions:* And the *Father promiſed* this for none other *cauſe* but this, *Becauſe he loved us*; For God ſeeing us in ſuch a *miſerable* ſtate, as we had made our ſelves by ſin, was *moved* with *compaſſion* over us, and was *contented* to give his onely begotten Sonne to be *crucified* for us, rather then we ſhould be eternally *ſeparated* from him: So our Saviour ſaith, *God ſo loved the World*, that is, So admirably, ſo exceedingly, and ſo incomprehenſibly, *That hee gave his onely begotten Sonne*, that is, to die for us, *That whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life:* And ſo S. *Paul* ſaith, *God ſetteth out his love towards us, ſeeing that while we were yet ſinners, Chriſt died for us:* And ſurely it was a farre *greater* argument of his love, to *give* his Sonne to die for us, then if he had *forgiven* our ſins, and *acquitted* us without *any ſatisfaction* at all; And therefore S. *Paul* ſpeaking of this love of God calles it, *Too much love*, as the vulgar Latine reades it; *Deus propter nimiam charitatem*, God through his *great, or too much love, wherewith he loved us, hath quickened us with Ieſus Chriſt:* And this *great* love of God will appeare the *greater*, if we conſider, that this Son of God, which he gave to die for us, was not only *his onely begotten Sonne*, which was very great, that having but one onely Sonne, he would give *that one* to die for us, but was alſo *ſuch a Sonne*, in whom onely *God was well pleaſed*, and with whom he was never *offended*, as I ſhewed unto you before.

Gen. 3. 15. Dan. 9. 26. Eſay 53. 5.

The love of God to mankinde, moved God to doe all this for us.

Iohn 3. 16.

Ephes. 2. 4.

And as the *Father* ſhewed *Tantam charitatem*, ſo great love, in giving his Son to die for us; ſo the Sonne ſhewed the like *equall love*, in being ſo *willing* as hee was to ſuffer for us; for *in the beginning*, or *in the volume of the Booke it is written of me*, (ſaith Chriſt) *that I ſhould fulfill thy will O God, and I am content to doe it*, That is, I am as *willing* and as *ready* to fulfill it, as thou art to conceive it; yea, I am *grieved* or I am *pained*, till I have *fulfilled* it; *For it is meate & drink to me* (ſaith Chriſt) *to doe my Fathers will:* And therefore once againe, behold the *great love* wherewith *Chriſt* hath loved us; Surely (ſaith S. *Bernard*) *Dilexiſti me magis quam teipſum, quia pro me mori voluiſti*; Thou haſt loved me *more* then thou didſt thy ſelfe, becauſe thou gaveſt thy ſelfe to die for me; *For greater love then this hath no man, that a man ſhould give his life for his friends*, eſpecially for his *enemies*, as he did for us, *Cum inimici eſſemus*, While we were yet ſinners, and regarded neither *him*, nor our *ſelves:* And therefore S. *Bernard* doth moſt truly ſay, that hee did this, *Tanto dignantius quanto pro minus dignis*; So much the more wonderfully *worthy* of love, by how much the *leſſe worthy* we were of his love.

Omnis in Aſcanio Chariſtat cura parentis.

Mat. 3. 17.

Heb. 10. 7.

Iohn 15. 13. Rom. 5. 8.

Bern. de Cana Domini, Ser. 13.

And in very deede, there is no man *breathing*, that is able to expreſſe how *great* was the love of *Chriſt* towards mankinde; But *my conſcience* is my witneſſe, (O my Saviour) what I have done to thee, and thy *Croſſe* doth witneſſe what thou haſt done for me; for thou waſt *God* and I a *man*, and yet thou a *God* wouldeſt bee made *man* for mee, yea, to become *exiled*, *poore*, and *baſe* for us, that were the *vileſt* Creatures, moſt *poore*, and *baſe miſerable* ſinners; And not onely ſo, but alſo *to die* a moſt *cruell*, *bitter*, and a *ſhamefull death*, to deliver us from *eternall death:* O what couldeſt thou have done more for us, that thou haſt not done? The *like* example cannot bee found in any Hiſtory; for one *will ſcarce die for a righteous man*; It may be they will *ride* and *runne* to ſave a good mans life; but to *die* for another, we ſhall ſcarce finde any that will venter it: It is true, that the *Curiatij* and the *Horatij* are *reported*, to have adventured their lives, for the liberty of their *Countrey*; And ſo *Decius*, *Curtius*, and *Codrus* did freely offer *themſelves* to *death*, for to preſerve their *peoples life*; but they did this either for *ambition* to be *honoured* for their facts, and to be *numbred* among the *Gods*, or elſe in *deſperation* of their lives, to be *ridde* out of their *griefe*, when they ſaw none other *helpe* of their miſeries; but *Chriſt* when there was *no neceſſity* to compell him, did all this, and farre *much more*, then I have ſhewed, for us; And that not onely, *Sine noſtris meritis, ſed cum noſtris demeritis*;

No Creature able to expreſſe the great love of Chriſt to mankinde.

Rom. 5. 7.

Titus Liv. Decad. 1. l. 2. Val. Max. l. 5. c. 6.

demeritis; When wee deſerved *no good*, but eſpecially when wee were worthy of ſo *much evill* at his hands, as was due to moſt deadly enemies, as Saint *Bernard* ſaith.

Bern. Ser. 15. in Cant.

CHAP. III.

Of the finall cauſes why Chriſt ſuffered, both in reſpect of Men, and in reſpect of God himſelfe.

AND ſo you have ſeene the *inſtrumentall* cauſes of Chriſt his death; and you heard the *efficient cauſe*, why God puniſhed *Chriſt*; *for us*, and for our ſins; and why for us; becauſe *he loved* us with a great, exceeding, incomprehenſible love; And how this ſhould teach us, that as our hearts doe hate *Judas* and *Pilate*, and all the reſt of our Saviours bloudie perſecutors, which were but the *Inſtruments* of his death; ſo much more ſhould wee *loath* and deteſt our *owne ſinnes* and wickedneſſe, which were the *maine principall cauſe*, that moved God thus ſeverely to puniſh him: And now it reſteth, that wee conſider the *finall cauſe* thereof; and I finde that to be twofold.

The finall cauſe of Chriſt his death.

1. *In reſpect of Men.*
2. *In regard of God.*

1 In reſpect of Men twofold.

First, In reſpect of Men, I finde it likewiſe to be twofold.

1. *The ſaving of all the Elect.*
2. *To make the reprobate without excuſe.*

1 Of the Elect. *Mat. 20. 28.*

For the firſt, Our Saviour ſaith, *That he came to give his life a ranſome for many, and to ſave thoſe that were loſt*; And ſo Saint *Paul* ſaith, *That Chriſt was made under the Law, to redeeme them that were under the Law*; and that *Ieſus Chriſt was ſent into the World to ſave ſinners*: Now we muſt know, that as *Bellarmine* noteth, there are divers kindes of redemption; as

Gal. 4. 4.
1 Tim. 1. 15.

That there were divers kindes of redemption.

First, By *Manumiſſion*, as when the Lord did *willingly* of his owne accord let his ſlaves goe free.

Secondly, By *permutation*, as when any one priſoner was *exchanged* for another.

Thirdly, By *force*, as when by their friends they were *reſcued* out of the hands of their enemies.

Fourthly, By a *ranſome*, as when a *price*, thought counter-vaileable to the priſoners, was paide for the deliverance of the Captives: And thus Chriſt redeemed us; for we had ſold our ſelves (or rather given away our ſelves; becauſe we do it for ſuch *trifles*, for nothing, that it deſerves not the name of a *ſale*,) under ſin; and we had *paſt away* our ſelves unto Satan, and he would never ſuffer us *freely* to be freed out of his hands; neither was there any *force* nor *friends* that could any waies *reſtore* us unto our former dignity; and therefore Chriſt came to *repurchaſe us*, that is, to buy us backe againe unto God; And though we ſell our ſelves for *nothing*, yet Satan like a cunning Merchant, that knowes well the worth of Soules, would not part with us at *any reaſonable rate*; and therefore Chriſt was faine to *pay* for us, not *gold, or ſilver, or any ſuch like corruptible thing*, but *his owne deare and pretious bloud*; So *dearely* was he faine to *pay* for us, ſo *dearely* it coſt him to *redeeme* our ſoules.

Chriſt paid our ranſome.

1 Pet. 1. 18.

How deerely it coſt Chriſt to redeeme us.

That the bloud of Chriſt was the price to ſave all men, as well before his comming, as now after his comming

And ſo Chriſt came and *offered himſelfe*, upon the *Altar* of the Croſſe, as a ſufficient ſacrifice to *pacifie* his *Fathers* wrath, and to *ſatisfie* his juſtice to ſave our ſoules, yea, the ſoules of all them that beleeved in him from the beginning of the World to this preſent day, and ſo forward to the finall period of all fleſh; For, *It was not the bloud of Goates, or Calves, that was the true propitiatory Sacrifice for the ſinnes of the Fathers, that lived under the Law*; but it was *the bloud of Ieſus Chriſt*, that was onely *figured and ſignified* by theſe *Levitticall ſhadowes*, by the

the *Paschall Lambe*, by the *Brazen Serpent*, and by whatsoever else that was given them as a *Schoolemaster to bring them unto Christ, which purged their consciences from dead workes*, to serve the living God; For he is said to be *the Lambe slaine*, that is, slaine in the *figure*, slaine in the *purpose* of God, and slaine in the *vertue* of his Passion, to every one that beleeveth him to be slaine for him, *from the beginning of the World*: And therefore, *all those that went before, and all those that came after, cried, Hosanna to the Sonne of David*; For as the *looking* to the *Brazen Serpent*, was the onely *meanes* to save all those people from death, which were bitten by the fiery Serpents, whether they were *before* it, or *behind* it, or on *either* side of it, *neere* it, or *farre* from it; so the beleeving in the *death* of the Sonne of God, *was*, and *is* the onely *meanes* to preserve all men from the *sting* of sinne, as well those that went *before* him, as those that doe come *after* him: And therefore, *Quod est grande ludibrium impijs, est grande mysterium pijs*; The *death* and *passion* of *Iesus Christ*, which is *foolishnesse* unto the World, is the *sole comfort* and *consolation* of all Christians, as Saint *Augustine* doth most sweetly comment upon those words of the Apostle, *God forbid that I should rejoyce in any thing, save in the Crosse of Iesus Christ, Gal.6.*

Gal.4.

Revel.13.8.

Mat.21.9.

Numb.21.9.

Et unde mundi Pharisæus erubuit, ibi Apostolus thesaurum reperit, & quod ibi visum est stultitia, Apostolo factum est sapientia.

Quest. But here it may be demanded, how the sufferings of Christ being but of *short* continuance, should be of that *worth* and dignity, as to be a *sufficient price* for our *eternall* deliverance, and to make a *plenary satisfaction* for the sinnes of the whole World.

That the merit of Christs suffering, depends upon the worthinesse of the person.

Resp. To this I answer, that the *merit* of his suffering, depends not upon the *quantity* of paine, or the *continuance* of time, but upon the *worthinesse* of the *sufferer*; and that in two respects:

First, Of his *Innocency*; for *he was holy, harmelesse, and undefiled*; a Lambe without spot, *in whose mouth was found no guile*: And therefore, *Iustum est*, saith Saint *Augustine*, It is a most just and a righteous thing, that the *debtors* should bee set *free*, because hee, which owed *nothing*, did pay *all* our debt.

Heb.7.26. 1 Pet.1.19.& 2.22

Aug.Lib.c.14. de Trinitate.

Secondly, Of his *Excellency*; for he was not onely a most *innocent* man, *Quem nullum maculavit delictum*; But he was also a most *omnipotent* God, as the *Apostle* sheweth, when he biddeth us, *To take heede unto the Flocke, which God hath purchased with his own bloud*: And therefore, as the *Father* is *infinite*, which was *provoked*, so the *Sonne* is *infinite*, which made the *satisfaction*, that for an *infinite offence*, there might be an *infinite attonement*; and so the person dying, being both *God* and *Man*, his death must be of a *greater value*, then the deaths of all the men of ten thousand Worlds: And therefore Saint *Cyprian* truely affirmeth, *Modicam guttam sanguinis Christi propter unionem hypostaticam pro redemptione totius mundi sufficisse*; That the *least droppe* of the bloud of Christ, by reason of the *union* of the Deity unto the Man-hood, to make but one person of Christ, is of *full sufficient value*, to make satisfaction for the sins of the whole World.

Maxim. qui. dragged Sect. 2.

Acts 20.28.

The transcendent excellencie of Christ.

That the sole sufferings of Christ, is fully sufficient to satisfie for all sins.

And this doth sufficiently *confute* all those that joyne the *afflictions* of the Saints, with the *sufferings* of Christ, as a part, or the accomplishment of the *price* of their redemption, as if with Christ *alone* there were not, as the Prophet saith, *plenteous redemption*; for though the *Apostle* saith, *I rejoyce in my sufferings for you, and fill up that which is behinde of the afflictions of Christ in my flesh, for his bodies sake which is the Church*; yet this is not to be understood of the *propitiatory* sacrifice for sinne; for so Christ *onely* suffered all that was to bee suffered for our sinnes, as both the Prophet *Esay*, Chap. 53.4,5,6. and the holy Apostles of our Saviour Christ, Saint *Paul*, and Saint *John*, do most fully and sufficiently declare, saying; *He*, that is, *He διὰ ἑαυτοῦ by himselfe, hath purged our sinnes*; and as *David* onely entred the lists against *Goliah*, when all the *Israelites* were but meere spectators; So did Christ *alone* undertake the combate against Satan, and *hath trodden the Wine-presse alone*, as the Prophet speaketh: and therefore Christ said, *All is finished*, that is, not onely *all that is written of me* is now fulfilled, or all the *ceremonies* of the Law are now ended, but especially *all that is to be suffered for*

Psal 130.7. Words of the Apostle how understood. Colos.1.24.

Esay 53.4.5.6. Heb.9.26. 1 Iohn 2.2.

Heb 1.3.

Esay 63.3.

Ille solus sordes omnium potest ablutere.

Aug. hom. 108. de tempore.

Aquinas par. 3. sum. q. 48. art. penult.

How the sufferings of the Saints doe profit the Church.

Acts 9.4.

Rom. 5.3.

Acts 5.41.

Sues in vit. Aug. Cæsar.

The Senates Judgement of *Augustus.*

The sufferings of Christ comforteth and confirmeth all Christians.

Heb. 12.24.

Rom. 8.32.

Iames 1.5.

2 Of the Reprobates. How the death of Christ maketh the wicked without excuse.

for the sinnes of men is now fully accomplished; But the *sufferings* of the Saints doe profit the Church, *not* by way of *satisfaction* for their sinnes, but by way of *example* and *consolation*, to *strengthen* them in their faith, and to *confirme* them (saith the Glosse) *In gratia Dei, & in doctrina Evangelij*, In the *grace* of God, and in the doctrine of the Gospell; and they are called the *rest* of the *afflictions* of Christ, not because the sufferings of Christ were *imperfect*, or not *sufficient* to satisfie for all sinnes, but because of that *simpathy* and fellow-feeling that Christ hath of all the sufferings of his Saints, in which respect hee saith unto Saint *Paul* unconverted, *Saul, Saul, why persecutest thou me?* because hee accounteth all *evill* or *good* done unto them, to be as done unto himselfe; and therefore though we should *rejoyce in our afflictions*, because he doth *account us worthy to suffer for the name of Christ*, yet seeing the suffering of all the miseries that can befall a man, cannot make us worthy of this glory of Heaven, as *Origen* saith, we should wholly *relie* upon the *all-sufficient merits* of Christ his sufferings, for the *salvation* of our soules; because all sacrifices *ended* in this selfe-sufficient sacrifice, which was not onely the *abolishment* of all other *oblations* whatsoever, but was also the most *perfect* and most *absolute holocaust*, yea and the one onely *hylasticall* and *propitiatory* sacrifice that was to bee offered for the sinnes of the whole World.

Suetonius tells us, that when *Augustus Cæsar* either out of Humility or Policie, desired that the Senate would *adjoyne* two Consuls with him for the government of the State, the *Senate* answered, that they held it a *diminution* of his dignity, and a *disparagement* of their owne judgement, to joyne any one with so worthy a man, as *Augustus* was: and surely it would much more *derogate* from the worth of our Saviours sufferings, and shew us to be meere *fooles*, if with the *invaluable* sufferings and sacrifice of Christ, to satisfie the wrath of God, wee would joyne the *momentarie* afflictions of any man.

And as this Doctrine of his suffering for the *satisfaction* of all sinnes doth *confute* all them, that joyne the *afflictions* of the Saints with the *sufferings* of Christ, for the making up of the *price* of our redemption; so it doth sufficiently *confirme* and *comfort* all those that doe most faithfully put their *trust* in Christ; For though our sinnes be very great, and though *we have sate in darkenesse, and in the shadow of death*; yet seeing Christ hath suffered for us, both what God in *Iustice* could require, and what our sinnes could *justly* deserve, we should not *despaire*, we should not *feare*; because *the blood of Christ*, as the Apostle noteth, *speaketh better things then the blood of Abel*; that, crying for *vengeance*, this, for *pardon* unto his brethren.

And as it serveth to *confirme* us against *despaire*, so it may be applyed to assure us of whatsoever we need; for so the Apostle reasoneth, *hee that spared not his owne Sonne, but gave him for us all to death, how shall he not with him also freely give us all things?* he that loved us so *deare*, as to give us his onely Sonne, *what* will he thinke too deare for us? and therefore if we *want* any thing *let us aske of God*, and he giveth and will give unto all men *liberally* whatsoever he seeth fit and convenient for them.

Secondly, As our Saviour dyed thus, to *satisfie* the wrath of God for the sinnes of all men, and to bring his Saints unto everlasting glory; so he did it *to make the wicked without excuse*; because they *tread under feet the Sonne of God, and account the blood of the covenant, as an unholy thing, and will not lay hold and beleeve in Iesus Christ.*

But if any man should demand, whether Christ suffered and dyed for *all men* without exception, or for those *elected* Saints onely, which hee had chosen unto salvation; or whether he dyed *sufficiently* for all, and *effectually* onely for his elect, (which in my minde is but a *poore* distinction; because it is most certaine, that his *death* and *suffering*, if it had pleased God to give them that grace to apprehend it, and by actively faith to apply it unto their soules, is of *sufficient* value to ransome the sinnes both of *all men* and all divels also) and many other such like questions

questions about the the *generality* and *efficacy* of Christs death, I referre him to my Treatise of the *The Delights of the Saints*, where I have handled this point more at large. And so you see, why Christ suffered in respect of men.

See the *Delights of the Saints* part. 1

Secondly, He suffered all this *in respect of God*, for the *praise* and *glory* of his owne blessed Name; for as God hath *made* and *created all things*, so he hath *redeemed* all men, *for his owne sake*; that his *wisedome*, his *power*, and his *goodnesse* might be *knowne* unto men, and so he might be *praised* and *magnified* of men for evermore: And therefore this should teach us to doe what lyeth in us to *glorifie* the Name of God for all these *great* things, that Christ hath done and hath suffered for us.

2 In respect of God.

CHAP. IV.

Of the usefull appplication of this Doctrine of the sufferings of Christ: and what we ought principally to learne from the consideration thereof.

The consideration of Christs sufferings should worke in us foure speciall effects.

AND as generally this *suffering* of Christ, out of his meere *love* to man, should move us all to *praise* the Lord, and to *serve* him; so more especially, it should worke in us, these foure speciall things:

1. *To move us to compassion when we consider his sufferings.*
2. *To make us thankefull for so great a benefit.*
3. *To cause us to love him as much as possibly we can.*
4. *To worke in us a readinesse to suffer any thing with him and for his sake, that died and suffered all this for us.*

First, to move us to compassion. Iob 10. Vers. 11. & 9.

For the first, the Prophet *David*, musing of Gods great love towards mankinde, saith, *O Lord, what is man that thou art so mindefull of him?* And to this holy *Iob* answereth; saying, *Thou hast made me as the Clay, and thou wilt bring me into the dust, and I shall be consumed as a rotten thing, and as a garment that is moth-eaten*; And yet to save this *poore*, *contemptible* thing, Christ tooke upon him our *nature* in the *wombe*, and undertooke our *death* upon the *Crosse*, yea, and whatsoever he suffered *as man*, he suffered *for man*; and therefore, how can we behold his *head* resting upon a pillow of thornes, his *hands* pierced with iron nayles, and his *heart* bleeding for our sinnes, and not to be *moved* to a godly sorrow for those our horrible sinnes, that caused all his sorrowes? It is reported in the Gospell, that when our Saviour suffered, *the Sun withdrew his light*, as being *ashamed* to see so wofull a spectacle, the *earth quaked* and *trembled*, as it were for *feare* to see her *Creator* put to death, and the *stones* did cleave in sunder; yea, wicked *Judas* that betrayed and sold our Saviour, when he saw the *indignities* that were offered unto him, did *repent*, and *grieve*, that *he had betrayed that innocent bloud*: and therefore what *strange hearts* have we, worse then *Judas*, and harder then stones, if we can behold the *torments* of his *Passion*, and not be touched with *compassion*? The naturalist telleth us that the *Adamant* stone is of an impenetrable *hardnesse*, and yet he saith, that if it be *steeped* in the warme bloud of a *Goate*, it will be *mollified*: and therefore if the *bloud* of Christ, which is farre more *excellent* then the bloud of *Buls*, or of *Goates*, cannot *intenerate* our hard hearts, we are worse then the *Adamants*, and no *better* then the *divels*, That Christ should *bleed* for us, and we not *weepe* for our owne sins.

Omnis creatura compatitur Christo morienti, sol obscuratur, &c. Solus miser homo non compatitur, pro quo solo Deus patitur. Huron in Mat.

Quality of the Adamant.

Plinius l. 37. c. 4.

Secondly, To make us thankefull.

For the second, Our Saviour having *suffered* all this for sinne, to *save* sinnefull men, and to *eternize* mortall men, *He hath broken the head of the Serpent*, he hath wounded the great *Leviathan*, and by the *merit* of his Passion, he hath subdued *Hell*, conquered the *grave*, rebated the *sting* of *death*, taken away the *force* and *guilt* of sin, and removed those Cherubims, and that *flaming* sword, which was placed to *affright* us, and to *keepe the way of the tree of life*, and he hath *blotted out* the

Gen. 3. 2.

the hand-writing of ordinances that was againſt us, and laid *open* unto us the gates of eternall life; and therefore now we ſhould all ſay with the Pſalmiſt, *What ſhall we render unto the Lord for all his benefits that he hath doth done unto us?* for we muſt not thinke it inough to *weepe* in commiſeration of Chriſt his *paines*, but we muſt be alſo *thankefull* for Chriſt his *ſufferings*.

Pſal.116.12.

To praiſe God is the ſweeteſt thing in the world.

The whole world knoweth *what great love* he hath *ſhewed* to us, and what *bitter Paſſion* he hath *ſuffered* for us; and therefore *væ tacentibus de te, Domine*; Woe be unto them, whoſe ingratitude hath *ſilenced* them from praiſing thee; *Sed felix lingua, quæ non novit niſi de te Sermonẽ texere*; but moſt happy is that tongue which can *praiſe* thee, O Lord, though it ſhould be able to ſpeake of nothing elſe; becauſe not onely nothing can be *carried better* in our mindes, nothing can be *ſweeter* in our mouthes, nothing more *melodious* to our eares, as Saint *Auguſtine* ſaith, then *Deo gratias*, to *aſcribe* all praiſe, and to *render* all thankes unto the Lord our God, but eſpecially, becauſe (as Saint *Bernard* ſaith) no *ſacrifice* can bee more *acceptable* unto God, for *who ſo offereth me thankes and praiſe, he honoureth me*, and nothing can be more *offenſive* unto Satan, then to *praiſe the Lord*; for though thou *watcheſt*, he careth not; becauſe he himſelfe never *ſleepeth*; though thou *faſteſt*, he regards it not; becauſe himſelfe never *eateth* any thing; but if thou beeſt *thankefull* unto God for his great love to thee, then is Satan *grieved*; becauſe thou, being a *ſilly worme* on earth, doſt performe that here in the valley of *miſery*, which he being a *glorious Angell* in Heaven, could not performe in that ſeat of *Majeſty*; and therefore, as the Prophet *David* ſaith, that *he would riſe at midnight to praiſe the Lord for his righteous judgements*; ſo with the Prophet *David* I wiſh to God, that *men would praiſe the Lord for his goodneſſe*, eſpecially for this *great* goodneſſe, and *declare the wonders that he hath done*, and eſpecially this *ſuffering* this great ſuffering, that he underwent *for the children of men*, and that *they would praiſe him from the ground of the heart*.

Nothing more odious to Satan then to praiſe God.

Pſal 107.15.

That we ſhould ſhew our thankefullneſſe to Chriſt by our workes. Luke 2. Mat.2.

And becauſe, *virtus niſi cum re vilior alga*, thankfullneſſe conſiſteth more in *workes* then in *words*, therefore let us not onely with the *Angels* ſing, *Glory bee to God on high*, but let us with the *Wiſe* men, preſent our *gifts* unto him, *gold*, to *clothe* the naked, and to *feede* the hungry ſoule, *Frankinſence*, to *maintaine* the preaching of Gods Word, and *Myrrhe*, to be prepared for our death, that wee may live for ever with him: *Macrobius* tels us that a certaine ſouldier of *Auguſtus* Band, that had often adventured his life in *Cæſars* cauſe, being to appeare before thoſe Iudges, whom he feared, deſired *Auguſtus* for to *aſſiſt* him; and the Emperour preſently wiſhed him, to *chooſe* whom he would, and he would appoint him for his advocate; but the Souldier replied, O *Cæſar*, I appointed no *Deputy*, when your life was in danger to be loſt; but I *hazarded* mine owne life, and *received* all theſe ſcarres (which he then ſhewed in his body) to *preſerve* you from all hurt, and doe you now *appoint* a Deputy and conſtitute another to pleade for me? what, have I done *ſo much* for you, and will you refuſe to doe *ſo ſmall* a kindneſſe for me? even ſo beloved brethren, Chriſt did not onely *hazard* his life, but *gave* himſelfe to death, and ſuffered *ſcarres* and *wounds*, and the ſhedding of *all* his bloud, of his *deareſt* bloud for us; and ſhall wee doe *nothing* for him? O yes, beloved, let us ever doe *what lyeth in us* for the poore members of *Ieſus Chriſt*; for *whatſoever you doe to any one of them, you doe it unto me*, ſaith our Saviour Chriſt.

Macrob. Saturnal. l.2.c.4.

The Souldiers pleading with *Auguſtus*.

Mat.25.40.

For the third, as Chriſt hath ſo *dearely* loved *us*, as to ſuffer *all* theſe things for us, ſo we ſhould *truely* love *Chriſt* againe; and we ſhould the rather *love* him not onely becauſe *he hath done* all theſe things for us, but alſo becauſe *he requireth nothing* for all theſe things but *love*; for he exacts no *tribute*, he requires no *homage*, he expects no *requitall* but love; O then let us not ſay with the uncleane ſpirits in the Goſpell, *What have we to doe with thee, O Ieſus thou Sonne of God?* but let us rather ſay with the Church in the *Canticles*, *Stay me with flagons, and comfort me with apples, for I am ſicke of love*; and as thy love to me *Erat talis & tantus ut neſciret habere modum*, was ſuch and ſo great, that it could not *containe*

Thirdly, to teach us how dearely and how truely we ought to love our Saviour Chriſt.

Marke 1.24.

Cantic.2.5.

Bern. in Serm. de paſſ. dom.

it

ieſelſe within the compaſſe of any *bounds*, ſo my love to thee ſhall be ſuch and ſo much, as I ſhall be poſſibly able to *expreſſe*.

Fourthly, to make us willing to ſuffer with Chriſt.

For the fourth, S. *Bernard* tels us, that in the *Paſſion* of Chriſt, there are *three* things eſpecially to be conſidered.

1 *The worke.*
2 *The manner.*
3 *The cauſe.*

Three things to be conſidered in the paſſion of Chriſt.

And he ſaith, that Chriſt ſhewed
First, in the *worke*, ſingular *patience*.
Secondly, in the *manner*, admirable *humility*.
Thirdly, in the *cauſe*, ineſtimable *charity*.

And therefore if we would *truly* honour God for the giving of his Sonne, we muſt labour what we can to *imitate* Chriſt herein.

1 Patience.

First, in patience, *Quia crux non ad impotentiæ documentum, ſed ad exemplum patientiæ ſuſcepta eſt*; Becauſe (as S. *Auguſtine* ſaith) the Croſſe of Chriſt is as a *Schoolemaſter* to teach *patience* unto all Chriſtians: And ſo S. *Peter* ſaith, *Chriſt ſuffered for us, leaving us an example, that we ſhould follow his ſteps*: In the firſt of the *Macchabees* and the ſixt it is ſaid, that *Antiochus* being to fight with *Iudas*, Captaine of the hoſt of the Iewes, *He ſhewed unto his Elephants the blood of Grapes and Mulberries, to provoke them the better unto the fight*; and ſo the Holy Ghoſt hath ſet downe unto us what *injuries*, what *contumelies*, what *torments* our Saviour Chriſt did beare, and how *patiently* he did beare them, to *incourage* us to indure *whatſoever* calamities ſhall betide us, during this our pilgrimage here on earth; for we ſee our Saviour Chriſt *ſine peccato venit, & tamen ſine flagello non exijt*; though we do all *know* that he came into the world *without ſinne*, yet you do all *ſee* he went not out of the world *without ſorrow*, without *ſuffering*; and therefore, *Quæ nobis erit contumelia, poſtquam hæc Chriſtus paſſus eſt?* What if we ſuffer reproaches, poverty, ſhame, death? What matter, what ſhame is that to us, ſeeing Chriſt hath *ſuffered* all thoſe things for us? nay, what a ſhame is it unto us, if we will not be *ready* to ſuffer *any thing* for his Names ſake, that hath ſuffered *ſo much* for our ſinnes?

That the ſufferings of Chriſt is an example to teach us how to ſuffer. 1 Mac. 6. 34.

Chryſ in 27 Mat.

But we muſt note that our ſuffering with Chriſt is two wayes to be conſidered.

We ſuffer with Chriſt two manner of wayes.

First, what we do *voluntarily aſſume*, to be made like unto Chriſt.

Secondly, what is *maliciouſly impoſed*, and we patiently ſuffer for the *Name* of Chriſt.

1 Way.

In the firſt ſenſe, S. *Gregory* tels us, that *duobus modis crux tollitur, aut cum per abſtinentiam affligitur corpus, aut per compaſſionem animi affligitur animus*; we take up our croſſe two manner of wayes, either when through *abſtinence, faſtings, watchings, praying*, we bring our bodies unto *ſubjection*, that they bring not our ſoules unto *deſtruction*; or elſe through a *compaſſionate* fellow-feeling of others miſeries, we make our ſelves *co-partners* with them in all diſtreſſes: and therefore we ſhould ever *crucifie* and *mortifie* all the *inordinate* luſts of our fleſh, all our *wanton* and *laſcivious* cogitations; and we ſhould with all *diligence fight* againſt them, as they do fight againſt our ſoules, and as *members* of the ſame body, we ſhould all ſuffer *inward* griefe, when we ſee any man indure *outward* paine.

1 Cor 9 27.

That as members of the ſame body we ſhould willingly ſuffer when we ſee others ſuffer.

In the ſecond ſenſe, we ought *patiently* to ſuffer, whatſoever God in his *wiſdome*, or men in their *malice* ſhall lay upon us, and that not only becauſe we cannot *avoid* them, but becauſe we are *contented* to undergo them; for if the mind *reſiſteth* when the body *ſuffereth*, we *rebell* in what we *can*, and we do only *ſuffer* what we *cannot* helpe; and God reſpecteth not ſo much the *ſufferings* of the Martyrs, though their torments were almoſt intolerable, as their *meeke patience* in ſuffering: and therefore it is noted in our Saviour Chriſt, that *he was carried as a ſheepe to the ſlaughter*, and *as a Lambe that was dumbe, and opened not his mouth*; to teach us (as S. *Gregory* ſaith) that it is not the *ſword*, or the *flame* that makes a Martyr, but the *patient* and *willing* mind of him that ſuffereth any thing, for the

2 Way.

Eſay 53 7.

That God reſpecteth our patience in ſuffering, more than our ſuffering.

Cyprian de duplici Martyrio.

name and truth of Christ; *Quia sine ferro & flamma Martyres esse possumus, sine patientia non possumus*; Because we may be Martyrs without the *paine* of sword or stake, but we cannot be Martyrs without *patience*, though wee should suffer by the sword, or be burned at the stake, as S. *Cyprian* doth most excellently declare: And therefore, seeing Christ hath suffered *for us*, and hath suffered for our *example*, to teach us how we should suffer for his sake, though the world should *rage* and *swell*, and lay upon us all the *waight* of miseries that it could heap upon us, poverty, reproaches, banishment, imprisonment, death it selfe, or any kind of death, fire, sword, or whatsoever; yet let us *patiently* suffer whatsoever shall be *imposed* upon us, and let us say with holy *Iob*, *Though the Lord should kill us, yet will we trust in him*; for seeing he suffered *so much* for us, to save our soules from eternall death, it were a shame, if we should be unwilling to suffer *any thing* for him and his truths sake, that it might be well with us, and our children for ever, and that we might have for our selves eternall life.

That we should be most ready and willing to suffer any thing for the name of Christ.

Iob 13.15.

Secondly, as we are to *imitate* Christ in *patient* suffering unto death, so we are to *learne* of him true *humility*, to be *meek and lowly in heart*, throughout all our life.

2 Humility. Mat. 11.29.

Thirdly, we should imbrace that Queene of vertues, *divine charity*, that as Christ in *love*, and for the *love* of man *descended* from heaven, and *suffered* all this for us; so we should, for the *love* of him, *suffer* any thing, rather than to swerve a nailes-breadth from him, and do what good we can unto all our *neighbours*; for if we love *him*, we must needs love *one another*; and yet it is a lamentable thing to consider what *strifes* and *contentions*, what *hatred* and *heart-burning* raigneth, not only betwixt the children of this *world*, but also betwixt *Christians* in the *Church* of God: I pray God we seek not our *owne*, rather than the things that are *Iesus Christs*, and make *Religion* to be a *colour* to make way for us to execute our owne *greedy* minds and desires, to commit all *wrong* and *oppression*: It was said of old, when the *Pope* sent his Buls to fulfill his *owne* will, that *in nomine Dei incipit omne malum*; I onely pray it may never be so with any Christian soule, that we make not the *truth* of God, (with all reverence be it spoken) as a *Packe-horse* to support our *vile* desires: I am sure, if there were *more love* and *charity* among Christians, *lesse faults*, *lesse errours* would appeare to be in the Church of God, than now there seems to be; for *charity suffereth all things*, *believeth all things*, and is ever willing to make faults and errours *lesser* than they be; whereas the *want of love* will make the *worst* of every thing, every *errour* to be an *heresie*, and every *infirmity* to be hainous *impiety*; nay, *want of love* will make *sinnes* where God made *none*, and make *vertues* to be *vices*, whereas *perfect charity* will never *hate* the man, though he be *full* of iniquity.

3 Charity. That as Christ loved us, so we should love him, and love one another for the love of Christ.

How the want of love is the cause of many mischiefs in the world.

1 Cor. 13.

We ought to love all men, and to hate all vices, in whomsoever they be.

And therefore my *conclusion* of this point is, that as Christ hath *loved* us, and *gave* himselfe for us, so let us *love* Christ, and love one *another* for Christ his sake; and *he that doth these things shall never fall.*

The

The fourth part.

Chap.

Of the manner of Christs sufferings, how he suffered all that I have shewed, so as the Prophets fore-told, and as the Apostles had seene the same with their eyes.

Fourthly, having heard of the *person* suffering, *Christ*, of the *chiefest things* that he suffered, which are recorded by *the Evangelists*, and of the *necessity* of that suffering in respect of those *causes*, which did *necessitate* the same, we are now to consider the *manner* how he suffered, expressed in the word πάσχω, *so to suffer*, that is, so *humbly*, so *lovingly*, so *meekly*, so *patiently*, and *so* every way in respect of *himself*, as that neither the tongues of men nor angels were never able by any *like* to expresse it, or by any *words* to declare it, nor any *apprehensions* or *thoughts* of man able to conceive it; And so, in regard of *men*, as the *Prophets* had *fore-told*, and the *Apostles* had already seene; for so it pleased almighty God before the comming of the *Messias*, to fore-tell

The incomprehensible manner of Christ his sufferings.

That all predictions touching the Messias, were all accomplished in Iesus Christ.

Two things fore-told.

1 The very *time* of his comming.
2 The very *particulars* that should happen to him.

1 The time of Christ his comming.

1 The Prophet *Daniel*, whose singular *piety* is commended by *Ezechiel*, being taught by the Angell, that could not deceive him, hath left it recorded in the ninth Chapter of his Prophesie, that *from the going forth of the commandement to restore and to build Ierusalem*, that is, after the returne of the Iewes out of their captivity of *Babylon*, *unto the Messiah the Prince that shall come*, that is, to *redeeme* all the world from their sinnes, *shall be seven weeks, and threescore and two weeks, and the street shall be built againe, and the wall, even in troublous times; and after threescore and two weekes shall the Messiah be cut off, but not for himselfe*, and so forth; according to which time, interpreted after the *Scripture* phrase and *Propheticall* manner for a week of yeares, it is apparent that the *Messiah* was to come to suffer before the space of 500 yeares should be expired after the promulgation of the decree of *Cyrus* and *Darius* Kings of *Persia*, touching the restauration of the City of *Ierusalem*; and according to this account, there was one *Nehumias* a great Rabbin and Doctor, that lived about foure hundred and fifty yeares after the time of this vision of *Daniel*, and about fifty yeares before the comming of Christ, and he said plainly, that the *time* of the *Messias* fore-told by *Daniel*, could not be protracted above the space of fifty yeares then next ensuing; and at the end of this time, *Christ Iesus* came, according to the Propheſie, that he might suffer for the sinnes of his people: and therefore how obstinately blind are the Iewes, to see above two thousand yeares passe since the time of *Daniel*, and yet not to *find* him whom they do *expect*, because they *rejected* him whom they should *receive*.

The testimony of *Nehumias* a great Iewish Rabbi.

And as the Prophet *Daniel* expressed the *time* of his comming by these *weekes*, and then the destruction of *Ierusalem* within such a time after his passion, which *Iosephus* referreth just to that time; so the Prophet *Haggai* setteth downe the very *time* of his comming, when he incourageth *Zerobabel* the sonne of *Shealtiel* Governour of *Iuda*, and *Ioshua* the sonne of *Iosedech* the high Priest, to go on merrily with the work that they had in hand, and for their comfort, telleth them,

An inanswerable proofe out of *Haggai*, for the time of Christ his comming.

Latter temple farre meaner than the former.

that the *glory* of this latter houſe, which they were now erecting, ſhould be farre *greater* than the glory of the *former*, which *Salomon* builded; for certainly this can neither be meant of the *greatneſſe* of the worke, nor of the *matter* of the building, nor of the *fabricke* and artificiall ſtructure thereof, nor of any other *outward* beauty of that temple, which was in all reſpects *inferiour* to the glory of the Temple of *Salomon*, as both the hiſtory of thoſe times, recorded in the holy Scriptures, which tell us, how the old men that came from *Babylon*, and had ſeene the *former* Temple, and now ſaw *this*, did weepe and lament at the *meanneſſe* of the ſame, in compariſon of the other that was deſtroyed, and likewiſe *Ioſephus*, that was a man moſt expert in all Iewiſh antiquities, do make it plaine; but the Prophet meaneth, that the *glory* of the *latter* Temple ſhould exceed the former, in reſpect of his *covenant* and promiſe to eſtabliſh his *peace*, and to ſhew *mercy* and loving kindneſſe unto them through that *Meſsias*, which ſhould come to this ſecond Temple, which was therefore *more glorified*, in reſpect of him, that was farre *greater than Salomon*; and this the Prophet *Malachy*, that lived when the latter Temple was built, doth moſt plainly expreſſe, when he ſaith, *Behold I will ſend my meſſenger, and he ſhall prepare the way before me, and the Lord whom ye ſeeke ſhall ſuddenly come to his Temple, even the meſſenger of the covenant, whom ye delight in*; And therefore the *Meſsias* was neceſſarily to come, during the time and ſtation of this ſecond Temple; and that was according to the confeſſion of the Iewes themſelves, the ſpace between *Zorobabel*, that erected it, and *Titus Veſpaſian* that demoliſhed it; becauſe *Herod the Great*, that beſtowed *great* coſt upon this Temple, and made it exceeding glorious, as *Ioſephus* witneſſeth, did not *re-edifie* it, out of its old ruine, but did by little and little *repaire* it, and ſo did *renew* the old, but made no *new* one; and for this cauſe it was a *generall* received opinion among all the Iewes both learned and unlearned, and among all their neighbouring proſelites, that the *Meſsias* was undoubtedly for to come juſt about that time wherein our Saviour lived; and therefore ſome of them tooke *Iudas Gaulonites*, others *Herod*, and others other *Apoſtata's* and *Hiſtrio's* to be their Meſſias; and ever ſince, their *Doctors* and *Rabbins*, perceiving themſelves unable to anſwer theſe arguments, of the comming and ſuffering of the *Meſsias*, doe goe about to ſhift off their *ſinne*, and excuſe their *unbeliefe*, by confeſſing indeed that his comming was to be about that time; but the *ſinnes* of the people cauſed him, either *not* to come at the promiſed time, or if he did come, yet hitherto, to *hide* himſelfe in the ſeas or the inacceſſible wilderneſſe, and not to manifeſt himſelfe unto his people

Adde quod Hebræorum magiſtri annotant duas maximas dotes defuiſſe templo poſteriori, quæ priori adfuerant, id eſt, 1 *Conſpicuam quandam lucem divinæ maieſtatis indicem.* 2 *Divinum afflatum.* *Grotius de veritate Chriſt. Relig. p.* 263.

Mal. 3.

The *Meſsias* was to come while the ſecond temple ſtood.

What *Herod* did to the temple.

Rabbi Samuel in aureo tractatu de miſerrimo ſtatu Iudæorum.

The fictions of the Rabbins.

But to this I will briefly anſwer, that the reaſon why the *Meſsias* ſhould come, was both to adminiſter *medicine* to the wicked world, and to procure *pardon* for their *offences*, and, as the Angell ſaid of Chriſt, *to ſave his people from their ſinnes*, and as he ſaith himſelfe, *to ſeeke the loſt ſheepe of the houſe of Iſrael*, and alſo to preſcribe them good and wholſome rules for the reformation of their lives and manners; for ſo the Prophet *Zachary* fore-told it plainly, that *there ſhould be a fountaine opened to the houſe of David*, that is, in the daves of the *Meſsias*, *and to the inhabitants of Ieruſalem, for ſinne and for uncleanneſſe*; that is, for the *waſhing* away thereof; and the Hebrew *Rabbins* themſelves do confeſſe, that the *Meſsias* ſhould be called *Iſh Copher*, that is, a *reconciler* or peace-maker betwixt God and man; and therefore it is againſt all reaſon, that any one would *deferre* and deny to do that thing, or to cure that *diſeaſe*, for which he is *preciſely* deſtinated, and himſelfe doth moſt earneſtly deſire to diſcharge it.

Why Chriſt came.

What the *Meſsias* ſhould be.

2 The Prophets fore-told almoſt every *thing* that ſhould happen throughout all the whole life of the *Meſsias*, even from the *firſt moment* of his conception, unto the very *laſt act* of his aſcenſion, that ſo all men might *believe* in him, in *whom* they ſaw all thoſe predictions fulfilled, and none other; for the Prophet *Eſay* had ſaid, that a *Virgin ſhould conceive and beare a Sonne*; *Micheas* ſaid, that he ſhould be borne in *Bethlehem-Iuda*; *Hoſeas* fore-told of his *flight* into *Egypt*; and to be briefe, the *place* of his dwelling, *In the borders of Nepthali*;

2 The particulars that ſhould happen to the *Meſsias*

Eſay 9.1.2
Mica. 5.2.
Hoſ. 11.1.
Eſay 9.1.
Cap. 53. 4.

the

the *manner* of his living, *Healing all manner of infirmities*, and *preaching the glad tidings of ſalvation*, and almoſt every one of the leaſt particulars that ſhould happen unto him at his death; as how he ſhould be *ſold* and *betrayed* by his owne diſciple, how all his *followers* ſhould *flie* from him, how craftily and *maliciouſly* he ſhould be *apprehended*, how *falſly* he ſhould be *accuſed*, how *baſely* he ſhould be *handled*, buffeted, whipped, and ſpitted upon, how *unjuſtly* he ſhould be *condemned*, and how *cruelly* he ſhould be *faſtned* unto the Croſſe, to die an *accurſed* death, and as *moſt* accurſed, *betwixt* the wicked, and how he ſhould be *generally mocked*, his garments taken from him, and have *gall* to eat, and *vinegar* to drinke, and what not? All was fore-ſhewed that ſhould happen unto the *Meſſias*: and therefore it *behoved Chriſt ſo to ſuffer*, becauſe it was *propheſied* that he ſhould *ſo* ſuffer.

Zach. 2. 9.

Pſal. 41. 2. Eſay 53. 10.

And as the *Prophets* did fore-ſhew how the *Meſſias* ſhould ſuffer, ſo the *Evangeliſts* and *Apoſtles* teſtifie how Chriſt did ſuffer *all* and every *one* of thoſe things that were written of him; for they were *eye-witneſſes* of the ſame; and ſo they *teſtifie* unto us, *That which was from the beginning, which we have heard and ſeene, and our hands have handled of the Word of life, that teſtifie we unto you*; that is, that all the things which were written of *him*, which was promiſed from the *beginning*, we have ſeen them fully *accompliſhed* and *fulfilled* in him which lived and converſed amongſt us, and which we preach unto you, *Ieſus Chriſt*: Saint *Matthew* recollects thirty two ſeverall *Propheſies* that he ſaw *fulfilled* in our Saviour Chriſt; Saint *Iohn* adds many other, and ſo do the reſt diverſe more; ſo that whoſoever would, with the men of *Berea*, ſearch the Scriptures, from the firſt Booke of *Moſes*, unto the laſt Prophet *Malachy*, and mark out all the things that were ſpoken of the *Meſſias*, that was for to come, we ſhall, if we do but look, find them all recorded in the writings of the *Apoſtles* and *Evangeliſts*, to be moſt fully *fulfilled* in the perſon of *Ieſus Chriſt*.

The Evangeliſts and Apoſtles prove the fulfilling of the propheſies of the Prophets. 1 Iohn 1. 1.

S. *Matthew* recorded the fulfilling of 32 Propheſies.

A ſufficient *condemnation* to all *Iewes*, that ſtill look for another *Chriſt*; for why ſhould not they *believe* their *owne* Prophets? They ſaid the *Meſſias* ſhould ſuffer theſe things; *Chriſt* ſuffered them *ſo*, as they were propheſied; who then can be the *Meſſias*, but he, in whom *all* theſe Propheſies were fulfilled? But S. *Paul* tels us why they will not believe in him; becauſe *partly blindneſſe is come upon them, untill the fulneſſe of the Gentiles be come in*; And *now* Lord, if it be thy will, *open their eyes*, that they may ſee this truth, and *circumciſe all infidelity* from their hearts, that they may believe thy Sonne Ieſus Chriſt to be the *Saviour* of the world.

Why the *Iewes* believe not in Chriſt. Rom. 11.

And as this *condemneth* all unbelieving *Iewes*, ſo it *confirmeth* all true *Chriſtians* in the faith of Chriſt: And I wiſh to God, that as the *ſeeing* of all theſe things fulfilled in Chriſt, makes us all to *believe* in *him*; ſo the *ſuffering* of all theſe things for us, would make us all to *praiſe* this our *Lord Ieſus Chriſt* for his *goodneſſe*, to *feare* him in *all* our *wayes*, to *love* him with all our *hearts*, and to *ſerve* him *truly* and faithfully all the dayes of our life. The Poet writes of love, ſaying,

Properties of love

Fax grata, gratum eſt vulnus, mihi grata catena,
Me quibus aſtringit, laedit & urit amor.
Sed flammam extingui, ſanari vulnera, ſolvi
Vincla, etiam ut poſſem, non ego poſſe velim.
Mirum equidem genus hoc morbi eſt, incendia & ictus,
Vinclaq́, vinctus adhuc, laeſus & uſtus amo.

Gratefull to me the fire, the wound, the chaine,
By which love burnes, doth bind, and giveth paine;
But for to quench this fire, theſe bonds to looſe,
This wound to heale, I would not, could I chuſe.
Strange ſickneſſe, where the bonds, the wound, the fire,
That burnes, that binds, that hurts, I muſt deſire.

And if this be true of I know not what love, O then how much should we desire to live in this love of Christ, that doth ravish and inebriate our soules with unspeakable and inconceiveable sweetnesse?

And therefore O blessed God, grant this unto us, for *Iesus Christ* his sake, to *whom* with thee, O *Father*, and the *holy Spirit*, three distinct *Persons* of that *one* individed *essence*, be ascribed all *praise* and *glory*, both now and for evermore. *Amen.*

O Most blessed God, that hast given thy dearest and thine onely Sonne, not onely to be made man, subject to all infirmities, but also to suffer all miseries, throughout his whole life, and in the end to be put unto a most shamefull, painefull and accursed death, by wicked men, for sinfull men, that he suffering what we deserved, we might be delivered from thy wrath; we most humbly beseech thee in his Name, and for his sake, to forgive us all our sinnes, to accept his death as a plenary satisfaction, to acquit us from everlasting death, and to give us thy grace, that for this, and all other thy loving favours unto us, we may be truly thankefull, and most dutifully obedient to please thee, and to praise thy blessed Name, for ever and ever, through Iesus Christ our Lord. Amen.

IEHOVÆ LIBERATORI.

This Treatise sheweth,

1. The malice of the Iewes.

2. The devotiō of the women, whereis shewed,

1. Their number, Three: and why?

2. Their names,
1. Mary Magdalen.
2. Mary Iacobi.
3. Mary Salome.
whereby is shewed,
1. The fortitude.
2. The fruitfullnesse.
3. The peaceablenesse of the Church.

3. The actiō, where is considered,
1. The matter, a seeking of Christ.
2. The manner, which was a seeking him,
1. Early.
2. Earnestly.
3. Mournefully.
4. Onely.
5. Continually.
3. The end, to embalme him.

4. A question resolved, how these women, or one of them at least being so wicked, became so devout; handled at large.

3. The office of the Angell

1. In respect of Christ to doe him service.

2. In respect of the keepers to terrifie them.

3. In respect of the women;

1. To comfort them,

1. By the manner of their apparition,
1. In white.
2. On the right side,

2. By their friendly allocution, teaching,
1. Whom we ought to feare.
2. Whom we ought not to feare.
3. How we ought to feare.

1. The resurrection it selfe, shewed,
1. Negatively that Christ was not in the grave.
2. Affirmatively that he was risen and gone away, and therefore not there: where that point of the corporall presence of Christ is handled at large.
3. Illustratively two waies. *

* 1. A Priori from the predictions, that Christ should rise, where is shewed,

1 Why hee was to rise againe
1. Respect of Satan.
2. Respect of Man.
3. Respect of Himselfe.

2. Why to rise the third day, respect
1. Of his Enemies.
2. Of his Disciples.
3. Of all Christians,*

* To confirme their faith touching,
1. The quality of his Person.
2. The certainty of his Resurrection.
3. The manner of our restauration.
4. The declaration of our state and condition.

- 2. To instruct them,
  - 1. What they should beleeve touching the resurrection of Christ: where is hãdled,
    - 2. A Posteriori, from the subsequents of his resurrection, and here is shewed,
      - 1. The Iewes reasons why they will not beleeve.
      - 2. Our reasons why wee doe beleeve him to have risen: as
        - 1. The angelicall assertion.
        - 2. His manifold apparitions.
        - 3. Many circumstantiall demonstrations.
    - 2. The place from whence he rose is discussed, where the discention of Christ to hell is shewed, by the
      - 1. Necessity requiring it.
      - 2. Scriptures proving it.
      - 3. The consent of all antiquity, confirming it.
    - 3. The manner how Christ rose, in respect of the
      - 1. The place, from the dead.
      - 2. The time, early.
      - 3. The Person which was
        - 1. Truely.
        - 2. Perfectly.
        - 3. Gloriously.
    - 4. The application of the whole doctrine, where is shewed that the resurrection worketh,
      - 1. Our resurrection from sin, which must bee as his was;
        - 1. Speedily.
        - 2. Truely.
        - 3. Totally.
        - 4. Constantly.
      - 2. Our assurance of resurrection to eternall life.
  - 2. What they should doe, where is shewed how necessary it is to joyne practise unto the profession of Christianity.

The

The fifth

Golden Candlesticke,

HOLDING

The fifth greatest Light of Christian

RELIGION.

Of the Resurrection of CHRIST.

MAT. 28. 4,5,6.

And for feare of him, the Keepers did shake, and became as dead men.

And the Angell answered, and said unto the Women, feare not you, for I know that you seeke Iesus, which was crucified.

He is not here, for he is risen as hee said, come, see the place where the Lord lay.

OVr *blessed* Lord God, and *loving* Father, out of his *excellent* providence, and *secret* love to Man, hath so *tempered* all the accidents and whole course of mans life, with such *proportion* and equall counterpoyse of occurrents, that ever and anon *joyes* and *sorrowes* are mixt together, as wee may easily see in our *blessed* Saviour; for upon Mount *Thabor* he was *transfigured* in glory, that *his face did shine as the Sunne*, and upon Mount *Calvery*, hee was *disfigured* in sorrow, that *confusion went over his face*, and that in him there was *neither forme nor beauty*; and upon Mount *Olivet*, even now, an *Angell* comforting him, and by and by an *agony* affrighting him; so upon the *Crosse*, even now he *cries* as destitute of all helpe, *My God, my God, why hast thou forsaken me?* yet by and by after, as assured of *comfort*, he saith, *O my Father, into*

The coherence of this Treatise with the former.

Mat. 17. 2.

Esay 53. 2.
Luke 22. 43.
Verse 44.

Mat.27.46. Luke 23.46. *into thy hands I commend my spirit:* Even so it is with us all,

Nocte pluit tota, redeunt spectacula manè; *Heavinesse may indure for a night, but joy commeth in the morning*; To day we may be sicke at the point to die, to morrow we may be restored to life againe; to night in prison and in distresse, to morrow at liberty and advanced to dignity: And this we see plaine in my Text; for the last day was a day *of cloudes and darkenesse*, a day of griefe and sorrow for the *passion* and suffering of the Sonne of God; But behold, this day is a day of *joy and gladnesse*, a day of Iubile, for the most *glorious resurrection* of this Omnipotent Sonne of God; for as *it behoved him to suffer for our sinnes*, (as you heard) Rom.4.25. *so it behoved him to rise againe for our justification*, saith the *Apostle*: And so this *Angell* testifieth that he did; for *He is not here, but is risen, as he said*; *Come see the place where the Lord lay*. And

The division of the Text. In these words we may observe,

1. *The persons here mentioned.*
2. *The action of each person plainely expressed.*

1 The persons. First, The *Persons* mentioned, are especially of three sorts.

1. *Keepers.*
2. *Women.*
3. *Angels.*

2 The actions. Secondly, The *actions* expressed, are

1. *Of the Keepers watching Christ.*
2. *Of the Women seeking Christ.*
3. *Of the Angel,*
   1. *Terrifying the former.*
   2. *Comforting the latter.*

Three things to be observed. And from all this, we may see these three things.

1. *The malice of the Iewes.*
2. *The devotion of the Women.*
3. *The Office of the Angels,*

And the maine summe of all is, *The Resurrection of Christ.*

The first part.

Of the malice of the Iewes against our Saviour Christ.

1 Of the malice of the Iewes.

FIrst, *The malice of the Iewes* against our Saviour Christ, is seene, in that they did not onely *spitefully* oppose themselves against him, throughout all his life, and most *unjustly* deliver him to a most shamefull death, but also *maliciously* watched him in his grave, that he might not rise, (to shew the right property of the wicked, not onely to *throw* the righteous downe, but also to *keepe* them downe, and to trample them still under feete) and to hire the Watchmen to belie both themselves and his Disciples, that the *truth* of his *Resurrection* might not be *knowne* and *beleeved* for our salvation.

O miseri, quæ tanta insania cives! O wretched men that you are; what, is your rage as *strong as death?* nay, *stronger* then death? and longer then death? For the man is dead, and he is buried; And yet, *Vos excandescitis ira,* Your rage is implacable; you set armed Souldiers to watch and ward over this dead, harmelesse man: And so we finde what the Scripture saith of the wicked, to be true in you, *Malitia eorum excæcavit eos*; Your malice and your wickednesse have blinded your eyes: Nay, but this deceiver said (say some of them) *That after three daies I will rise againe.* Wisd. 2. 21.

How wicked men are deceived.

A deceiver indeed; *Sed pius seductor,* But of them onely that deceive themselves, either

1 Way. First, By relying *too much* on his *mercy*, and not thinking of his *justice*; or

2 Way. Secondly, By fearing *too much* his *justice*, and forgetting all his *mercy*; or

3 Way. Thirdly, By not beleeving his *power*, either to save the penitent *beleevers* in him, or to *punish* the wicked *contemners* of him; for of all these and the like, the Prophet saith; *The Lord will deceive you,* (that is, suffer you to deceive your selves) *He will make his Arrowes drunken in blood, and he will cause his Sword to goe through your sides:* But them that *truly* trust in him, he will never deceive, nor suffer them to be deceived in him; For *our Fathers hoped in him, and were not confounded.* Deut. 32. 42. Psal. 22. 4.

But what if you had *seene* him rise againe? what would you have done? would you have *beleeved* in him? no surely; for you know he rose, his Disciples *testifie* it to your faces, and your owne Souldiers *say* it; and are faine to *hyre* them to say the contrary: What then would you have done? would you have *crucified againe the Lord of life?* Yes, no doubt; such is the *malice* of the wicked, that the death of the godly, *decies repetita placebit,* is never often enough inflicted: O therefore good Lord, thou King of Heaven, *Give me any head, save the head of a Serpent; and any malice, save the malice of an enemy*; * For death it selfe cannot *hide* me from these, but they will *rage* and *rayle* on my very Ghost. And so much for the *malice* of the Iewes. Eccles. 25. 23. * And any enemy save a woman to be mine enemy; for so the originall word doth signifie.

The

2 *Part.*

The second part.

CHAP. I.

Of the number, and the names of these Women, that came to seeke our Saviour Christ in his Sepulcher.

The devotion of the women. Iohn 20. 1.

SEcondly, The *devotion* of the Women is here commended, in that they are said *to come early, while it was yet dark, to seeke Iesus for to imbalme him*; And for the better vnderstanding of this point, these three especiall things must be considered.

Three things observable.

1. *Their number.*
2. *Their names.*
3. *Their action.*

1 The number of the women. Why three Women went togeather unto the Sepulcher.

First, Saint *Matthew* here seemes to say, they were two; *Mary Magdalen*, and the other *Mary*; but S. *Marke* saith plainely, that they were three; and that (as we may gather) for three speciall reasons,

1 Reason.

First, For *decency*; because it was not so *fit* to see a Woman gadding all alone; for it is neither *customable* nor *commendable* for Matrons, like *Dina*, to walke single.

2 Reason.

Secondly, For *mutuall society*; *Quia væ soli*, For woe to him that is alone, especially at so *unwonted* a season as the night, so *dismall* a place, as the grave, and in so *heavie* a case as death.

3 Reason.

Thirdly, For the *better confirmation* of the truth; for that *in the mouth of two or three witnesses, every word shall be established*: And therefore there went three of them. And

2 Their names. *Haymo in postil. in die resur.*

Secondly, They were all three called by the *same* name, *Mary*; *Et uno nomine censentur quia una voluntas*, And they had but one name;

What it signifieth, that all the three Women were called by the same name.

First, Because they had but *one will*, they had the *same desire*, they all desired and all sought but onely *Iesus Christ*, that was crucified; And

Secondly, Because they all *signified* the *same thing*, that is, the *Church of God* in generall, or every *Christian soule* in particular.

1 Reason.

For the first, the Scripture saith, *Væ duplici corde*, Woe to him that goeth *two manner of waies*, that hath *two* tongues, *two* hearts, *two* affections, *one* to seeke for *God*, and *another* to seeke the *World*; because such, in *seeking* both, doe *leese* both; for the World they cannot *keepe*, though they seeke never so much after it; and God, for seeking the World, they shall never *finde*: And therefore these three Women had but one *heart*, one *will*, one *desire*; they did all seeke for *Iesus* that was crucified.

Woe to the double hearted.

2 Reason.

What *Mary* signifieth.

For the second, they all signifie the *same thing*; for *Maria* in the *Syriach* Tongue signifieth *Dominam*, a Lady or Mistresse; and *Marah* in *Hebrew* signifies bitternesse; So is the *Church* of *Christ*, and so is every Christian soule, a *Mistresse* of her affections, and bitter for her *afflictions*.

1 How the Church is to rule her children.

First, The Church *ruleth* over her *Children*, and the Soule over her *desires*; she makes all her *affections* yeeld obedience unto *reason*, and reason it selfe to *faith*; for where humane *reason* faileth, there divine *faith* attaineth to the height of many mysteries.

Secondly,

Secondly, the Church is like that *ship* that was *tossed* to and fro with the mighty waves, and the billowes of the raging seas, never at rest, untill it arriveth at the *haven* of eternall happinesse: The story of the Church doth make this plaine; because, as the distich saith,

Sanguine fundata est Ecclesia, sanguine crevit,
Sanguine succrevit, sanguine finis erit.

It began in bloud, it continued in bloud, and shall never be free from bloud unto the end.

Mat. 8. 24. 2 How the Church was ever subject unto afflictions.

And so is every Christian soule full of sorrowes, full of bitternesse; we may see our selves as in a glasse, if we look into the state of these three *silly soules* seeking after Christ; for they are *bereaved* of him, whom their soules *loved*: And therefore, as the Spouse saith in the *Canticles*, *In my bed I sought him whom my soule loved, I sought him, but I found him not*; so these Women *seeke him whom their soules loved*, and not in their *beds*, but in the *Garden*, in the grave; for they *range*, and *rage*, and *run* up and down like as it were a Lion, or a Beare *robbed* of her whelpes, and yet they find him not; they see the *nest*, But the *Eagle* is flowne away, and the *watchmen* can tell no *tidings* of him: and therefore they stand *appalled*, all woe-begone with *griefe*, their hearts are all sobby and swolne, like the *lower vallies*, that drink up the drops of heaven, and for want of *teares* to expresse their *griefes*, (having emptied their bottles afore by continuall crying) each one of them doth now lamentingly say, *Quis dabit capiti meo aquam?* Who will *powre* water into the cisterne of our heads, that we may *powre* out our *plaints* like a *Nightingale* robbed of her brood, and mourne like a *Turtle* for the losse of our dearest Lord? for he being taken from us, our life is *loathsome* to us; *Sit mihi posse mori*; It were well for us, if we could die; for as our names be *Marah*, bitter, so he hath filled us with bitternesse, and made our soules drunken with wormwood; this is the *state* of these Women; and this is the state of every Christian soule, *teares must be her meat day and night*, whiles they say unto her, *where is now thy God?* for *how shall we sing the Lords song in a strange land*, and whiles we are as strangers from the *Lord?* And so you see, why all three were called by one and the same name. And yet we find that they were all *distinguished*; For

Cant. 3. 1.

The sorrowfull state of the women.

Lam. 3. 15.

Psal. 137. 4.

The first was *Mary Magdalen.*
The second was *Mary the mother of Iames.* } And not without a mystery.
The third was *Mary Salome.*

How the three *Maries* were distinguished and knowne the one from the other, which teacheth two things.

For this sheweth either three *speciall properties* both in the Church and in every member of the Church, or els the *different* gifts and faculties which God bestoweth upon his servants, to every one as pleaseth him. For

1 The properties of the Church.

First, *Mary Magdalen* was so called, *à Castello Magdalo*, from a Tower, which was lofty and strong; *Mary Iacobi* was the Sister of the blessed Virgin and the Mother of *Iames*, an *Apostle* and follower of Iesus Christ; and *Mary Salome* was so called, either of her *Husband*, or of a *Village* named *Salome*, which signifieth *peaceable*: And therefore by these three Women, these three *Maries*, are signified three *speciall properties* of Gods Church and of every member of the Church.

3 Speciall things signified by the three women.

That is, { 1 *Fortitude.* 2 *Fecundity.* 3 *Peace.* } For

So is the Church, so were these Women, and so is every Christian soule. For

1 Fortitude. Cant. 4. 4.

First, *Salomon* saith of the fortitude of the Church, *Sicut turris David collum tuum*, thy neck is as the tower of *David*, that is, as *high* as heaven, and so *strong*, as that *the gates of hell can never prevaile against it*: And in these women here, we find a peerlesse *patterne* of Christian *fortitude*; for though they were the *weaker* sex, yet I find them *stronger* in affection than Men; for the *Apostles* ran and out-ran these Women, yet was their devotion *sooner* spent, and themselves sooner out of breath; for they stayed not; but these Women, as they had *formerly* come unto the grave, so now they stand *longer* at the grave than the Apostles did; for so

Mat. 16. 18.

How seareless the women were in seeking Christ.

it is ſaid of *Mary Magdalen*, *quòd ſtetit*, that ſhe ſtood ſtill, and ſtood to it; and ſo no doubt they did all, not like *Peter*, who *fearefully* following *afarre* off, and warming his *hands* in the High Prieſts Hall, benummed his *heart* for want of faith; nor yet like *Ioſeph of Arimathea*, who *ſecretly*, for feare of the Iewes, begged of *Pilate* the body of Ieſus; but, like the ſtouteſt *Heroicks*, ſteeled with a manly reſolution, they *feare not death* it ſelfe; And as the Poet ſaith of that valiant *Scava*,

Iohn 20.11,12.

Mat.26.58.

Quem non mille modi mortis, &c.

Luc.in.l.6.

So theſe feareleſſe Women feared not a thouſand ſorts of death; ſo ſhould every Chriſtian ſoule be *unwearied* to ſeek, and *undaunted* to profeſſe our Lord and Saviour Ieſus Chriſt; for *whoſoever will be aſhamed of him here on earth, he will be aſhamed of him before his Father which is in heaven.*

Mar.8.38.

Secondly, for the *fecundity* of the Church, ſhe is like *Sara* that bringeth forth more *fruit* in her *age*, than ſhe could do in her *youth*; her *ſeed* is as the *ſand* of the ſea, which cannot be numbred: So theſe *women*, they run and tell his friends and diſciples, that *Chriſt* is riſen from the dead; and ſo by this meanes they do what lieth in them, to *increaſe* the number of Gods children; and ſo ſhould every man do, when he is *confirmed*, to *ſtrengthen* his brethren; for it is our duty to *incite* all others to *believe* in Chriſt, and to *declare Chriſt* unto them, *That they alſo may have fellowſhip with us, in the fellowſhip which we have with the Father, and with his Sonne Ieſus Chriſt.*

2 Fecundity. How theſe women labour ſo increaſe the number of true believers.

1 Iohn 1.3.

Thirdly, for the *peaceableneſſe* of the *Church*, the Scripture ſaith, that it is *a viſion of peace*, the *daughter* of peace, and the *mother* of peace: ſo theſe *Women*, they came *peaceably*, not armed like the ſouldiers, but *harmleſly* like *Noahs* Dove, with nothing in their hands but *ſweet flowers*, nothing in their mouthes but *ſweet words*, good Sir, *If thou haſt taken him away*, then tell us where thou haſt laid him, and as the Church ſaith, *Vbi paſcis, ubi cubat in meridie*, that we may know where he is, where he lieth: ſo ſhould every Chriſtian man lay aſide *all bitternes, all malicioufnes*, and put on the garment of *meekneſſe* and *gentleneſſe*; for ſeeing God is a God of *peace*, and the Church a *viſion of peace*, a city at unity within it ſelfe, that man can never be the ſonne of *God*, which is not the child of *peace*. And ſo you ſee, that as theſe Women, ſo every man or woman that ſeeketh Chriſt, muſt be *valiant fruitfull*, and *peaceable*. And yet

3 Peace. How peaceably the women came to ſeek for Chriſt.

Iohn 20.15.

Every Son of God muſt be the child of peace.

Secondly, as theſe *Women*, though they had each one of them *all theſe graces* in a *good meaſure*, yet each one of them had not theſe, or the like graces in the *like meaſure*; for as *Mary Magdalen* was leſſe *fearefull*, ſo *Mary Iacobi* was more *fruitfull* than the reſt: ſo God diſtributeth his gifts and graces even as pleaſeth him, to one he giveth the gift of *prophecying*, to another the gift of *healing*; to S. *Iohn* the gift to ſpeak of his *Divinity* againſt *Ebion*; to S. *Marke* the gift of handling his *humanity* againſt *Marcion*; to S. *Peter* the gift to work *mightily* in the converſion of the *Iewes*; to S. *Paul* in the converſion of the *Gentiles*; to ſome he gives the gift to be *famous Orators*, excellent in *perſwaſions*, like *Apollo*; to others to be *judicious expoſitors* of more poſitive inſtructions, as *beneficiall* unto the Church, though perhaps more *prejudiciall* unto themſelves; to ſome he gives the gift like *Mari Iacobi*, to be *fruitfull* in number, to preach *often*, and to bring forth many Sermons; to others like *Mary Salome*, to be more *peacefull*, yet *no leſſe faithfull* than the reſt, to do it *ſeldome*, yet to do *as well* as their fellowes.

3 The diverſity of the gifts of the Church.

How God beſtoweth his gifts diverſly unto men

Luther and *Zuchius* had excellent matter, but meane words.

excellent words, but no matter; *Phil. Melanction* and likewiſe M. *Calvin* had both excellent words and excellent matter; but had neither words nor matter

And ſo in all the reſt of Gods *graces*, he gives not the ſame gifts to all perſons; for *Lactantius* was good to confute the Gentiles, but he was not ſo good to confirm the Chriſtians; *Origen* was famous in the *myſticall* interpretation, but not ſo judicious in the *literall* expoſition of the Scriptures; S. *Auguſtine* moſt excellent to diſcuſſe controverſies, to *confound* hereticks, and moſt *judicious* to interpret all *poſitive* points; but he was not ſo *melliſluous* in his exhortations; ſo among the *practitioners* of religion, ſome are *faithfull* to ſuffer, ſome are *painefull* to work, ſome *zealous* to pray, ſome are *deſirous* to heare, ſome, like *Mary Salome*, bleſſed *peacemakers*, others like *Mary Iacobi*, painfull *inlargers* of Gods Church, & others like

Mary

Mary Magdalen, faithfull *ſufferers* for Gods truth; all *good*, but not all the *ſame* gifts; for as among *Davids Worthies*, *all reached not to the firſt three*, ſo among the *Worthies* of Chriſt, all have not the *ſame meaſure* of grace.

And this ſhould teach us, every man to be *contented* with thoſe *gifts*, and with that *meaſure* of grace that God hath given him; and every man to labour according to the grace he hath received in his owne *element*, whereto he is moſt *inclined*, and not in other mens *ſtraine*, whereto perhaps he is more *affected*; for the *fruits* of *affectation*, can never be ſo *ſweet* unto the palate of another, as are the *fruits* of our ſpeciall and naturall *inclination*. And this ſhould teach us all, to *affect* one grace, as not to *reject* the other, ſo to *magnifie* one man, *indued* with ſuch *gifts*, as not to *vilifie* another, *inabled* with ſome other *gifts*; for this were to *receive* the faith of our Lord *Ieſus Chriſt*, with *reſpect of perſons*; and it is not in man to have what gift he *pleaſeth*, but it is God that *diſtributeth and diſpoſeth of his graces, even as it pleaſeth him.*

That every man ſhould be contented with the gifts that God doth give him.

Iames 2.1.

Chap. II.

Of the action of theſe women, which was a right ſeeking of our Saviour Chriſt.

THirdly, the *action* of theſe *women* is here *expreſſed*, according to thoſe *three* eſſentiall properties of every *good* and *godly* action.

viz { 1 *The matter juſt.* 2 *The manner lawfull.* 3 *The end pious.* } For

3 Of the action of the women Three properties required to make every action good

First, the *matter* and *ſubſtance* of their work, is ſaid by the *Angell* to be an *inquiſition*, a ſeeking, *ye ſeeke*, ſaith he: and ſo we do all ſeek; for ſince *Adam*, like a griping uſurer, who extorting more than his due, loſeth *principall* and all, deſiring to be as God, *loſt* both God and himſelfe, the whole world is at a *quære*, and in a continuall ſeeking; but moſt of us do ſeek amiſſe; For

1 The matter juſt. All men are ever ſeeking for ſomething.

1 Some ſeek for *wealth*, *Quærenda pecunia primum*; and they preferre that before the *health* of their ſoules: And therefore ſurely they may well *feare*, becauſe they carie *two* heavy *burdens* upon their backs; the one is *deliciarum putredo*, the ruſt of their covetous deſires, and the other is *curarum magnitudo*, the *greatneſſe* of worldly cares, *Quorum unumquodq; ad ſubigendum naviginm ſufficit*, whereof each one is able to *ſinke* a ſhip, the *ruſt* of our *riches* to be a *witneſſe* againſt us, and the *cares* of this *world* to *choake* us and *drowne* us in perdition.

1 Some ſeek for wealth.

Wealth how dangerous.

2 Some ſeek for *vaine-glory*, which is an intolerable *drunkenneſſe* of the mind, as S. *Chryſoſtome* ſaith; And I feare that many of our ſelves in ſeeking *Chriſt*, do ſeek for this; and we ſeek for it after the *baſeſt* manner; for as the old *Monkes* were *proud* of *humility*, ſo many of us would be accounted moſt *learned*, by ſhewing *no learning* at all: And therefore I think, that the Prophecy of *Eſay* is now fulfilled, *Like people, like Prieſts*; for in the *Primitive Church*, the *Prieſts* were *better* than the *People*; and in the times of *Popery*, the *People* were *better* than the *Prieſts*; *Ideo non potuit dici, uti eſt populus ita eſt ſacerdos*, therefore it could not be ſaid, as is the *People*, ſo is the *Prieſt*; becauſe the people were not *halfe ſo bad* as the Prieſts; but now they are all *alike*; the *People* for *fancy* will *heare* but whom they *like*, and *believe* but what they *liſt*, and the *Prieſt* for *advantage* will ſpeake but what may *pleaſe*: O good Lord deliver me from the number of theſe men, *and into their councell let not my ſoule come.* And

2 Some ſeek for vaine glory.

Our ſtate now.

Gen. 49.

3 Some others ſeek for *pleaſure*, where the beſt *Ale* is, where the ſtrongeſt *Wine* is, and where the faireſt *woman* dwels; ſo ſome ſeek for *honour*, ſome for *pride*, ſome for *revenge*, ſome for *one thing*, and ſome for *another thing*; *Et nemo Chriſtum quærit*, and ſo ſeeking their *owne*, they ſeeke not *that which is the Lord Ieſus*: And therefore *theſe ſeekers* may all *feare*, leaſt *finding* theſe *things*, they *loſe* themſelves.

3 Many other ſeekers.

The godly do only seek for God.

The forme of the heart.

Aug. in Confess.

John 14. 6.

Many seek for God, but not aright, as they that seek him in the bread, in the pixe, and in the secret corners where he is not.

But these *women* seeke for a *better* thing, *they seeke for God*; and so doth every man: for though we *found* all other things that we seek for, yet all things cannot *content* us, untill we *find* our God: for the *heart* of man being as a *triangle*, and the whole *world* being *round*, and a *round* thing cannot possibly *fill* a *triangle*, but that the corners thereof will still be empty; therefore it is impossible that any thing should *satisfie* and *content* the heart of man, but only the *blessed Trinity*; and therefore S. *Augustine* truly saith, *Irrequietum est cor nostrum, donec revertatur ad eum*, that as the heart of man *proceeded* from God, so it can never be *quiet* untill it *be* with God: and therefore *all* seek for God, but all do not seek *aright*; because they seeke him not in *Christ*; for *none commeth unto the Father but by me*: And therefore these women *seeke* for *Iesus*: and so likewise *many* seeke for *Iesus*, and yet *find* him *not*; for so the Scriptures say, *They shall seeke me, but they shall not find me, they shall call upon me, but there shall be none to answer*; and so the Church saith, *In my bed I sought him whom my soule loveth, I sought him, but I found him not*; because she sought him *amisse*, in her *bed*, at her *ease*, she sought him *drowsily* at home, and not *carefully* both at home and abroad: so many shall seek *Iesus*, but shall not *find* him, because they seek him *amisse*; for some faine unto themselves a *false Iesus*, and seek not the *true Iesus*, which is able to save their soules: and therefore these women go one step further, and seek *Iesus of Nazareth* (as S. *Marke* saith) the true *flower* of *Iesse*; and because many seek for *Iesus* of *Nazareth*, and yet *faile* of their felicity, as those that sought him for their *bellies* sake, to be *fed* by him, but not to *feed* him in his members; to be *cleansed* by him, but not to *serve* him, as those nine *lepers* that came with reverence to be *healed*, but gave him no *thanks* when they were *cleansed*: therefore these women proceed to the highest staffe of *Iacobs* ladder, and seek not only *Iesum Nazarenum*, that is, *Iesum floridum*, *Iesus* in prosperity, for prosperities sake, but they seek *Iesus* that was *crucified*; for all those that can be contented to eat the *sweet bread* in the *Passover*, and not to tast of the *sowre herbes*, or with S. *Peter*, to build *Tabernacles* on mount *Tabor*, and to *forsake* and *forsweare* him on mount *Calvary*, that is, to *professe* his name in the times of *peace* and delectation, and to *start aside* like a broken bow in the dayes of *persecution*, they may well *seeke* Christ, but they shall hardly *find* any benefit by *Christ*, because this is to seek their *owne*, and not to seek that which is *Christ Iesus*.

How we ought to seek for Iesus, if we would find him.

And therefore as these women sought *Iesus* that was *crucified*, and the *Apostle* saith, *God forbid that I should glory in any thing, save in the crosse of Iesus Christ*, that is, in the *power* of *his Passion*, and in the benefit which I reape from the sufferings of Christ, *Quia non silvestris arbor, sed virtus crucifixi, salus nostra*; because it is not the wooden *Crosse*, but the *grace* and *vertue* of him that *suffered* upon the Crosse, that is the *cause* of our salvation; so let every one of us seeke *Iesus* that was *crucified*, and *rejoyce* in *nothing* but in that *Crosse*, that *passion of Iesus Christ*; and though this be to *the Iewes a stumbling blocke*, and *to the Grecians foolishnesse*, yet to them that *believe* both of the *Iewes* and *Gentiles*, *It is the power of God unto salvation*: so you see what they sought for, *Iesus of Nazareth, that was crucified*,

1 Cor. 1.

Rom. 1. 16.

a The manner of their seeking.

Secondly, for the *manner* of their *seeking* of him, it is here *many* wayes *expressed*.

First, that we seek for God betimes.

First, they seek him *early, while it was yet dark*, saith the *Evangelist*, they came in *that time* unto the *grave*, when by *course of nature* they should have been in their *beds*, and so they take away from *nature* to give to *grace*; and perhaps *all* that night they gave no *sleep* unto their eys, nor *slumber* unto their eye-lids, for *musing* of him, who *neither slumbereth nor sleepeth*; but their eys, like the *morning-watch*, did continually *watch* for the morning, that they might *seeke* him *early* whom they loved so *entirely*: so should we *seeke* Christ *betimes, in the dayes of our youth*, els if we *never* seek him untill we have *given over* seeking all things els, we may justly feare to *misse* him; because it is *just* with God, that they which never *sought* him in their *youth*, should never *find* him in their *age*.

Eccles. 12. 1.

Secondly,

Secondly, They seeke him *earnestly*, even as *Salomons* Schollers sought for *wisedome*, or as *Sampson* sought for *drinke*, that is, with *all diligence*; for they came *often* unto the *grave*, they *inquired often* for him, *Et Discipulis recedentibus, mulieres non recedebant*; And though Saint *Peter* the Disciple that is said to *love Christ* best, and Saint *Iohn* that is said to bee *best beloved* of Christ *departed*, and went their wayes, yet would not these women goe, but still *stayed* to seeke him, untill they should *finde* him; for as *Wormewood* is good for *ill* stomackes, (saith *Mark* the Heremite) because it *stirreth* up the appetite unto a desire of meate; so the *sorrow* and *bitternesse* of these women, for the *losse* of Christ, did the more *eagerly stirre* and *provoke* them to *search* and *seeke* for Christ; so should we most *earnestly* seeke for Christ as for hid *treasure*, till wee finde him.

Secondly, that we should *earnestly* seeke for Christ. Pro. 2.4. Iudg. 15 18.

Property of Wormewood. *Marcus heremita l. 2. de lege spiritualis.*

Thirdly, They seeke him *mournefully*, with *watered* eyes, and with *heavie* hearts; for so S. *Iohn* saith, that *Mary stood without at the Sepulcher weeping*; and surely not *without cause* doe they deplore his *absence*, in whose *presence* is the *fullnesse* of joy; for the *losse* of him is *more* then the losse of *all* the world: and therefore *they seeke him sorrowing*; so should we; for if we put on *mourning robes*, and *weepe* for our *ordinary* friends departed, how should we *weepe* and *waile*, when *Christ* for our sins is *parted* from us?

Thirdly, That wee should seeke Christ *sorrowing* till we finde him. Iohn 20 11. Luke 2 48. *Bern. Serm. de ass. & bass. cord.*

Fourthly, They seeke him *onely*; for we doe not finde that they inquired for *any* thing, so *as* for him, nor any thing *beside* him, nor any thing *after* him, saith S. *Bernard*; so should we seeke for *Christ*, and for *Christ alone*; for as the Poets say of the *Clitorian* well,

Clitorio quicunq; sitim de fonte lavarit,
Vina fugit, gaudetq; meris abstemius undis.

Fourthly, that we should seeke for nothing but for Christ.

Whosoever *drinkes* of it, will never drinke *Wine* after it; so the Scriptures say of *Christ*, *Whosoever eateth his flesh, shall never hunger, and whosoever drinketh his bloud, shall never thirst*; therefore as *Iacob* said, when he heard that *Ioseph* was alive, *I have enough*; so will every Christian say, *I have enough*, that I have *Iesus Christ*, and I seeke no more, because hee is more then all.

Iohn 6. Gen. 45. 28

Fiftly, they seeke him *continually* untill they finde him; to teach us, that *wee should seeke the Lord and his strength, and seeke his face evermore.*

Fiftly, that wee should never leave seeking Christ till wee finde him. Psal. 105.

Thus you see how these women sought him, and thus wee Christians should seeke him, and thus wee are taught to seeke him; and I thinke, never people were more *faithfully* taught then we be and yet alas, I feare that as *Plinie* saith, There be certaine trees, which he calleth *Indociles arbores, quia in alienas non commeant terras*; Indocible trees, because they will *grow* no where, but where they are *bred*; so there be too too many of us, that *will not be taught* to seeke after God; but as they are *bred* of the *earth*, so they will *seeke* for nothing but *earthly things*.

Plin. l. 4. quæ pram

But though these women have *hitherto* proceeded well, and their *thus seeking* of Christ deserved to see the *place* where he lay; yet when they *see* him, they were not worthy to lay hands *on him*, by reason of their *incredulity*; therefore Christ saith unto *Mary*, *touch me not*; because *faith* is the hand that apprehendeth our Saviour, that layeth hold on Christ, whereas *infidelity* barres us from him; and therefore, though we commend their *diligence*, which was great, yet we discommend their *faith*, which was very small; *quia non credentes suscitatum, crediderunt sublatum*; because that for want of *true* faith to beleeve that he was risen, they *falsly* beleeved that he was carried away; and though the Angell *assured* them of his Resurrection, and confirmed his owne words with an infallible demonstration, *behold the place where he lay*, and see how the grave is emptie; yet were their *hearts* empty of all faith, and beleeved no more then, *sustulerunt Dominum*, they have taken away the Lord; this was the utmost period of their creed.

That the women were tainted with infidelity.

Faith layeth hold on Christ.

And yet for all this, *quia error cum pietate sociatus est*, because their error proceeded from *infirmity*, and sprung in them that were full of pietie, the Lord takes

That God rejecteth not the smalest beginning of any good,

pitty upon their devotion, and doth not *excommunicate* them for their infidelity; for as the Prophet saith, *The smoaking flax he will not quench and the bruised reed hee will not breake*; so where he seeth the *least* seed of grace, and the smallest *sparke* of faith, though implicated with much doubting, and wrapped in the swadling clouts of infidelity; yet will he *feede* this faith in the cradle, and never *extinguish* the first *impetus* or the least *good* motions in any one: therefore when the *Eunuch* was so well affected to Religion, as for *devotions* sake to undertake so long, and so hard a journey as from *Æthiopia* to *Hierusalem*, the Lord takes notice of his affection, and his spirit shall convey *Philip* unto his chariot, to give him *better* instructions; so when *Cornelius* feared God, lived *justly*, and filled up his soule with *almes*-deeds and good workes, the Lord pitties that so *devout* a soule should want *fuller* information in the point of faith, and therfore he sends S. *Peter* with a full commission to goe beyond the bounds of *Iudea*, and to step into the way of the *Gentiles* to instruct this man more *particularly* in those things which hee *confusedly* beleeved; for the Schoole resolveth, that *Cornelius* had *faith*, before he met with Saint *Peter*, that is, an *implicit* faith, which beleeved the *Prophets* and in the promised *Messias*, but as yet knew not the *person* of his Saviour; and so Saint *Gregory* saith, *per fidem venit ad opera, & per opera solidatus est in fide*, by his *infant* faith hee bare the fruits of good workes, and those *good* workes added both *growth* and strength unto his faith; but when Saint *Peter* came his faith is become *explicit* and informed with true *knowledge*, which taught him now to beleeve *cleerely* what before he onely saw in a *mystery*; and so of all others, it is as cleere as the sun, that God is never wanting with his mercy to a willing heart, though it wanteth that perfection, which it should have; for as he is sometimes *found* of them that seeke him not, so he never *misseth* them that seeke him, as the Prophet testifieth, saying, *thou Lord never failest them that seeke thee*; and as the Apostle saith, he forgets not the *love* of them that *seeke* him; And therefore, seeing, as the Schoole saith *truely*, if it be cautelously interpreted, *facienti quod in se est, Deus nunquam denegat gratiam*, God never denieth to reach his hand of *mercy*, to them that with Saint *Peter* will crie unto him for *pittie*; and if with these women we have *piety* in our hearts, God will helpe our *weakenesse* and supply all the *defects* of our soules with the *graces* of his spirit.

How God furthereth our good indeavours.

That *Cornelius* had faith before S. *Peter* came to him.

God is never wanting to assist a willing heart,

Psal. 9. 10. Heb. 6. 10.

A Schoole axiome

Thirdly, For the *end* of their action, and the very *depth* of their intention, it is here said to be, not as the Souldiers sought him in the *Garden* of *Gethsemane*, to *crucifie* him, but to *imbalme* him; nor because they could *adde* any sweetnesse unto him, which was ὅλῳ ἐπιθυμια, *wholly* delectable, and ὁ γλυκασμός, *sweetnes* it selfe (as *Nazianzen* cals him;) but because they would shew their *love* and *affection* unto him: So should we seeke him, to *imbalme* him, that is, to *pray* unto him, and to *praise* his Name; *Quia aromata mulierum significant preces sanctorum*; Because their *balmes* signifie our *prayers*, saith a Father: And therefore we should *seeke* for him with these women, to *imbalme* him with our *prayers*; and *finding* him, we should say with King *David*, *Let our prayers bee directed in thy sight, as the incense, and the lifting up of our hands, as the evening sacrifice*: And so you see the *devotion* of these women, here, *accompanied* with every circumstance of a most *just* and *holy* action.

To what end the women sought for Christ.

Psal. 142. 2.

Quest. But here it may be some will *aske*, how came these women now so *devout*, so *zealous*, and so *religious*, to *seeke*, and so *earnestly* to seeke for *Iesus* that was *crucified*? for not long before, *one* of them was most *sinnefull* for life, and most *hatefull* for her lust, *prostibula*, an *unchaste* Lady, nay as some thinke a *common Curtizan*, and a most *publique Publican*, living in all kinde of *lascivious luxury*; how then comes she so *suddenly* to become so devout?

Mary Magdalen was a sinfull woman.

Resp. Alas beloved, they runne *farre* that *never* turne; and it is true, that she was *plunged* in sinne, and *possessed* of Divels; and all that while, she neither *sought* God, nor *confessed* Christ; but when she was *converted*, and had her eyes *opened*, then she *hated* her sins, and *forsooke* all her wantonnesse, and began to *seeke* Christ, and most earnestly to *love* her Saviour.

Quest. I,

Quest. I, but how came she to *forsake* the one, and to *follow* the other? or how came she *then*, and not before then to doe it?

Resp. I answer, that as *Adam* never sought God, untill God *first* sought him, and cryed, *Adam where art thou?* so this daughter of *Adam*, this *lost sheepe* had never *sought* for this now *lost shepheard*, had not this shepheard *formerly* sought for this long wandring sheepe; for it is most certaine, that all our *power* and *ability* to come *to him*, proceeds *from him*; his Spirit must *spirare*, breath upon us, before wee can *aspirare*, aspire to him, and his hand must *move* the golden Cymball before wee can *yeelde* any pleasant tune; And so Saint *Bernard* saith, *Nemo Domine te quærere valet nisi qui te prius invenerit*; No man, O Lord, can *seeke* for thee, but hee who hath *first* found thee, that is, when thou hast *first* found him.

How wee can never find, nor seeke after God, untill God seeke after us.

Bern. de dilig. Deo.

And we have *examples* enough for the illustration, and as many apparant *proofes* for the confirmation of this truth. For

God is the first Author of our conversion.

First, When Saint *Peter* denyed Christ, *Peter* never *repented*, untill the *Cocke crowed*, and Christ *looked* on him, that is, looked *outwardly*, and moved him *inwardly* to goe out, and then to weepe *bitterly*; and the poore *blinde* man, that was *blinde* from his birth, had *never* seene Christ, had not Christ, as he passed by, seene him, and had *compassion* on him; so S. *Paul* had *never* asked the Lord, *What wilt thou have me to doe?* had not the Lord said *first*, *Saul*, *Saul*, *why persecutest thou me?*

Iohn 9.1.

Secondly, Christ saith expresly, that as *No man commeth unto the Father but by him*, that is, as he is a *Mediator* betwixt God and man; so, *no man commeth* unto him, that is, to *beleeve* in him, to be his Saviour, *except the Father*, ἑλκύσῃ αὐτὸν, *doth draw him*; and so the Church saith, *Draw me and I will runne after thee*; where you see, *grace* is *premised*, and then the *action* is *performed*; So when the *Spirit* said unto *Esayas*, *Cry*, he knew not *what* to *cry*, untill the *Spirit* had *first* taught him; so when the *Spirit* said unto *Ezekiel*, *Sonne of man stand upon thy feet*, the *Spirit* himselfe did *set* him upon his feete, before he *could* stand; and so the *Prophet Ieremy* saith, *Turne us, O Lord, and we shall be turned*; and so the *Apostle*, after he had said, *Worke out your salvation with feare and trembling*, lest that any man should *mistake him*, and thinke that he hath any manner of *power* of himselfe to doe the same, he sheweth immediately that *all* such *power* is from *God*; because *it is God that worketh in us both* τὸ θέλειν καὶ τὸ ἐνεργεῖν *to will and to effect*; & so S. *Augustine* saith, *Da Domine quod jubes & jube, quod vis*; Give us, O Lord, *power* to performe what thou commandest, and then *command* what thou wilt; and so I might heape *a cloud of witnesses* to prove, that neither this woman *could*, nor any other man *can turne* to God, or *performe* the will of God, untill God himselfe doth *enlighten* them, *assist* them, *inable* them, and *draw them* to doe it.

God worketh in us before we can worke his will. Iohn 6.44. Cant. 1.4.

Esay 4.6.

Ezek. 2.1, 3.

Lam. 5.21.

Phil 2.13.

And yet we must not so understand it, as that he doth it *violently* by way of *coaction*, but *sweetly* and *gently* by way of *insinuation*; for he draweth us *leni spiritu non dura manu*, by an *inward* sweet *influence*, and not by any *outward* extreame *violence*; for the will is no will if it be compelled; and therefore as Satan *cannot force us* to sinne, but onely by way of *suggestion*; so *God will not compell* us to grace, but onely by way of *inclination*, and a sweet secret *operation* of his *Spirit* upon our wils and affections, without which notwithstanding, as I shewed you before, we shall never be *able* to seeke for Christ to come to God; and therefore to expresse both the *necessity* of such helpe, and the *manner* of Gods working it in us, our *Church* most excellently saith, *Lord have mercy upon us, and incline our hearts*, not compell them, but *incline* them *to keepe this Law*: And therefore hence it is apparant, that the reason why all men doe not *seeke* for Christ, and serve their God, is, because God in Iustice *leaves* them, and doth not thus *incline* their hearts to *seeke* for him; for if hee *did* it, how could they *withstand* it? for *who hath ever resisted his will?*

That God compelleth not his servants to doe any good.

How God worketh our willingnesse to do good.

Why the wicked seeke not God.

Rom 9.19.

Ob. If then you will say the *fault* is in God, that *all* men doe not seeke for

God; because hee doth not *move* and *incline* their hearts to *seeke* after him.

Sol. I answer, that this is a *false conclusion*, laide upon no good foundation; for in the actions of the wicked he doth not *drive* them to sinne, nor hath the *least finger* in their iniquity, but he onely *leaveth* them to their owne inventions; and so the Prophet saith, *Thy destruction is from thy selfe*; and he is a *debtor* to no man, that he should be *bound* to sustaine him from falling, or to refraine him from sin: and therefore, if to the one he sheweth *favour*, and doth *incline* his heart to *leave* his sinnes and to seeke for Christ, *Illi facit indebitam misericordiam*, Hee doth it *freely* out of his mercy; and if to the rest he *doth not this*, he cannot be *reproved* of any fault; *Quia illis facit debitam justitiam*; because he doth but *justly leave* them, as S. *Augustine* speaketh.

Hosea 13.9.

And therefore I cannot sufficiently *wonder* at those men, *eminent* in place, and *excellent* for words, that, *lessening* this helpe and favour of God, which is the α and ω, the *beginning*, *continuing*, and *finishing* of all the *good* things that are in the best Saints of God, would, I know not for what cause, ascribe more *power* and *ability* unto man, then is in any, I say the best, of themselves.

And yet, I may *cease* my wondring, because as the *Sodomites* groped for the *doores* in the *cleere* day, and the *Iewes*, notwithstanding all the *invincible* and *unanswerable* apparant arguments to prove the *comming* of the *Messiah*, would *never* beleeve it to this very day; So that *subtill* Serpent still striveth to *darken* our eyes, many times, that we cannot see the *cleerest* light; And so you see the *action* of these women, and how they came to be so *full* of zeale and devotion: Out of which wee may observe these two speciall points for our instruction.

Gen.19.11.

Two speciall observations from the former doctrine First, that many women were made Instruments of great goodnes.

1. That many *Women* have beene found most *zealous*, and *religious* in the service of God; for though *Satan* hath much *blemished* the beauty of this *Sexe*, by making them his often *Instruments* to worke *mischiefe*, as *Eva* to seduce *Adam*, *Dalila* to intrap *Sampson*, *Iezabel* to infatuate *Ahab*, and many others, to further many *Heresies*; so hath God much *honoured* them, in making them partakers of great *mercies*, and often *instruments* of his *glory*, as *Mary* to conceive him, *Elizabeth* to propheſie of him, *Hanna* to rejoyce to see him, *Mary Magdalen* to annoint him, *Martha* to entertaine him, and these *three gracious Women* to bee the *first seekers*, and the *first seers* of him after death, and the *first witnesses* of his Resurrection unto life: I might reckon many other women that *trusted* in God, and were *famous* in their generations, and as *Lampes* shining in the world, whereof some were *faithfull Martyrs* of *Iesus Christ*, some *bountifull entertainers* of the servants of Christ, some *able* to *convert* their unbeleeving Husbands, and some to *instruct* their Houſholds in the *feare* of God, as that *elect Lady*, unto whom Saint *John* writeth; And I might speake of *Sara*, *Rebecca*, *Debora*, *Iudith*, *Abigail*, *Bathsheba*, *Hester*, *Dorcas*, *Loys*, *Phebe*, *Claudia*, *Maxima*, *Monica*, *Pulcheria*, *Gorgonia*, *Trasilla*, and many more: But seeing, when it was granted to *no man* to be the *Father*, God vouchsafed to accept *a woman* to be the *Mother* of Christ, this *only* thing is sufficient to shew, how abundantly he *loved*, and how *worthily* he deserveth the *love* of women.

2 Ep.Iohn.v.1.

Wherefore *elect* and *blessed* Ladies, *deare* and *Christian* women, let us *blesse* that God, which hath so *honoured* and *blessed* you, let us remember that *honour is deceitfull*, *and beauty is vanity*, but *the woman that feareth the Lord shall bee praised*: and therefore *imitate* not that graceleſse *Iezabel*, that *painted* her face with *divers* colours, and *defiled* her minde with *haynous* sinnes, nor those daughters of *Ierusalem*, which the Prophet *Esay* describeth, and who tooke such delight in their *tinckling* ornaments, and *trumperies* of vanities, and did love to sit at *ease* in *Sion*, but *imitate* that good daughter of *Sion*, whose *beauty* and *glory* is *within*, and those *Elect Ladies*, and *blessed women*, *whose praise is in the Gospell*.

Pro. 31.30.

Esay 3.19,20.&c.

Psal.45.14.

And if, at any time *heretofore*, you have followed *Iezabell*, and those *dainty*

Dames

Dames in transgression, yet do you now and ever *hereafter* follow *Mary Magdalen* in your true conversion; for *she loved much*, because *much was forgiven her*, and she lived most *strict* and *religiously* in her age, because she had lived so *loosly* and so *dissolutely* in her youth; for as *Dyonisius* and *Egesippus* doe record, she betook her selfe to a most *solitary life*, sequestred from all worldly pleasures, in the mountaine *Balma*, full thirty yeeres together, in all which time she gave her selfe to *meditation*, *fasting*, and *prayer*, and, as *Iosephus* writeth, in all that time she could *never* indure any company; for now she had given a perfect *bill* of *divorce* unto all wantonnesse, and had *disrobed* her selfe of all her *sumptuous* weedes and *alluring* paludaments, and chose rather to suffer a *sharp* affliction, and to endure a *hard* penance *with the children of God*, then *to enjoy the pleasures of sin for a season*.

Luke 7 47.

Heb. 11. 25.

Secondly, seeing that the *grace* of God to *move* and *incline* our hearts must be the *first* agent in the *conversion* of our soules, and that God hath his owne *times* and *houres*, and *moments* to call us into his *Vineyard*, some at the *sixth*, some at the *ninth*, and some at the *eleventh* houre, we should not *despaire* of the conversion of any one; for as to *commit* sinne is the death of the soule, so to *despaire* is the *stepping* downe to the *lowest* Hell: and therefore seeing God is *multus ad misericordiam*, of *much* mercy, to forgive *many* sins, and of *great* mercy, to forgive *great* sins, let us never *despaire* of the *eternall* and *omnipotent* mercy of God; for though thy sins were as *haynous* as *Mary Magdalens*, yet *one word* of Christs mouth is *able* to cast out *all* divels out of thy soule; though they were as *vilious* as *Peters*, yet one *looke* of Christs favour is *able* to worke *grace* and *repentance* in thy soule; and though they were as *many* as *Manasses*, and *as red as scarlet*, yet *one drop* of the bloud of Christ, is *able* to wash them all away, and to make thy *crimson* soule as *white* as snow; and therefore *returne*, *O Shunamite*, *returne*, *returne*, and call to God for *grace*; say unto the Lord, that *it is time that he have mercy upon thy soule*, yea, *the time is come*: And so much for the *devotion* of the woman.

a That we should never despaire of any mans conversion.

Isidor. de summo bono.

Esay 55.

The third part.

Part 3.

CHAP. I.

Of the Angels service unto Christ, and how terrible they be to the wicked.

THirdly, The *Office* of the Angels is here plainely expressed; for though Saint *Marke* saith, he was a *young man*, yet Saint *Matthew* saith, hee was *an Angell*; for the Angels many times *assumed* outward formes, to performe some *offices*, and *deposed* the same againe, after the *finishing* of their worke; and so they used those *formes* as one useth his *garments*, to put it *on* and *off* at his pleasure, and not as our Saviour did; for Christ *really* united himselfe to the forme that he *assumed*, and assumed it, *never* to depose it: and therefore they are said onely to *appeare like men*, but Christ is said to bee *made man*.

3 The office of the Angels.

The Angels often appeared like men, but were never made men.

This *Angell* then being sent to *comfort*, and not to *astonish* these women, hee tooke upon him the forme *of a man*, which is a forme most *customable*, that hee might

might not affright them, and he tooke the *forme of a young man*, which is a forme most *amiable*, that he might *delight* them; and he is called an *Angell*, *ab officio, non natura*; In respect of his *office*, not of his *nature*; *Nam ex eo quod est, spiritus est, ex eo quod agit, Angelus est*; For in that which he is, he is a *Spirit*, and in that he is *sent* as a Messenger, he is an *Angell*, saith Saint *Augustine*; and therefore he is a Spirit, *ab essentia*, in respect of his *being*, and he is a young man, *a forma*, in respect of the *forme* wherein he appeared, and he is an Angell, *ab officio*, in respect of that *duty* and *office*, which he was now to discharge: And I finde the same here to be three-fold.

Aug in Psal. 104.

The office of the Angell here expressed is three-fold.

1. *In respect of Christ, that was* risen.
2. *In respect of the Keepers, that were* affrighted.
3. *And principally in respect of the Women, that were to be* comforted.

Three excellencies of the Angels

First, The *Angels* are excellent in all things, but for three things most excellent.

Mat. 18. 10.

First; *Purity* of substance, for *they alwaies behold the face of God*, into whose presence no impure thing can approach.

Psal. 18. 10.

Secondly, *Readinesse* of obedience; for the Prophet speaking of their service, saith, *Hee rode upon Cherub, and did flie, hee came flying upon the wings of the winde.*

Heb. 1. 7.

Thirdly, *Ferventnesse* of charity; for *he maketh his Angels Spirits, and his Ministers a flame of fire*, whereby they burne in *love*, not onely one towards another, but also towards us poore miserable men; for they *rejoyce* at our *conversion*, and being converted, they become our *Guardians* in our *conversation*, to preserve us in *all* our waies, *that we dash not our foot against a stone.*

Luke 15. 10.

Psal 61. 11.

And these three things were *shadowed* in those *Cherubims*, made by *Salomon* to over-shadow the mercy seate; for they were made of *fine gold*, to note their *purity*, with their *wings spread*, to note their *celerity*, and with their *faces looking one* towards *another*, to note their *charity.*

1 King 6. 23.

2 Chron. 3. 12.

And yet for all their *excellency*, when God brought his *first begotten* Sonne into the world, he commanded them all to doe him *service*, saying, *Worship him all ye Angels*; and, so they did; for when he was to be *conceived*, the *Angell* brought *tydings* unto that *blessed* Virgin; when he was *borne*, the *Angels told* the same unto the shepheards; when *his life* was sought for by *Herod*, the *Angell revealed* the same unto *Ioseph*, and *warned* him to flie into *Egypt*; when *Herod* was dead, the *Angell* bad *Ioseph* returne into the land of *Iury*; when *Satan* had left *tempting* him, the *Angels* came and *ministred unto him*; when his *soule* was exceeding *sorrowfull* unto death, the *Angels* attended to *comfort* him; and *here*, when his *Body* was to be *raised* from death, the *Angel* descended to *rowle away* that mighty stone, which his adversaries had laid upon his grave; *Non propter impotentiã Christi, sed propter obedientiam Angeli*; Not that *Christ* was *unable* to doe it himselfe, (for hee that is able to *shake* the earth, and of *the stones to raise up children unto Abraham*, shall we thinke him *unable* to lift up a stone?) but to *declare* his soveraigne *authority* over these creatures of soveraigne *dignity*; he needs but say unto his *Angell*, *Doe this and he doth it*: And therefore if the *Angels*, which never *offended* him, be ever so *ready* to doe him *service*, how much more *willing* should we be to serve him? for *to whom much is given, of them much shall be required*; and we know he gave *more* to us, for he gave his *Sonne* unto us; and he *did* more for us, for he *dyed* for us; and he *shewed* more *love* towards us, for he was made *one* with us, then ever he did unto the *Angels*: and therefore I say no more, but we are *obliged* to the more thankefullnesse.

1 How the Angels alwaies did service unto our Saviour Christ.

Luke 12. 48.

2 How the Angels punish wicked men.

Caietan in Mat. c. 28.

Psal. 91. 11.

Secondly, The *Angell* here *descended*, to *affright* and *terrifie* these wicked Keepers; and therefore the *Keepers* at the sight of him, *Intus timent, exterim cruciuntur, ut ferè examines redduntur*, were *astonied*, and became as dead men; for though they have a charge to *cherish* the godly, and to *preserve* them so, in all their waies, that *they dash not their foote against a stone*; yet they are likewise charged

charged to *punish* the wicked, and to *dash* them in peeces against every stone; and therefore they consumed *Sodom*, they plagued *Ægypt*, they destroyed 100. 80. 5000. men, in the hoste of the *Assyrians*; and here the very countenance of one *Angell* doth so *terrifie* these wicked men, that *they are astonied and become as dead men:* and no marvell, for his *countenance* is admirable, it was like lightning, and his *garment* white as snow; their voice is terrible, as the voice of God; and *I heard thy voice*, (saith *Adam* unto God) and *I was afraid*; for as it is *Vox suaviter dulcis & dulciter suavis*; a voice like the *sweet* and *melodious* voice of *Harpers, harping with their harpes* unto the godly; so it is *Vox mirabiliter terribilis, & terribiliter mirabilis*; a voice *like* the *sound of many waters*, that is, wonderfully terrible unto the wicked, it *shaketh the Cedars of Libanus*, and terrifieth the very *hearts* of the ungodly; and their power is incredible, *Ye Angels of his*, (saith *David*) *that excell in strength.*

Gen. 19. Exod. 12. 29. 2 King. 19. 35.

Gen. 3. 10.

Revel. 19. 8.

Psal. 103. 20.

Therfore *senceless, godless* men, will ye not *feare* him, that as he hath his army of *little* ones, that are able to destroy the *greatest* Potentates of the world, as the *frogges, flies*, and *caterpillars* subdued *Pharaoh* and all his kingdome; so he hath his army of *great ones*, of these mighty *Angels*, as the *Apostle* cals them, to fight against you, *poore silly wormes* of the earth? Alas, if their countenance be so *admirable*, their voice so *terrible*, and their power so *incredible* (as I shewed before) what shall you *do*, when they shall have a power *superadded*, a power *given* them to destroy the earth, and a *shaking* blade put into their hands, not only *to keepe the way of the tree of life*, but also to *cut downe* the wicked like grasse, & to *cast* them forth into *eternall* death? *O consider this you that forget God, lest he teare you in peeces while there is none to help you*; for this is a *dolefull* and a *fearefull* case, a most grievous *curse* pronounced by *David*, *To have those things which should be for your advantage, to be an occasion of falling*, that is, to have those glorious *Angels*, which are appointed by God to *save* and *preserve you*, if you *serve* God, to be transmuted by your sins to *destroy* and *consume* you: and therefore, *Kisse the sonne, lest he be angry, for if his wrath be kindled, yea, but a little, blessed are all they that trust in him.*

Revel. 10. 1.

That it is unpossible to escape the hands of any destroying Angell.

Psal. 69. 23.

Psal. 5. 27.

Thirdly, This *Angell* here descended in respect of the *women*, and that for three speciall ends,

3 How the Angels serve the godly.

For { 1. *For their reprehention.* 2. *For their consolation.* 3. *For their instruction.*

1. *Mary Magdalen* and the other *Maries* held nothing too *deere* for Christ in his life time, and they *forget* him not being dead, but they repute it a great *happinesse* to performe their last devotions to his sacred corps; and therefore they come to seeke him, and they seeke him to annoint him; and yet the Angell

1 The reprehention of the women

For { 1. *Reproves* them for the former. 2. *Disappoints* their expectation in the latter.

Two things

1. Though *affectus amoris non est vituperandus*, their love and affection towards him is much to be *commended*, yet, *defectus fidei non est negandus*, their want of faith cannot be *excused*, and therefore the Angell cheekes their unbeliefe with a *why seeke ye the living among the dead?*

1 The women reproved.

2. Though they shewed *many pledges* of their affection to him living and to him dead, for they were the *last* at his Crosse and the *first* at his grave, they staid *longest* there and came *soonest* here, like brave Captaines that goe *first* and returne *last* from the field; yet, because they had no *faith*, to beleeve him alive, their *hope* to see him dead was quite dead; for it had beene some *calme* of comfort, after a great *storme* of teares, to have found his body though dead, that they might have done the *last* office of their love unto it, *quia viso corpore recalescit amor*, because the sight of his *carcasse* would have revived their *love* and fetcht life into that againe, as S. *Ambrose* saith; but alas, his corps is conveyed away, and there is nothing left but an *empty* grave, to bee now repleniſhed with these womens

2 Their expectation frustrated.

The property of true love.

teares;

teares; *quia ungendi labore pereunte, lugendi dolor accrevit*; for now their *deſire* to annoint him being fruſtrated, their *griefe* to lament the loſſe of him is renued; and Saint *Auguſtine* affirmeth, that *ſublatus de monumento*, did more afflict them then *occiſus in ligno*; becauſe that after death, they had his dead body to love, but now they have nothing but griefe; ſo, as *Origen* ſaith, *defuit obſequio, qui non defuit dolori, defuit quem condirent, ſed non defuit quem plorarent, eò magis plorabant, quo magis ille deerat*: he was wanting to *accept* their ſervice, that was not wanting, to *increaſe* their griefe, hee was wanting to bee *imbalmed*, that was not wanting to be *lamented*, and the more they *wanted* him the more they *bewailed* him, for now they mourne and will not bee comforted.

The griefe of women increaſed.

Why vaine-hopes are fruſtrate.

And ſo you ſee how God doth *fruſtrate* all *vaine hopes*, though they be joyned with *good deſires*, becauſe they are not ſetled upon good *grounds*: and therefore if we would be *truely* comforted, we muſt be *rightly* inſtructed, that our *hope* doth proceed from *faith*, and our *faith* ſprings from the *truth* of Gods ſpirit, which tells us what wee ſhould *hope* for, and that hope ſhall never bee confounded.

2 The conſolation of the women.

2. In all likelyhood, theſe women had *approached* the Sepulcher before, but now upon the viſion and ſight of the Angell they *recoyled*, and as the Pſalmiſt ſaith, *ſtarted aſide like a broken bow*, as being *amazed* at the ſplendencie of ſo bright an obiect; and it is no wonder, if the weaker ſex are *terrified*, ſeeing Worthies have *trembled* at ſuch apparitions; for *Zachary*, a man, and more then that, a Prieſt, and which might moſt comfort him, exerciſing his holy function, yet *feare fell upon him* at the ſight of an Angell; and the Iewes had a *tradition*, that ſuch ſights were ominous and portended death; for *alas*, my Lord, ſaid *Gideon*, *I have ſeene an Angell and ſhall die*; but the Lord takes away that ſuſpition from *Gideon*, ſaying, *thou ſhalt not die at all*; ſo doth this Angell from theſe women, ſaying, *feare you not*, becauſe I am ſent for your *conſolation*, and not for your *deſtruction*: and ſo we finde that this *Angell comforteth* theſe *women* many waies, but eſpecially

The ſight of an Angell how terrible.

A Iewiſh traditió.

Iudges 6.22.

Verſ. 23.

1. *By the manner of his apparition.*
2. By his kinde and friendly *allocution.*

} Which are two moſt excellent

waies to comfort any diſtreſſed ſoule.

CHAP. II.

How the Angell comforteth theſe women divers waies.

How the Angell comforteth the women two waies

1 By his apparitió

FIrſt, Hee *appeared* unto them, not in a *blacke* mournefull robe, but in a *garment white as ſnow*, which ſignifieth *purity*, and is the enſigne of *joy* and *felicity*, and he aſſumed the ſhape of a *young man*, whoſe forme muſt needs be *amiable* unto all men, and hee ſate on the *right* ſide, which ſignifieth a *ſucceſſive* happineſſe unto their intentions; All *good* ſignes, all ſignes of *comfort*: But

Marke 16.5. *Haymo in poſtil. ſuper Evangel. die paſch.*

2 By his allocutió

Secondly, as theſe *dumbe* ſhewes doe a *little* conſolate their *afrighted* ſoules, ſo his *gracious* ſpeech doth *wholly* expell all *feare* and *ſorrow* from their afflicted hearts; for he ſaid unto the women, *Feare you not, for I know that you ſeeke Ieſus that was crucified*, Wherein is *intimated* three ſpeciall things.

Three things intimated.

Videlicet,
1. *Whom we ought to feare.*
2. *Who ought, and who ought not to feare.*
3. *How we ought to feare.*

} For

1 Whom wee ought to feare.

That we need not feare men, Angels, divels. Mat. 10.28.

Rom. 8.

Firſt, We need not feare *Men, Angels, Divels*; for that is the *meaning* of the *Angels* words unto the women; you need not feare the *Iewes*, you need not feare *me*, you need not feare the *very divels*; for they are but your fellow ſervants, and the *greateſt* of all theſe can (and without the leave and permiſſion of God they cannot) but *confiſcate* your goods, and *caſt* your bodies into the

the fire; for when they have done so, they can doe no more, saith Christ; but *God can cast both body and soule into Hell fire:* and therefore as we should *hate* nothing but *sinne*; because *nothing* but sinne makes us to be *hated* of God; so wee should *feare none* but God; because, *if God be with us*, none can *hurt* us, nothing can *harme* us.

Ob. But against this it may be objected, that we should feare our *superiours*, as *Kings, Magistrates, Parents, Preachers*, and such like; therefore *others*, besides God, are to be *feared*.

Sol. I answer, that our *superiours* have a power and authority over us; but first, it is *potestas data, non innata*; a power *given* them from above, and not *inbred* in themselves; for (as our Saviour saith unto *Pilate*) there could be *no power* in man, *except it were given him from God*; and secondly, it is *potestas limitata*, a power *limited*, so farre as God permitteth and no further; for God saith unto them, as he doth unto the sea, *Hitherto shalt thou go, and no further, here shalt thou stay thy proud waves:* and therefore I confesse that they are to be *feared*, κατα τι, in respect of that *concessed* and *received* power which they have from God; and so indeed we feare *not them* but the *power* and *authority* of God *in them*; but not *absolutely*; because they have not *absolute* power; but God hath *all* and *absolute* power, a power both of *body* and *soule:* and therefore God *onely* is to be feared *absolutely*, in all respects: But then

Power of the creatures how qualified.

Iohn 19.12.

In what sense and how farre parents and magistrates are to be feared.

Ob. Secondly, It may be said, that *objectum timoris malum*, The object of feare is *evill*; for we *love* and *desire* the *good*, and we *feare* only that which is *evill:* And therefore, how can it bee, that wee should *feare him*, which is the *chiefest good?*

Evill the object of feare.

Sol. Answer, That it is true, that the *object* of feare is *evill*, and that *evill* to *come*; for what is past, we call τὴν λύπην, *Heavinesse*, which is the relique and the effect of that evill, which we have suffered; but that which is to come, we call τὴν φόβον, *Feare*; And yet I say, that we may feare that which is *good* in two respects.

In what sense we may bee said to feare God, which is the chiefest good.

First, We may feare that which is good, *Ne bonum à nobis per malum auferatur*, Lest that *good* be taken away from us, by reason of our *evill*; So the *body* feareth *death*, which is the parting of the soule from the body, lest by that death it should be *deprived* of the fruition of the *soule*; So we feare *God* that is *good*, lest that for our *evill* he will *leave* us, and *deprive* us of the fruition of his most blessed Society.

1 Resp.

Secondly, We may feare that which is good, *Ne per bonum, propter malum, malum nobis inferatur*, Lest that which is *good* should inflict some *evill* upon us, for our evill; So the *Malefactor* feareth the *Judge*, lest the *uprightnesse* of the *Judge*, should cause *punishment* to be inflicted upon him, for his *evill deeds*; So we feare the *good God*, lest he should *punish* us for our sins; And so in very deede, the thing that we feare, is not his *goodnesse*, but the *just desert* of our owne wickednesse; For to speake properly, God, as he is φιλανθροπως, a lover of man, and the chiefest good, cannot be feared; but he is onely to bee feared as he is a *just Judge*, which rendereth vengeance *to them that know not God:* And therefore, though the object of feare be *evill*, yet in these respects, we ought while we live on earth, (for in Heaven there is no feare, because *perfect charity expelleth feare*) *to feare God, the chiefest good; And blessed is he that alwaies feareth; for he that feareth the Lord, will doe no evill*; But as the *bankes* of a River doe bound in the waters from overflowing, so doth the *feare* of God hedge in our affections, that it suffereth not our soules to sin; whereas the *bankes* being *broken* and troden downe, the waters then, *Velut agmine facto*, Will rush in heapes, and soone cover the whole face of the plaines; So the *feare* of God being once *rejected*, *Bloud toucheth bloud*, as the Prophet saith, and all sins and wickednesse will be committed even with greedinesse.

2 Resp.

What is the thing that we justly feare in God.

2 Thess. 1.8.

1 Iohn 4.1.

Psal 4.7.

Hosea 4.2.

Secondly, The *Angell* doth herein denotate, who *ought*, and who *ought not* to feare; for he saith unto the *Women*, *Feare you not*; because *you seeke Iesus of*

2 Who ought to feare.

Nazareth that was crucified; which is all one, as if he had ſaid, They that ſeeke *Chriſt*, or goe about to doe the *will of Chriſt*, to *honour* him, to *imbalme* him with their odoriferous *prayers*, and the ſweet-ſmelling flowers of pious and religious *workes*, as you doe, they need not *feare*; for no *evill* can happen unto them, becauſe God is unto ſuch a moſt *loving Father*, that will doe them *good*, and not *evill* all the dayes of their life: but they that ſeeke to *preſſe* him downe, and to *trample* him under feete, like the *Tyrants*, or to *ſuppreſſe* his *truth*, like the *Heretickes*, or ſeeke him, not *crucified*, but to *crucifie* him againe, and to make a *mocke* of him, by their wicked ſins, as the *Apoſtle* ſaith the wicked ſinners do, They may well, with theſe *curſed* Keepers *feare* and *tremble*; becauſe God will be unto ſuch a moſt *juſt Iudge*, that will *render unto every one according to his deeds*: And ſo you ſee, *who neede not feare, thoſe good and godly Saints that ſeeke for Chriſt, that live like Chriſtians*; for the more godly we are, the leſſe we need to feare; and if we had *no ſin*, we had need of *no feare*, the true morall cauſe of feare being ſinne; for in *Heaven* among the *Saints*, there is *no feare*, becauſe there is *no ſin*; but there is *perfect love*, & *perfect love expelleth feare*; becauſe *feare* is the *defect* of love, and the *effect* of ſin: for our firſt Parents converſt with God in *Paradiſe* very *confidently*, and never grew *timerous*, till they became *ſinfull*; and if *Adam* had never ſinned, *Adam* needed never to have *feared*; but he had no ſooner *experience* of evill, but he became preſently *acquainted* with feare, and when he had once *tranſgreſſed*, then aſſoone as ever hee heard the *voice of God*, hee *feared*; For ſo he ſaith, *I heard thy voice in the Garden, and I was afraid*; feare, ſhame and griefe, being the waiting maides of ſin.

Heb. 6. 6.

Rom. 2. 6.

Sinne brought feare into the World.

Gen. 3. 10.

But they that goe on *in ſin*, and drinke iniquity like water, they may well *feare* and *tremble*, and the more they ſinne, the more they ſhould be aſhamed, and the more they ſinne, the more they ſhould feare; becauſe *the Lord hateth all them that worke wickedneſſe, and it is a fearefull thing to fall into the hands of the living God*: And therefore Saint *Iames* ſaith, *That the divels feare, and tremble*; and no doubt but their *feare* is exceeding *great*, becauſe their *ſinnes* are *great*: And therefore, *Feare not, O Iacob my ſervant* (ſaith the Lord) *but rejoyce O ye Righteous, and be glad all ye that are true of heart*; For the *more* you *feare*, the *leſſe* you need to *feare*; the *more* you feare your *ſelves* to fall to *ſinne*, the *leſſe* you neede to feare my *wrath* to *puniſh* you for your ſins; this bleſſed feare *to ſin*, expelleth feare of *vengeance*: But *goe-to-now you careleſſe wicked wretches, weepe and howle, for your miſeries that ſhall come upon you*; For ſeeing you have *no feare* to ſin, you ſhould *feare* and *tremble* at the conſideration of that *puniſhment*, which you muſt ſuffer for your ſins; for ſo our Saviour ſaith, *You ſhould feare to have both body and ſoule caſt into hell fire*, which is as if he bad ſaid, Though you feare not to *ſin*, yet you may and ſhould feare *this puniſhment* for ſinne.

Pſal. 5. 5. Heb. 10. 31. The more ſinfull we are, the more we ought to feare

Iames 5. 1.

Luke 12. 5.

Therefore, though *nature* had put *feare* into the hearts of theſe women; yet were not theſe *women* ſo fearefull as thoſe *men* of warre, that were ſent and ſet to guard the Sepulcher; becauſe that as *ſinne* increaſeth, ſo *feare* multiplieth; and the wicked ſometimes, doe ſuggeſt *dreadfull* fancies to themſelves, without any *reall* cauſe, as the Prophet ſpeaketh, *they are afraid, where no feare is*, that is, when there is no *cauſe* and they have no *reaſon* to bee afraid, and when no enemie makes after them, yet *they runne though none purſues them*; and the reaſon hereof is rendered by Saint *Hierom*, *Quia nihil tutum apud diabolum*; becauſe there is nothing *ſafe* with the divels ſervants, and therefore a *ſervile* feare doth alwaies poſſeſſe their hearts; but *the righteous is bold as a Lyon*, and no *comfort* is like that, which is founded upon *innocency*, which is like an *armour* of proofe to every *juſt* and honeſt man, to keepe out both *feare* and ſhame, whereas a *guilty* conſcience is ever projecting fearefull objects, and makes *cruell* men ever *cowards*, as theſe ſouldiers were *halfe dead with feare*; and therefore who would not *feare* to ſin, that makes us thus afraid? *Magnum ſupplicium peccare, etiamſi non puniatur*, becauſe ſinne of it ſelfe is a moſt dreadfull *ſting*, and brings puniſhment enough with it, though

The wicked many times feare without cauſe.

Innocency the beſt armour of defence.

Conſcientia vecordes intrat metus. Cor: Tacitus.

though there were none other *punishment*, imposed for it, saith Saint *Chrysostome*.

Thirdly, The *Angell* (perhaps) herein, would intimate *how we ought to feare*; for there is *too little* feare, and this proceedeth *Ex carentia fidei*, through want of faith; and there is too much feare, and this springeth *Ex superabundantia spei*, through *too much confidence* and excesse of hope; and both these sorts of men *Tum sperando, tum desperando, miserè pereunt*, By *hoping* vainely, or fearing desperately, doe miserably perish: And therefore the *Angell* might well *dissuade* these *Women* from *both these kindes* of feare, and say, *Feare you not*: Too little you do not, for I see you *affrighted*; and too much, you *may* not, you *need* not, because *you seeke Iesus that was crucified*; but in a *meane* and *middle* sort, you *may*, and *you should* feare; for *Blessed is the man that alwaies feareth*; Because there bee three states of a Christian man.

3 How, or after what manner wee ought to feare God.

Three estates of a Christian.

1. *The state of grace, in Gods favour.*
2. *The state of relaps into any sin.*
3. *The state of recovery, by repentance.*

} And

Feare must be wanting in none of these; For

That God ought to be feared in every state.

First, In the state of *grace*, wee must *feare* to leese the *goodnesse* of God; for so the *Apostle* saith, *Thou that standest by faith, be not high minded, but feare.*

1 Of Grace. Rom 11.20.

Secondly, In the state of *relaps*, we must *feare* to feele the *justice* of God; for so the good thiefe said upon the Crosse, *Feares thou not, seeing thou art in the state of condemnation?*

2 Of Relaps. Luke 23.40.

Thirdly, In the state of *recovery*, God must be *feared*, for his *double favour*; for so the Prophet saith, *With thee there is mercy, that thou maist be feared*, that is, mercy to *forgive*, that we may be afraid to *offend*: And thus Saint *Bernard* saith, *In statu gratiæ time, ne non dignè operaris ea.* In the state of Gods *favour* feare, lest thou turne the *graces of God into wantonnesse*, as the *false* Steward, that *wasted* his Masters goods, and the *slothfull* servant, that *hid* his Lords Talent have done. *In statu lapsus time, quia reliquit te, custodia tua, spiritus Deus, & Angeli Dei*; In the state of *sin* feare, because God hath *forsaken* thee, and the *Angels* of God have no *charge* of thee; *& in statu restitutionis time, quia deterius est recidere quam incidere*; and in the state of *restauration* feare to relapse, because *reciduation* is far more dangerous then the transgression, and the second fall is worse then the first.

3 Of Recovery. Psal. 130.4

Luke 16.1.

Mat. 25.18. & 25.

And so you see the *meaning* of this *Angels consolatorie words* unto the women, *Feare you not*, that is, not *me*, not *men*, not *divels*; for they *feare* themselves, and *tremble*, and they cannot *hurt you*, because you *seeke Iesus that was crucified*, and *you walke in the light*, therefore you cannot stumble; *for he that walketh in the light stumbleth not*, saith our Saviour: but you *may*, and *should* feare God, with a *filiall* feare, that is, *To stand in awe* to offend his blessed Majesty; for this expelleth all sin and wickednesse from us, and *continueth* the love and favour of God unto us.

Iames 2.19.

Iohn 11.9.

Two speciall observations.

And here from this pious *practice* of this Angell, in *terrifying* the souldiers, and *comforting* the women, you may observe the *different* state of the godly and of the wicked; for though both may grone *alike* under the crosse, both may feare, yet not in like *measure*, not for the same *continuance*; for the wicked *Watchmen* doe lie still in their feare, but the Angell speakes *comfortably* to these good *women*, saying, *Feare you not*, God intayling his blessings upon his children, and exterminating the wicked from the fruition thereof; as we see, when all the world was *washed* to nothing, *Noah* and his family sate still in his *drie* Cabin, and blessing God for his deliverance; and God suspends the fire from burning the three children in the *bellie* of the furnace, when in the very *mouth* thereof he turnes the Souldiers into ashes by the same flames; and therefore, my deare brethren, if ever you doe looke for *safety*, if you desire *comfort*, get you within the *pale* and circumference of Gods Church, and there *serve* your God and *sinne*

1 Observat. The different state of the godly and the wicked. The wicked partake not of the consolation of the godly.

Gen 7.22,23.

Dan. 3.22.

not, and so you shall participate of those *blessings* which the Lord hath laid up for them that feare him.

2 Observat. Gods method with his children.

They begin in sorrow and end in joy.

We may likewise observe from hence the *method* of God, how he proceedes with his children as he doth with these women, who began in *feare*, but did end in *comfort*; because afflictions *season* and dispose the godly, and cause them to welcome felicity with the *better* and the greater affection; and therefore to *incourage* us to proceed in this way, the Lord himselfe did *tread* this thornie path, and went from Mount *Calvery* to Mount *Olivet*, from the *Crosse* unto the *Cloud*, and from the Crowne of *Thornes* unto the Crowne of *Glory*, and S. *Paul* knew none other way, but *through many afflictions to enter into the kingdome of heaven.*

The wicked have their heaven upon earth.

But with the *wicked* it is cleane contrary, for as the just doe sowe in *teares* and reape in *joy*, as *Lazarus* did live here *poore* and full of sores, but is now translated into *Abrahams* bosome; so the wicked sowe in *joy* and reape in *teares*, as *Dives* did make holyday in this world, when his life was *comicall* and his death *tragicall*; because he began in *mirth*, while he spent his life in pleasure, and ended in *misery*, when death wherried him to hell: And therfore, if we be *wise*, we will say with S. *Augustine*, *Domine, hìc ure, hic seca*; ô Lord, do what thou wilt with me here, and let me not onely *taste*, but also *fill* me with the wormewood of afflictions, in this life, that I may escape the gall of bitternesse hereafter in the life to come.

And so much for the Angels *comforting* of these weake and comfortlesse women.

3 The instruction of the women. Every benefit requires a duty.

Thirdly, this *Angell* doth not only *comfort* and shew *benignity* unto these Women, but he doth also *instruct* them, and require a *duty* from them; *Quia beneficium exigit officium*, Because every favour *shewed* requires a *willingnesse* to have our service *performed*, and as *Aristotle* saith, ἀνθυπερτῆσαι δεῖ τὸ χαρισαμένου ὑπὸ τοῦ ἀυτὸν ἄρξαι χαριζόμενον, It behoveth the party *gratified*, to be *proportionably* serviceable to him that did him kindnesse; so that every good turne in nature is *obligatory*, and whatsoever benefiteth, *ipso facto* bindeth: And therefore this *Angel* setteth downe unto these Women, two especiall lessons.

Aristot. Ethic. l. 5. c. 5.

Two especiall lessons for the women.

The first of Theorie, which they must know.
The second of practise, which they must doe.

} And both these, *knowledge* and *practise*, must be ever *joyned* together, ever *walke* together, and never be *separated* from the life of any Christian man.

CHAP. III.

How the Angell informeth the Women of the Resurrection of Christ many waies, and how the ubiquity of Christ his Body is here confuted by this Angell.

1 The lesson of Theorie or knowledge. The Angell sheweth the *Resurrection* of Christ, three manner of waies.

FOr the first, In the lesson of *Theorie*, this *Angell* sheweth unto these women the *Resurrection* of Christ, and that as you may see three especiall waies.

1. *By way of Negation, He is not here.*
2. *By way of Confirmation, For he is risen.*
3. *By way of Illustration, For he is risen, as he said, and as you may see; Come see the place where the Lord lay.*

1 By way of Negation. That this assertion of the Angell quite overthroweth that doctrine of the *ubiquity* of Christs Body.

First, The *Angell* saith, *Christ is not here*, that is, in respect of his *corporall presence*; for otherwise, as he is God, he was there, and in all other places of the world; but as he is a man, consisting of a *true naturall body*, defined and measured with *quantity*, and bounded with the limits of his trinary Dimensions, *bredth*, *length* and *thickenesse*, and all other *properties* of a true body, he was *gone*, and

was

was not there: And therefore this onely place of Scripture, if there were none other, is sufficient to *disprove* all the *ubiquitaries* in the World; for if his body was in *every place*, how could the *Angell* say, that hee was not in *that place?*

It is true, that *Christ* may be said to be *every where*, and that the *Virgins Son* may be said to have *created* the World, but how? *Non per proprietatem naturarum, sed per communicationem proprietatum*, Not by the *propriety* of the Natures, but by the *communication* of properties, and that not as *transfused*, the properties of the one Nature into the other, but as *predicated* of *whole Christ* in respect of the *personall* union of the one Nature with the other; For though the *Apostle* saith, *That in him dwelleth the fulnesse of the God-head bodily*; yet we must note a difference betweene *Divinitatem communicari humanitati*, To *communicate* the *Deity*, and all the divine properties unto the humanity, *Et Divinitatem inhabitare in humanitate*. And to have the *Divinity*, and all the divine properties to *dwell* in the humanity, and so to dwell, not as he doth in us, by his *grace*, but by a *personall union* unto his Nature: And therefore as a House, by reason of a mans dwelling in it, cannot be said to goe or to speake, but the man dwelling in the House may be said to doe the same; so the *body* of *Christ*, by reason of the *inhabitation* of the *Deity*, cannot be said to know all things, or to be every where; but the *God-head* that dwelleth in that body, *may be*, and is every where; for though the humanity of Christ *subsisteth* in the person of the Sonne of God, (and in that respect may be said to bee every where, because that having no subsistence of its owne, it subsisteth in a person that is every where,) yet in respect of its *Essence*, being a *finite creature*, it is no wayes *capable* of the divine properties: And therefore though Christ *personally* may be said to be in all places, or the *Body* of Christ virtually, *respectu virtutis servatricis*, that is, in respect of his *saving* vertue (as the *Sunne*, which is *essentially* in Heaven, but *virtually* in all inferior bodies) may be said to bee every where; yet the *Body* of Christ *locally*, or the *manhood* of Christ *solely* considered, must needs be in one place: Otherwise, how could his manhood be *contained* within the *straights* of the Virgins wombe, if his manhood was every where? How could his body be *nayled* to the Crosse, *wrapped* in clothes, *laide* in the Sepulcher, if that his body was so *spatious* as that no limits could *containe* it? Or how could the *Angell* say, *He is not here*, if he was every where? Surely this would evert *all the Articles of our Faith*, that we doe professe touching the *humanity* of our Saviour Christ, and make Christ indeed to be no Christ at all.

How Christ may be truely said to be every where. *Bellar. de imag. Christi. l. 3. c. 16.*

Coloss. 2. 9.

Bonavent. l. 3 sent. dist. 29 q. 2.

In what sense the manhood of Christ may bee said to bee every where.

Bellar. de imag. l. 3. c. 12.

Secondly, The *Angell confirmeth* his assertion of Christs not being in his grave, by a sufficient reason; *For he is risen*, for if he had said, *But he is risen*, (as Saint *Luke* saith it) it had beene a further *affirmation* of his Resurrection; but saying, *For he is risen*, it is likewise a *confirmation* of his former assertion, *He is not here:* And the reason is *naturall*, and in nature it is *unanswerable:* He is *risen*, and *gone* to *another* place, therefore he cannot be *here*, in this place; he is alive on *Earth*, and therefore not dead here in *the graue:* And therefore, *Why seeke ye the living among the dead?* why seeke you *Christ* where he is not? A doctrine surely to be well observed, *Not to looke for Christ where he is not*,

2 By way of confirmation. *Luke 24. 6.*

Presence of Christ two-fold.

either { 1. In respect of his spirituall presence, or? 2. In respect of his corporall presence. } For

First, Touching his *spirituall presence*, we know where hers, *In sinu matris Ecclesiæ*. In the bosome of our Mother the Church; *For where two or three are gathered together in my name, there am I in the middest of them*; And therefore, If thus we would *finde Christ*, let us not with *Ioseph* and *Mary* seeke him among our *Kinsmen*, and *Acquaintance*, and worldly *Friends*; *Nam quomodo, O bone Iesu, inter cognatos meos te inveniam, qui inter tuos minime es inventus?* For how is it possible, *O sweete Iesu*, saith Saint *Bernard*, that I should find thee

1 Spirituall. *Gregor. moral. lib. 18 cap. 15. Matth. 18. 20. Luke 2. 44.*

That Christ is no where to be found but in the Church

thee among *my Kindred*, when thy *Mother* could not finde thee among thine *owne Kinſmen?* (and I would to God, all the *Bernards* of our time would thinke on this,) but let us with the Church in the *Canticles*, *follow the foote-ſteppes of the Flockes unto the Tents of the Shepheards*, that is, *Veſtigia fidelium ad ſedes doctorum*, The foote-ſteps of the *faithfull* to the ſeats of the *Doctors* and Teachers of *Ieſus Chriſt*; There he was found by *his Mother*, and there he is ſtill to be found of *his Children*, And

Lyra ad loc. cant. 1. 8.

2 Corporall. Thus Chriſt is no where corporally but in Heaven. Act. 3. 21.

Secondly, For his *corporall preſence*, we know *where he is*, ſitting at the right hand of God in *Heaven*, not in *Earth*; for *the Heavens muſt containe him untill the reſtitution of all things*; Indeed *Mary Magdalen*, and the reſt of theſe Women here, thought him to be in his *grave*; but as yet he had not *aſcended* into *Heaven*, and they knew not what was become of him: And therefore their *ignorance* may be *excuſed*, for ſeeking *Chriſt where he was not*; but we know where *he is*, and therefore our *negligence* and prepoſterouſneſſe muſt needes be condemned, and our ſelues ſhall be found void of all excuſe, *Si quæramus in tumulo, quem adorare debemus in cœlo*, If we ſeeke him not, *where he is*, and not ſtill looke for him, *where he is not*; For the Angell tells them plainely, *hee is not here, for he is riſen*, and gone away from hence, *Et ſi non creditis oraculo, credite oculo*, and if you will not beleeve my *words*, beleeve your owne *eyes*, come, *ſee the place, where the Lord lay*: and therefore either this heavenly Angell wanted *ſuttlety*, or the tender Church, as yet, wanted *capacity*, to conceive how there could be, *corpus quantum ſine modo quantitativo*, a body without a place, and that, a place proportionable to the body; or elſe the Angell would never have ſaid *he is not here, behold the place where he lay*; for they might reply, his body *is every where*, tyed *to no place*, and therefore he may *be there* though he is riſen, but the Angell knew, that, when God was cloathed with our *fleſh*, the humane nature with all her *properties* was ſo aſſumed as not to be *drowned* or *deſtroyed* by the Deity.

Mat. 24. 26.

Aug. de tempore Serm. 133.

The Angels want no ſuttlety.

What the women might replie to the Angell if the doctrine of the ubiquitiſts were true.

Indeed *Eutiches*, as I ſhewed you before, *confounded* the natures, the *Monotholites* denied the wills, and our *Germane Ubiquitiſts* doe evert the properties; but that great and Oecumenicall Councell of *Calcedon* demonſtrated a two-fold nature in Chriſt by his two-fold will againſt the *Eutichians*, and the ſucceeding *Doctors* concluded a two-fold will from his two-fold nature againſt the *Monotholites*; becauſe the argument holdeth good from the *eſſence* unto the *eſſentiall properties*: and therefore why may it not be as lawfull for us from the verity of Chriſt his *body*, to inferre a certaine poſition of place; *quia dans proprietates dat naturam, & tollens naturam tollit proprietates*; becauſe the eſſentiall properties can never be divorced from that nature, from whence they doe ſpring and are emergent, without the *diſſolution* of the ſame nature, as *Luther* himſelfe confeſſeth. But the Church of *Rome* cries downe the *ubiquity* of the body of Chriſt, and yet in the *interim* they never thinke of their owne *monſtrous* aſſertions at home; *O Hypocrite, firſt caſt out the beame out of thine owne eye, and then thou ſhalt diſcerne more plainely the moates that are in thy neighbours eye*; for I doe much doubt, whether that tenent of *tranſubſtantiation* or this of *ubiquity* hath the more concomitant abſurdities iſſuing from it and depending upon it; for, not to digreſſe, I demand about the *placing* of Chriſt his body in the hoſt.

The Eutychians how confuted.

Monotholits how confuted.

The abſurdities of tranſubſtantiation.

First, How the *ſame* can be there preſent, without the juſt *quantity* of a body.

Vnanſwerable quares.

Secondly, How the *body* of Chriſt can be caſt into a mould, of a farre *leſſer* quantity, then it had in the *firſt* embryo of his conception.

Thirdly, How the *body* of Chriſt can be *there* without the *mutation* or ceaſing of the corporall *place* and iuſt *quantitie*, that it hath in Heaven.

Fourthly, How at once, and at the ſelfe ſame time, the ſelfe ſame body can repleniſh *divers* millions of places.

I beleeve that, *has recitaſſe eſt confutaſſe*, to relate theſe opinions is to confute them, becauſe they carry their confutation in their *faces*; for it is impoſſible

sible to confirme that consequent, that Christ might bee *risen*, and yet be *here*, to be in heaven above and yet to be in the Eucharist, and that, by the *acquisition* of a new place without the *deperdition* of his former place: and therefore *Bellarmine* observing these absurdities, deviseth a *new* distinction, and tells us, there is a *conversio productiva & adductiva*, the first produceth a new existence, and this onely a new place; so the body of Christ, saith this great Cardinall, is not *produced* a new out of the bread, but acquireth a *new place*: and therefore *Sixtus Quintus* was much offended, that so great a Master of controversies should endeavour to bring in a naked *translocation* in stead of their anciently received *transubstantiation*: but

Bellarm. de Euchar. l.3 c.18.

Sixtus Quintus offended with *Bellarmine.*

Our Saviour tells us, (and I cannot here omit it,) *That there should arise false Prophets, and they should say unto you, Loe here is Christ, or loe there is Christ*; but he adviseth us to *beleeve it not*: And surely we have many such *false* and *deceitfull* Prophets, even all the patrones of *transubstantiation*, that teach us to seeke for Christ *where he is not*; for I doe assure my selfe, (as Master Doctor *Sheldon* hath most *learnedly* and *largely* proved) that the *prediction* of Christ, concerning the practise of those pseudochristians, whereof he speaketh, *Mat.* 24.26. saying, that they should say unto us; *behold, he is in the secrets*, is principally to be understood of these men; For

Math.24. 26.

Looke Doctor Sheldon in a Sermon preached before the King, intituled, *Christ sitting on his throne and not in popish secrets*, where this is largely handled

Although divers of the ancient interpreters, as *Origen*, Saint *Augustine*, *Aquinas*, and others, doe expound those words of Christ *mystically*, of the *private conventicles* of hereticks, that doe challenge unto themselves only the *spirituall* presence of Christ, and I confesse this to be true; yet I say, that this is not all the truth, nor yet the chiefest intention of our Saviour Christ: and it is no marvell, that the Fathers attained not unto the full meaning of our Saviours words; because, every prophesie is as a *riddle* or a *booke seale'd up*, hard to be interpreted untill it be fulfilled as *Irenæus* saith, *contra hæres. l.4. c.43.* but I say, that *Christ* forewarneth us to take heed of such, as would pretend to teach *him*, the *true Christ*, to be *personally* present in most *hidden* and *secret* places, wherein I beseech you to observe these three particulars.

Aug. l de unit eccl. cap 7. Aquinas in cat sup. Mat. c 24.

Three things observable.

First, that I say, Christ forewarneth us to take heed of such as pretend to teach the *true Christ*; for he saith, that these *false* prophets shall prevaile so farre in their perswasions, as that the very *elect* shall be in danger to be *seduced* by their *subtilties*; and therefore this doth plainely prove to me, that they shall not deny the *true Christ*, nor pretend to preach any *other Christ* (for if they did so, the *elect* might be said to be more in *danger* of *persecution* then *seduction*) but that they should with lying arguments, out of *Christs own words*, and in Christ his *owne name* (as they will professe in the latter day) teach and seeke to prove him, the *true Christ*, to be in *secrets*, that is, in those places, *where he is not*.

1. That Christ warneth us to beware of them that would seeme to teach the true Christ.

Secondly, that I say, Christ forwarneth us to beware of such as teach *him*, the *true Christ*, to be *personally* and *corporally* present in those *secret places*, wherein they avouch him to be; for Christ bidding us, *not to beleeve* that he is in such secrets, setteth downe these two reasons to shew why we should not beleeve it.

2. That Christ warneth us to beware of them that teach his bodily presence any where, but in Heaven.

First, because that *as the lightning commeth from the East and shineth unto the West, so shall the comming of the sonne of man be*; which is all one as if he had said; when they shall tell you, that I am *personally* present in any place, beleeve it not; because I shall never come *personally* (spiritually I doe every day) untill I come *as a lightning*, that is, *suddenly*, *gloriously*, *manifestly*, which shall be his comming to judgement.

That Christ useth two speciall reasons to prove that he will never come bodily to any secrets, i'll the day of judgement.

Secondly, because that *wheresoever the body is, thither will the Eagles be gathered together*; for though *Origen* senseth the *body*, to be the *Church*, the *Eagles* to be the *Doctors*, and their *gathering together*, to be their *harmonious* and *joynt-consent* in truth; and though Saint *Hierome*, *Theophylact* and others, doe by the *body* conceive *Christ crucified*, by the *Eagles* all the *Saints*, and by their *gathering together*, the *applying* of the *merits* of his passion, unto our soules; yet

Origen tract 30. in Matth.

Hieron in Matth. 3. and Theophilact. in Matth. 24.

Saint *Chrysostome*, *Stella*, *Ferus*, and *Maldonate*, and many more, even of our Iesuites themselves doe interpret these words, *of Christ his comming to judgement*, and they say that the *body* signifieth the *personall* presence of Christ. the *Eagels* the *Saints*, and their *gathering together* the *meeting* of him in *judgement*: and therefore by this reason, Christ doth plainly intimate, that they should *not looke*, nor beleeve any *personall* presence of him in any secret places; because he is that *body*, or that *carkeise*, as both *Theophilact* and *Beza* use the word, *unto whom* all the *Saints* shall be visibly gathered together; and he at no time comes bodily *unto them*, untill they likewise come, and be *gathered unto him*.

And in both these reasons (as you see) he speaketh of a personall presence of himselfe, *publikely* shewed; and in this last reason he nameth his *body* or *carkeise*; and therefore in his predictions, he forwarneth us to beleeve not them, which teach any *personall* or *bodily* presence of him in *any secrets*; for otherwise it had beene to no purpose, to bring these reasons of his *not comming bodily*, untill he should visibly come to judgement, to dissuade us from beleeving any his *spirituall comming*; for his *not comming personally* till the day of judgement, doth no way prove, but *he may*, *as he doth*, come *spiritually* every day to be present with his Saints in many secrets; but his not comming personally till then is a sufficient reason, to dissuade us from beleeving any personall *comming* of him in secrets. And

3 That Christ willeth us to beware of them that teach him to be bodily present in many places at once.

Thirdly, that I say, Christ forewarneth us to take heed of such as teach him, the *true Christ*, to be thus *personally* present, in *many* secret, unknowne places, all *at once*; for the very *word*, which our Saviour *useth*, to expresse the subtilties of these false prophets, doth prove as much; for

First, he sheweth us, that they shall say, *he is* ἐν τοῖς ταμείοις, *in secrets*, which is a *word* that signifieth, a most *secret*, *unknowne* place, or a little cupboord where they use to set their bread; and so the *word*, used to expresse the same in the vulgar Latine, *in penetralibus*, doth signifie the most *inward*, and most *hidden* place of any place.

Secondly, he sheweth us, that those false prophets should tell us, that the *true Christ* is not onely ἐν τῷ ταμείῳ, in some *one* secret place, but *in penetralibus*, in secrets, that is, in *many* places, and in *divers* secrets all at once.

That the defenders of Transubstantiation teach all these points which Christ bad us herein to beware of.

And I say, that I could never see, how this *prediction* can be more properly applyed to any heretickes, old or new, then to the teachers and defenders of *Transubstantiation*; for

First, they perswade us to beleeve *no other Christ*, but onely the *true Christ* to be there, under the *formes* of bread and wine.

Secondly, they perswade us, that he is *personally* and *bodily* there, *flesh*, *bloud*, *bones*, and *all*:

Thirdly, they teach, that he is there in so *secret*, *hidden* and *invisible* manner, as that it can no wayes, by any humane sense be conceived, but onely by a divine faith to be *beleeved*: And I am sure no false prophets in the world *could*, or ever *can* teach a more mysticall and secret presence of Christ *personally* and *bodily*, then this manner is; and

Fourthly, they teach, that he is thus *wholly* and *hiddenly* in *many thousand places* all at *once*, even whersoever any bread in the Masse is consecrated, there is Christ *personally* in all such *secrets*, according to their ancient distich;

A blasphemous distich.

Constat in altari, carnem de pane creari;
Hic panis Deus est, qui negat hoc, reus est:
The bread on th'altar, as we say, is turned by the Priest his breath
To be Christs flesh; who ever saith nay, is guilty of his death.

And therefore seeing the *prediction* of Christ, concerning the practise of the false apostles, is so plainely seene to be *fully* accomplished in these *deceived* and *deceitfull* teachers, I advise all men to follow our Saviours counsell, *beleeve them not*, *beleeve them not*; for, though we doe acknowledge, a *true*, *reall*, *sacramentall* presence of Christ; *effectually* and *really* working, by

by a true and lively *faith* in all the worthy receivers of that blessed bread; because, as the *Angels* are said *truly* and *really* to be, not only where they *diffinitively* are, but also where they do *effectually* work, and as the *Sun* is said *truly* and *really* to be, not onely where he is *locally* fixed in heaven, but also where it doth *virtually* shine, and work here on earth; so the *body* of Christ may be said to be *truly* and *really*, not only in the heavens, where it is *locally* present, but also here in the sacred mysteries, where he *effectually* worketh in all the worthy receivers of the same; yet for any other *reall bodily* presence of Christ in the bread and wine, we *utterly* deny, *he is not here*; for the *same* reason that the *Angell* useth to prove, he was not in his grave, because *he was risen*, and *gone* to *another* place; so we say, *he is not here*, because we *know* he is *in heaven*, where he sitteth *on the right hand of God*, and from thence he will not come *personally* into any *hidden* and *secret* place, untill he comes *apparently*, like the *lightning* that *commeth from the East*, and suddenly *shineth unto the West*, as himselfe doth testifie.

How the body of of Christ, may be said to be truly and really in the Sacrament.

And so much for the *confirmation* of this *Angels* assertion, that Christ was not *there*, in the *grave*, because he was *risen*, and *gone* to *another* place, and so likewise of my *application* and inference thereupon, that we are *not to believe* Christ to be in the *secret* places of *bread* and *wine*, because he is *ascended* to *another* place, where he sitteth on the right hand of God: *He that hath eares to heare let him heare*; for here I do professe before *almighty* God, and before his Sonne *Iesus Christ*, that in all my poore reading (which I desired might be so much as my time and ability would give me leave) I did never find a point more *contrary* to the truth, more *derogatory* to the honour of God, more *destroying* the nature of Christ, and more *dangerous* unto men, in all the writings of our adversaries, than is this *incredible* and *impossible* point of Transubstantiation: loe, I have told you what I believe.

What the Author thinketh of transubstantiation.

And here likewise we must further note, that (as I shewed unto you before) S. *Luke* saith, *He is not here, but he is risen*; to teach us that these words are so excellently *couched* by the *Evangelist*, as they might serve, both for a *confirmation* of his former speech, *he is not here*, and also for an *assertion* and *declaration* of the *chiefest* matter that the *Angell* intended to instruct these women in, that is, *the resurrection of Christ, for he is risen.*

Chap. IV.

That the Messias was to rise againe, and why: Certaine objections answered: and why he was to rise againe the third day.

THirdly, the *Angell* doth not onely affirme, but he doth also *illustrate* and *confirme* this assertion of Christ his *resurrection*, by two *infallible* arguments.

3 By way of illustration, two wayes.

First, *à priori*, from those *typicall* instructions, and *Prophetical* predictions, which fore-shewed that the *Messias* must rise againe.

1 Way.

Secondly, *à posteriori*, from those *cleare demonstrations* that do prove *this Christ* to have risen againe.

For the first, he saith, that *Christ was risen as he said*, that is, *formerly* by his Prophets, and *lately* by himselfe; for the *resurrection* of Christ was not onely *prefigured* by *Adams* sleepe, by *Isaacs* laying upon the Altar, by *Iosephs* imprisonment, by *Sampsons* breaking of the gates of *Gaza*, and such like, but in a more *plaine* and speciall manner, it was *propheried* and *foretold* by *Moses*, *David* and others of the Prophets, *which spake of the resurrection of Christ*, and so likewise by our Saviour *Christ himselfe*.

Three speciall reasons shewing why Christ was to rise againe. First, to manifest Satans conquell.

And the reason, why the *Messias* was to rise *againe*, is specially three-fold.

First, in respect of *Satan*, that his *subjection* might be manifested; for he had said, that *the Prince of this world was to be cast forth*, and this Prince was

conquered

conquered at his passion, but this conquest was manifested at his resurrection.

Secondly, to assure us of our deliverance.

Secondly, in respect of us men, that we might be *assured* of our *deliverance* from sin and Satan, and of our *justification* before God, by the *vertue* and power of his passion; for if Christ be not risen from the dead, our *faith* is vaine, our *hope* is vaine, our *religion* is vaine, and *we are of all men most miserable*; for in this *onely* point consisteth the *greatest* difference betwixt *us* and the *Iewes*, and *all* other unbelieving *Gentiles*; *Nam Christum esse mortuum humana ratio concedit*, for they will yeeld that Christ was dead, humane reason might prove that unto us, *sed eum esse suscitatum ex mortuis, omnem fidem rationis excedit*, but that he should *rise againe* from the dead, they cannot think, they will not *believe*, because this exceeds the *reach* of reason: and therefore S. *Ambrose* saith, that although *sibi non resurgeret rationem non haberet*, he had *no* reason to rise in respect of *himself*, yet there was great reason that he should rise for the *confirmation* of *our* faith; and so S. *Paul* saith, that *he rose againe for our justification*, not that any *part* of the *price* of our redemption was *unpaid* at his passion, but that the *evidence* of our deliverance was not *manifested* untill his resurrection; for as he died to *deliver* us, so he rose againe to *shew* that he had delivered us.

Amb. l. 24. c. 26. in Iob.

Rom. 4. 25.

Thirdly, to shew himselfe a most victorious conqueror of all his enemies.

Thirdly, in respect of himselfe, that he might shew himselfe a *victorious* conqueror of all his enemies, and a *trampler* of hell, sin, and Satan under his feet, as of those that could detaine him no longer in their hands, and that he might shew himselfe to be the Sonne of God, *coequall* and *coeternall* unto his Father; for as he was to *declare* himselfe truly to be a son of man, by yeelding unto death; so he was to *declare* himself mightily to be the *Sonne* of God, by the resurrection from the dead; and as he should be led (by *Esayas* Prophecie) *as a sheepe to the slaughter*, when he was to be *crucified*; so he should come from the spoile (by *Iacobs* Prophecie) *as a lions whelpe*, when he was to rise from the dead: and therefore S. *Bernard* saith, that he, *Qui agnus exiterat in passione, factus est leo in resurrectione*, which stood as a *lambe* at his passion, to take away the sinne of the world, became a *lion* at his resurrection, to spoile all *principalities* and *powers*, and *to make an open shew of them*.

Esay 53.

Gen. 49. 9.

Col. 2. 15.

Obiect. But here it may be some will say, doth *resurrection* from the dead declare a man to have conquered *death*, *hell* and *Satan*, and prove him to be the *eternall* and *omnipotent* Sonne of God? Why then the widowes sonne of *Sarepta*, the sonne of the *Shunamite*, the daughter of *Iairus*, the widowes sonne of *Naim*, *Lazarus*, and all that did rise with Christ and appeared to their friends in *Ierusalem*, may be said to be the *conquerours* of death, and the *eternall* sonnes of God; but this is most absurd; and therefore *resurrection* from the dead is *no sufficient* argument to prove the *conquest* of our enemies, and the *divine omnipotency* of our Saviour Christ.

1 King. 17. 22. Mark 5. 41. Luke 7. 14. Iohn 11.

Sol. I answer, *Quòd hi resurrexerunt mortui, iterum morituri*, that these men rose, when they were dead, to *die againe*, after they were raised; but *Christ being raised from the dead, dieth no more*, (saith the Apostle) death hath no more dominion over him.

Rom. 6. 8.

That all which were raised from death but Christ, were raised by others, and died againe.

Secondly, I say, that all those were raised *virtute aliorum*, by the vertue and power of others, as the widowes sonne of *Sarepta* was raised by *Elias*, the *Shunamites* sonne by *Elizaus*, and they did it *potestate precaria, non propria*, by a power *obtained* by prayer, not proper in themselves; a power *non innata, sed data desuper*, not their own naturally, but supernaturally given them from above; and therefore, though in their *life* time they raised others, yet being *dead*, they could not raise *themselves*; but our Saviour Christ did not only raise *others* in his life time, but also being *dead*, laid in his *grave*, pressed with *stones*, sealed by the *Priests*, watched by the *souldiers*, and sought to be detained by all the *power of darknesse*, yet he, *virtute propria, ut victor, prodijt de sepultura*, as a most *invincible* conquerour, by his own proper power, raised *himselfe* to life, and by the *strength* of his own arme, he caused all things to make way unto himselfe: And this the Prophet *Esay* (in the person of Christ) clearly expresseth, saying, *I have troden the wine-presse*

That Christ raised himselfe from the dead. *Bern. de resur. Christ.* *Esay 63. 3. 5.*

wine-presse alone, and of the people there was none with me; and I looked and there was none to helpe: and I wondered that there was none to uphold: and therefore mine owne arme brought salvation unto me, and my fury it upheld me; for as *no* man *could* take away his life from him, but he *laid* it downe himselfe, as a man *layeth* down his *garments*; so, though there was *none* to *helpe* him, yet was it impossible, that any, or all his enemies should *keepe* away his life from him; for he had equall power to *take it up*, as he had to *lay it downe* at his pleasure: and therefore S. *Peter* saith, that *he loosed the sorrowes of death, because it was impossible that he should be holden of it.*

Acts 2.24. Acts 5.30. Acts 2.24. Cap.4.10. Eph 1.20. Rom.8.11.

Ob. But against this it may be objected, that *the God of our Fathers is said to have raised up Iesus from the dead*; and so in many places the *suscitation* and *resurrection* of Christ is *ascribed* unto the Father: and therefore Christ did not raise himselfe.

Sol. I answer, that this doth not shew he raised not himself; but it sheweth that the *resurrection* of the *manhood* of Christ is the *indivisible* work of the blessed *Trinity* essentially, common to all the three persons; for as the *Father* raised him, so he raised *himselfe*, for (*whatsoever the Father doth, I do*, saith *Christ*) and so the Holy Ghost raised him: and therefore this rather *confirmeth* the truth of his resurrection, by his own power & vertue, than any waies *seem* to *infringe* the same.

Christ to rise the third day.

Neither was it only *propheſied*, that he should rise againe from the dead, but it was also more *particularly* shewed, that he should rise againe the *third day*; for the Prophet *Hosea* speaking of our Saviour Christ, saith, *After two dayes he will revive us, and in the third day he will raise us up, and we shall live in his presence*; and Christ himselfe more plainly saith, that as *Ionas was three dayes and three nights in the whales belly, so should the Sonne of man be three days and three nights in the heart of the earth.*

Hos.6.2. Mat.12.40.

That God foreshewed Christ should rise againe the third day two wayes.

And the reason why he was so *directly* to rise againe *the third day*, may be said to be, to fulfill all predictions, that were fore-spoken concerning him, that so the *Scriptures* might be *fulfilled*, as our Saviour himselfe doth testifie: and so the *Angell* said, that he was risen, *as he said*; and he said that he should rise againe the *third* day: And this he said,

1 *Formerly in the old Testament.*
2 *Lately in the new Testament.*

1 In the old Testament.

First, by his Prophet *Hosea* he said in plaine termes, that in *the third day he would raise us up*, that is, his *Sonne united* to us, or els our *flesh assumed* by his Son: but because as many of us do now *heare* the Sermon and *hate* the Preacher, *praise* his words, and never *practise* the matter, so did the *Iewes* then, *heare* the Prophesies, but *kill* the Prophets, *retained* the words, but never *believed* the true substance of the matter: therefore God did not only by these *dead* letters, but also by most *lively* figures, expresly shew, that the *Messias* which should be *slaine*, should in the *third day* be *raised* up; for

What the Iewes did.

Typicall testimonies shewing that Christ should rise againe the third day.

1 *Isaac* going with his Father to be *sacrificed*, as a true *type* of that *eternall* Priest, which was *sacrificed* for all men, until the *third day* was no better than a *dead* man; but at the *third day* he was *revived*, *restored*, & as it were *raised* again frō the dead.

2 *Ioseph* being sold to *Egypt*, and sent by God to be a *Ruler* next under *Pharaoh*, (as *Christ* is under *God* his *Father*) that he might be a *type* of this *eternall* King, untill the *third yeare* was no better than a *dead* man, but in the *third yeare* he was *delivered* and made *governour* over all the land of *Egypt*.

Gen 22 4. Gen.41.1.

3 *Ionas* being sent into the land of *Ninive*, that he might be a *type* of that *great* Prophet which the Lord our God had promised *to raise unto us out of our brethren*, for *three dayes* was no better than a *dead man*, lying *all* that while in the *whales* belly; but after *three* dayes he was *delivered* out of the belly of hell, and *vomited* out upon the dry land.

Ionas 2.2 10.

All these *fore-told* the *resurrection* of Christ; and therefore Christ, to *fulfill* all these, did rise againe the *third day*.

2 In the new Testament. Christ himselfe shewed, that he should rise againe the third day.

Secondly, neither did these preach lowder unto the *Iewes*, that the *Messias* which was to come *should rise* againe the *third* day, than Christ himselfe did unto his

his *Apoſtles*, that he would riſe againe the *third day*; for as ſoone as ever Saint *Peter*, in the name of them all, had confeſt that *he was the Chriſt the Sonne of the living God*, he did preſently profeſſe unto him and the reſt, how he muſt be *killed* and *raiſed* againe the *third day*: and therefore to performe his *owne words* ſpoken by *himſelfe*, aſwell as his *Fathers words* ſpoken by the *Prophets*; he would be *mindfull* of his promiſe, and *riſe* againe *the third day*; and this the *Angels* doe excellently note, when they ſaid unto the women, *Remember how he ſpake unto you, while he was yet in Galile*, ſaying, *The Sonne of man muſt be delivered into the hands of ſinfull men, and be crucified, and the third day riſe againe.*

Luke 24.6.

A conſolation for us.

An exceeding *comfort* unto us all, that Chriſt will ever *performe* his word, *fulfill* his promiſe, and *obſerve* his time to a minute; for *he is not as man that he ſhould lie*; and therefore we ſhould ever give credence unto his words, for he will performe them all in their *appointed* times.

Ob. But here it may be demaunded, why God *appointed* and *decreed* this *third day* to be the *definitive* and ſet time of his *reſurrection*, rather than the *ſecond*, *fourth*, or *fift*, or any other day before or after?

That we are not curiouſly to ſearch the reaſon of Gods free actions.

Sol. To this I anſwer, that as I have often ſaid, God is *liberrimus agens*, a moſt free worker of his owne affaires, and *It is not for us to know the times and the ſeaſons which the Father hath kept in his owne power*; but as he doth *whatſoever* pleaſeth him, ſo he doth them howſoever and *whenſoever* it pleaſeth him.

Secondly, I ſay that we find very excellent reaſons (which it pleaſed God to reveale unto us) why Chriſt *raiſed* himſelfe the *third day*, that is,

Chriſt raiſed himſelfe the third day in three reſpects.

1 *In reſpect of his enemies.*
2 *In reſpect of his Diſciples.*
3 *In reſpect of all believers.*
} For

1 Of his enemies.

Firſt, his *enemies*, both in reſpect of the *predictions* of the Prophets, and the *ſpeeches* of Chriſt himſelfe *knew*, that the *Meſſias* ſhould *riſe* againe the *third day*: and therefore they hired *ſouldiers*, and appointed a *guard* to watch, and to keep the ſepulcher, that upon *that day this Ieſus* ſhould not riſe, leaſt, if he *did*, he might be then thought to be the *Meſſias* indeed: and therefore upon *that* day he did riſe, that his enemies might be *convicted* by the teſtimony of their own *watchmen*, and be brought therefore, either to *confeſſe* their faults, or to *remaine* without excuſe, if they *knowing* the truth, would notwithſtanding ſeek (as they did) to *conceale* and *ſuppreſſe* the truth.

Tertul. adverſ Iudæos. c. 13.

2 Of his diſciples.

Secondly, his *friends* and *diſciples*, upon the fore-ſaid apprehenſions, did *expect* his *reſurrection* upon this *third day*; for ſo the two diſciples travelling towards *Emaus*, after they had ſaid many things concerning him, and that they *truſted* it had been *he* which ſhould have *redeemed Iſrael*, do add this, as a moſt *ſpeciall* obſervation, beſides all the *reſt*, that *to day is the third day ſince theſe things were done*: and therefore to *confirm* their weak faith, and to *comfort* their diſconſolate ſoules, he did *riſe* againe the *third day*.

Chryſ. hom. 9. in Mat.

Luke 24 21.

3 Of all Chriſtians.

Thirdly, We were all to *reape* and to *receive* the fruits and benefits of his *reſurrection*: and therefore *chiefly* (as he roſe) ſo he roſe the *third day* in reſpect of us all, that is, to *confirme* our faith, and that eſpecially in theſe foure reſpects.

The reſurrection of Chriſt the third day confirmeth our faith in foure reſpects.

viz. 1 Touching the *quality of his perſon.*
2 Touching the *certainty of his reſurrection.*
3 Touching the *manner of our reſtauration.*
4 Touching the *manifeſtation of our ſtate and condition.*
} For

1 Reſpect. How the third day was the fitteſt time for Chriſt to riſe in reſpect of the perſon of Chriſt.

Firſt, our Saviour Chriſt *conſiſted* both of a *divine* and a *humane* nature; *humane*, that he might *die*, and *divine*, that he might *riſe* again; and to ſhew his *death*, it was requiſite that he ſhould riſe no *ſooner* than the *third day*; becauſe in *leſſe time* than that, a man cannot well be ſaid to be *dead*, but may be *ſuſpected* to be in a *ſwound*, or in a fit of an *apoplexie*, or ſome other *fained* fit; and in reſpect of the *divine* nature, it was *impoſſible* that he ſhould be held of *death* any *longer* than *three dayes*;

dayes; for it is the opinion of *moſt*, grounded upon *experience*, that in all *dead* carkaſſes, and a *wounded* body eſpecially, *putrefaction* and corruption beginneth the *third day*; ſo *Martha* ſaith of *Lazarus*, *He hath been dead foure dayes, and he ſtinketh*; then no doubt but he began to ſtink the *third day*; but the *humane* nature of our Saviour Chriſt, in reſpect of its *hypoſtaticall* union with the *Deity*, even *then*, when it lay in the grave, could not ſee, much leſſe feele corruption, as the Prophet *David* ſheweth: therefore *it was impoſſible* (ſaith S. *Peter*) *that he ſhould be holden by the paines of death*, that is, be ſtayed ſo long by *death*, untill *putrefaction* or other like penalties and conſequences of death had *ſeized* upon him; and therefore as in reſpect of his *humane* nature, it was not *convenient* he ſhould riſe any *ſooner*; ſo in reſpect of his *divine* nature, it was *impoſſible* he ſhould be ſtaid any *longer* than three dayes.

Putrefaction, when it beginneth in a dead carkaſſe

Pſal. 16. 11. Acts 2. 24.

Secondly, our Saviour was to ſhew both the *verity* of his death, and the *certainty* of his *reſurrection*; but if he had riſen *ſooner* than the third day, the *verity* of his death might be *called* into *queſtion*; and if he had promiſed after a *long* time to have *raiſed* himſelfe againe, (as *Mahomet* ſaid, that after eight hundred yeares he would revive and reviſit his *Sarazens* againe) then might the *falſhood* thereof lurk in the *length* of time; and indeed if he had ſtaid in his grave any whit *longer* than he did, it might be eaſily *objected*, and with ſome probability, by his adverſaries, that there was no *certainty* of his reſurrection, whether it was *he* that was *crucified* that had raiſed *himſelfe*, or ſome *other* that appeared in his name, or whether he had *raiſed* the *ſame* body that was *buried*, or had *aſſumed* ſome *other* body, like unto the ſame; becauſe the *countenance* of a *dead* body is *ſoone* changed, and our *memory* and knowledge of ſuch is *ſoone* ſtupified, as we ſee, theſe *three dayes* time made moſt of them, that they knew him not, *prima facie*, upon the *firſt* ſight: therefore *Chriſt* to ſhew the *verity* of his *death*, ſtayed while the *third day*, and he would ſtay *no longer*, to ſhew the *certainty* of his *reſurrection*.

2 Reſpect. Chriſt ſtayed while the third day, to ſhew the verity of his death, and no longer, to ſhew the certainty of his reſurrection.

Thirdly, Chriſt in our redemption was to *parallell* our creation, and in many things this ſecond *Adam* was to *reſemble* the firſt *Adam*; for S. *Paul*, ſpeaking of Gods *œconomie* and *diſpenſation* of his grace unto us, ſheweth, how Almighty God purpoſing to redeem mankind, did ſo ſweetly diſpoſe of the *maner* of our *redemption*, that *as by man came death, ſo by man came the reſurrection from the dead*; and ſo a due *proportion* and *reſemblance* ſhould be in many things betwixt the firſt and ſecond *Adam*.

3 Reſpect. Chriſt roſe the third day, that our redemption might parallell our creation.

But we find that the firſt *Adam* was formed out of the earth, as from a *ſole* mother without any Father, by the *Word* of God, and was both created and fallen in the *ſixt day*, the day before the *Sabbath*; therefore the *Word God* in the *ſixt age* of the world, was made the ſecond *Adam*, of a *ſole* mother, without a father; and in the *ſixt* day of the week, the *ſame* day wherein *Adam* was *created* and *tranſgreſſed*, and about the ſame houre that the firſt *Adam* ſinned by eating the fruit of the forbidden tree, was this ſecond *Adam* crucified upon a tree, and in the *ſame* place (as ſome do think) wherein the firſt *Adam* was buried; and as the *Father*, after his creation, *reſted* upon the *Sabbath*; ſo *Chriſt* after our purchaſe and redemption, *reſted* in his *grave* all the *Sabbath*, and then, as his *Father* upon the *firſt* day of the weeke had *begun* the world; ſo *Chriſt* upon the *firſt* day of the *weeke* did *begin* to *renew* the world, and cauſed, as *Lactantius* ſaith,

Amb. l. 5. Ep. 19.

Omnia cum domino dona redire ſuo.

All graces to be *renewed*, all men that *believed* in him to be *revived*, and now to begin againe to live a new life unto God with him.

And this was *prefigured* in the Law, where *Moſes* ſheweth, that the ſheafe of their *firſt fruits* was to be brought unto the *Prieſt*, and the *Prieſt* was to *wave* the ſame before the Lord, *on the morrow after the Sabbath*, which was the *Sabbath* of the Paſſeover; to note unto us, that Chriſt which is the true *firſt fruits* that is offered unto God for us all, was to be *waved* and *raiſed* up the *immediate morrow* after the Paſſeover, that, as *Adam* was created the *laſt* day, and then dyed, and ſo

Levit. 23. 11.

Verſ. 15.

begat *Ecclesiam morientium*, a congregation of sinners, all subject unto death; so *Christ* the *first* day of the week was *raised* up, and lives for ever, to beget *Ecclesiam resurgentium*, a congregation of believers, that through him might live to God and with God for ever.

4 Respect. Christ rose the third day to be a patterne of our condition.

Fourthly, Christ by his example was to set down a *patterne* and a *sampler* of our *state* and *condition*: and we are all to learne of him, and to do as he did, if we desire to be happy where he is; but here we see Christ had his three *dayes* and no more; and therefore we must have the *same* three dayes, and the same *like to his*, if we would be Christians *like to him*.

The three dayes of Christ, and of all Christians.

Now these three dayes of Christ were thus *distinguished*; the first day was called the day of *preparation*, and this was the day of his *Passion*; the second day was called the *Sabbath*, and this was the day of his *rest*; and the third was called the *first* day of the week, and this was the day of his *resurrection*; and so must our three dayes beare *equipage* and prove to be *like* his, if we would be his.

The first day is a day of Passion.

The first is a day of *preparation*, a day of *passion*, a day of *clouds* and *darkenesse*, wherein with strong *cries*, and *teares*, and *prayers*, we must commend our selves unto the tuition and protection of God; for in this day we must *strive* and *struggle* against sin and Satan; we must *suffer* all their *bitter* darts against us, and we must fight against them till we die; and though this be a day of *sorrow*, yet we have some *comfort* in this day; for as this his *first* day was the *shortest* of all his three dayes; so is our *life* but a *day*; *Give us this day our daily bread*; and this day is but a *span long*, the shortest time that may be, like unto a *dreame*, or a *tale* that is told: and therefore we should be the more *ready* and willing to beare our *crosse*, because the time of our suffering is but very *short*.

Our suffering is but short.

The second day is a day of rest.

The second is a day of *rest* in our graves, where our *flesh shall rest in hope*, to be *raised* up at the last day. And

The third day is a day of resurrection

The third is a day of *resurrection* unto glory, the first day of the week, and the first beginning of a never-dying world.

But as Christ could not have *risen* in *glory*, had he not *rested* in *hope*, neither could he have *rested* in *hope*, had he not *suffered* and *died* in faith; so cannot we attaine unto a *joyfull* resurrection upon our *third* day, *unlesse* we *rest* in *hope* in our *second* day, neither can we *rest* in *hope* in our graves the *second* day, unlesse we do valiantly *fight* and *suffer* unto death on the *first* day; for this is the *order* that Christ took, and *the disciple is not above his Master*: and therefore if any bid us *come down from the crosse*, let us stop our eares, *like the cockatrice*, and let us bide on still with *Iesus*, that so we may *rest* and *rise* with *Iesus*.

Our Saviours order.

And so you see *how*, and *why*, our Saviour *Christ* was to *rise* againe the *third day*.

Ob. But here it may be some will say (as they *qui disputare mallent quam credere*, which had rather dispute about his resurrection, than *believe* in his resurrection) that he was not only to *rise* the *third* day, but also to *remaine* three dayes and three nights in the heart of the earth; and yet we find that he was *buried* by *Ioseph* and *Nicodemus* about three houres before Sun-set on *Good-friday*, and he rose againe about foure or five a clock on *Sunday* morning, which maketh not in all above thirty six, or thirty eight houres, or not above forty houres, if we cast it to the highest account: and therefore how could he be three dayes and three nights in the heart of the earth?

How Christ remained three dayes in his grave

Sol. To this *Leo* answereth, that Christ, lest his long *absence* should too much *perplexe* the afflicted minds of his disciples, *Denuntiatam tridui moram tum mira celeritate breviavit, &c.* Did so exceedingly *shorten* the fore-spoken three dayes space, that while the *last* part of the *first* day, and the *first* part of the *last* day is numbred with the *second* day, the *time* is only *shortned*, but the *number* of the dayes is not *diminished*; and so S. *Augustine* saith, that the *last* part of the *first* day is taken for the *whole* day, and so likewise the *first* part of the *last* day is taken for the *whole* day; and it is said that *within the space of three dayes* he should rise againe, that is, before three dayes should passe over.

Leo Ser. 1. de resurrect.

Object.

Ob. But then, though this taking of *part* for the *whole*, might be *ſufficient* to prove his being *three dayes* in the earth; yet this is not *ſufficient* to ſhew how he was *three nights* as well as *three dayes* in his *grave*; for our Saviour ſaith, *He muſt be three dayes and three nights in the heart of the earth*, whereas by this reckoning we find but *two nights* in all: and therefore, paſſing by the ſeverall anſwers of ſundry learned men, to ſay what I think,

Mat 12.40.

Sol. I anſwer, that twelve houres was the *Iewes* perfect day, according to that ſaying of Chriſt, *Are there not twelve houres in the day?* And the very ſame *twelve houres*, in the oppoſite Region of the heavens, is a *perfect night*; and we find that Chriſt remained in his grave *three whole twelve houres*, call it how you will: and therefore thus he may be truly ſaid to be three dayes and three nights in the heart of the earth; or els,

Ioh 11.9. How Chriſt remained three dayes and three nights in his grave.

I ſay ſecondly, that if we *meaſure* the time according to Gods meaſure of a day in the beginning, that is, from the *beginning* of the Evening, untill the Evening *returned* againe, as *the evening and the morning was the firſt day*, that is, the evening of the night, and the morning of the day, was the firſt day, then I ſay, that under theſe *parts* of the firſt and laſt day, muſt be (as there in *Moſes* it is) underſtood the nights alſo; for as *Moſes* reckoneth the *evening* and the *morning* of the day, for *the day and night*; ſo muſt we here underſtand theſe *three dayes*, for *three dayes and three nights*; and ſo *Chriſt* remained *three dayes* and *three nights* in the heart of the earth.

There are three ſorts of dayes. 1 *Dies naturalis.* 2 *Dies artificialis.* 3 *Dies civilis, vel dies operis.* Gen 1.5.

And thus we ſee both by *types* and the *predictions* of the Prophets, and by the *aſſertion* of Chriſt himſelfe, that the *Meſſias* and *Saviour* of the world ſhould be ſlaine, and muſt *riſe* againe the *third day*.

CHAP. V.

Of the Iewes reaſons why they believe not Ieſus the Sonne of Mary to be the Meſſias, and why they thinke he raiſed not himſelfe from the grave.

SEcondly, for the *confirmation* of this point *à poſteriori*, from the *apparent* proofe of the fulfilling of the ſame truth in the perſon of any one that was *ſlaine*, and did *riſe* againe the third day, the queſtion is betwixt *us* and the *Iewes*; whether *Ieſus* the Sonne of *Mary*, whom they *crucified* and *buried*, and whom we *preach* and *believe* in, be the true *Meſſias* or not, and whether he *raiſed* himſelfe from his grave, yea or no.

2 Way.

The queſtion betwixt us and the Iewes.

To both theſe the *Iewes* anſwer no; not the *Meſſias*, not raiſed from the dead.

First, not the *Meſſias*, becauſe *he came not down from the Croſſe*, when he was faſt nailed unto the ſame; for *if he be the King of Iſrael*, (ſaid the *chiefe* of them, their high *Prieſts* and *Elders* of the people) *Let him now come downe from the Croſſe, and we will believe in him.*

The Iewes reaſon, that Chriſt is not the Meſſias. Mat. 27.42.

Ah *fooliſh* nation, a nation *void* of underſtanding, and *children* of your *father* the divell, *Namq; haud tibi vultus humanus, nec vox hominum ſonat*; for here you ſing the *ſame ſong*, and you harp upon the *ſame ſtring* as he did; *If thou beeſt the Sonne of God, caſt thy ſelfe downeward*, ſaith the divell; and *if he be the King of Iſrael, let him come down from the Croſſe*, ſay theſe children of the divell: ſo you ſee the one would have him to *deſcend* from the *Temple*, the other from the *Croſſe*; the one from *ſerving God*, the other from *ſuffering* for man, and both to *deſcend*, whereas God made man to *aſcend*.

Former reaſon anſwered. Mat. 4.6.

Chryſ. hom de cruce

Os homini ſublime dedit cœlumq; tueri
Iuſſit.——

Ovid Metam. l. 1.

And of all his creatures, he made him only ſtraight, to look up towards heaven, and bids men alwaies to have *ſurſum corda*, their *hearts* like their *heads*, lifted

God made man to aſcend.

Phil. 3 10. up, their *thoughts* in heaven, and their *converſations* in heaven, as the Apoſtle ſpeaketh: And therefore whenſoever we are inticed to *deſcend* from the *height* of Gods ſervice, or *ſuffering* upon our Croſſe, and to ſettle our *affections* here upon the baſe things of this *world*, let us know, it is the voice of *Satan*, not of God.

Mat. 27. 42. I, but let him *come downe*, and we will *believe* in him, ſaith this people; and let us enjoy the *pleaſures* and the vanities of the earth, and we will *ſerve* him, ſaith the generation of this world.

Luke 16. 31. But as our Saviour ſaith unto them in another caſe, *If you will not believe Moſes and the Prophets, neither will you believe though one ſhould ariſe from the dead*; So S. *Bernard* ſaith in this caſe, if now you will not believe in him that *raiſed* himſelfe from the *grave*, you would never have believed in him, if he had then *deſcended* from the *Croſſe*; *Quia plus erat de ſepulchro ſurgere, quam de cruce deſcendere, & plus mortem reſurgendo deſtruere, quam vitam deſcendendo ſervare*; becauſe it was a *greater* matter to raiſe himſelfe from the *grave*, than to deſcend from the *Croſſe*, and it was a farre more excellent argument of invincible omnipotency, being dead, to deſtroy death, by *riſing* againe from the dead, than being alive, to *ſave* his life by deſcending from the Croſſe: And ſo I ſay to the baſe deſcending *worldlings*, if they will not ſtay upon the *Croſſe*, to ſuffer with *Chriſt* here, they are not worthy to be exalted to raigne with Chriſt hereafter; and if they will not *believe* in him, and ſerve him for the hope of the joyes of heaven, they are not *worthy* to be received into the number of his ſervants; becauſe *ſuch* men love the world more than God, and will not love God but for the worlds ſake, like unto the Woman, *Quæ non maritum amat, ſed aurum mariti*; which loves her husbands wealth more than her husband, or not her husband, but for his wealths ſake.

Greg. Hom. 21. in Evang.

That it was a greater matter to riſe from the dead, than to come down from the Croſſe.

Aug. de verb. Dom. Serm.

The Iewes reaſon that Chriſt raiſed not himſelfe from the grave.

Secondly, they ſay he *raiſed* not *himſelfe* from the grave, but his Diſciples came by night and ſtole him away; and if this be true, he could not be the *true Meſſias*.

Whether the Diſciples ſtole away Chriſt from his grave or not.

But what? his Diſciples that *forſooke* him, and *forſware* him, while he was yet alive, and could, if he would, have reſcued himſelfe out of the hands of all his enemies? Alas, poore men, durſt they now, ſilly fiſhermen, thruſt themſelves among the *pikes* of armed ſouldiers, to ſteale away a dead carkaſſe, that could neither helpe himſelfe nor them? No, no, they were readier to *hide* themſelves in graves, than to *adventure* to take him out of the grave: And therefore *Mary Magdalen*, that knew his Diſciples did not, nor durſt not take him away, thought rather, (when ſhe found him not in his tombe) that they which left him *no reſt* in his life, did alſo take him and toſſe him now out of his grave,

Virg. Æneid. l. 1. ——*Sic multum terris jactatus & alto.*

And ſo left him not, neither in life nor death; *Dementia inſanabilis*, ſo implacable was their *rage*, and ſo outragious was their *malice* againſt him.

Amb. in hunc locum Luc. But though ſhe was in the *right*, that his *Diſciples* did not *meddle* with him, yet herein ſhe was *deceived*, *Putando Chriſtum ſublatum eſſe de monumento*, when ſhe thought that the ſouldiers had *removed* him, (ſaith S. *Ambroſe*;) becauſe this *victorious Lion* did *Sampſon-like* carry away the gates of *Gaza*, and burſt open the doores of his ſepulcher, that his glorious *Body* might come forth; yet the womans weakneſſe may be excuſed, *Quia cum pietate ſociatus eſt*; becauſe her errour proceeded of *ignorance*, and was accompanied with an *upright* conſcience: but who can *extenuate*, or who will not *aggravate* that extreame *folly* and horrible *impiety* of this *wretched* and malicious people? For they not onely *refuſed* to receive him for their Saviour, and ſaid, *Nolumus hunc regnare ſuper nos*, we will have none of this man, we will have none other man but *Cæſar* to be our King; but they did alſo *per ſecute* him as a *ſeducer*, and *crucified* him as a falſe *uſurper*, & then *buried* him without honour, *there were no widowes to make lamentation*, nor any of his friends that durſt ſhew it; and being buried, they locked faſt his ſepulcher, *Molemq́, & montes inſuper altos impoſuere mali*, & theſe wicked men have preſt him down with a mighty ſtone, and they *hire* a band of armed ſoldiers to watch him,

Iudg 16. 3.

How the High Prieſts did what poſſibly they could to hinder the reſurrection of Chriſt.

that

that he ſhould neither riſe himſelfe, nor his *Diſciples* come and take him away: And therefore his *Diſciples* that were ſo *lately* amazed at his *paſſion*, were *now* ſo ſtupified at this *obſignation*, this *ſealing*, and *watching* and *warding* of him, that they *durſt* not once paſſe out of doores to looke after his *Reſurrection*, untill theſe three Women, (which in reſpect of their ſexe, eſteemed themſelues more *free* from violence, and thereupon *preſumed* firſt to ſee the Sepulcher) had informed them, that *this one had chas'd a thouſand*, and had put all that band of men to flight.

Or if their *hearts* had ſerved them, to adventure ſo great a danger, and that they had *recollected* more courage now after his death, then ever *Peter* the boldeſt of them had, during his *life*, (which all men will ſay, is moſt *unprobable*, becauſe *a living Dogge is better then a dead Lyon*; and therefore *Chriſt* being *alive* might *animate* the vildeſt coward-like *Thirſites*, to be more *valiant* and adventurous for his defence, then now being *dead* he could doe to the moſt heroicke *Achilles*;) yet is it any waies *likely*, or could it *poſſibly* be, that his *Diſciples* ſhould come thither, *breake* up the Monument, *tumble* away that great ſtone, *take* up his body, *beſtrip* him of his winding ſheete, *lay all his linnen cloathes*, wherewith he was wrapped, ſo *orderly* by themſelues, (a ſigne they had *leiſure enough*, and were in no danger at all, or elſe they were very fooles, that they did not *ſuddenly* ſnatch him away, and take ſome other time and place to *beſtrip* him,) and then carry him away, never after to be *ſeene* or *found*, without the eſpyall of ſome one or other, among ſo many that attended there? *Ideo mentita eſt iniquitas ſibi:* But the *Iewes* anſwer, that as the *fooliſh Virgins*, (whereof our Saviour ſpeaketh) ſo theſe fooliſh and ſottiſh Souldiers, *they all ſlumbred and ſlept*; and then while their *Argos* eies were *ſleeping*, his *Diſciples* came, thoſe poore freſh-water Souldiers, and their committed *charge* was ſtollen away. *Eccleſ. 9. 4.*

But then I replie firſt, with *Rhemigius* out of S. *Auguſt.* If they all ſlept, *Quomodo furtum viderunt?* How can they tell his *Diſciples*, and not others *tooke* him away? Might not God take him as he did *Enoch*, or the *Angels* bury him and hide him, as they did the body of *Moſes?* or how can they tell who tooke him away? for they *ſlept*; and therefore ſurely no *credit* to be given unto them: If they had ſaid, *We ſlept*, and therefore *we cannot tell* what became of him, this might have had ſome *likelihood* of truth: but to ſay, *We ſlept*, and his *Diſciples* ſtole him away; this muſt needs be *apparantly* falſe. The abſurdities following the high Prieſts ſaying. 1 Abſurditie.

Secondly, If they *ſlept* why did the *High Prieſts* give them money, large money (ſaith the Text) for their negligence, and not rather *puniſh* them for their ſlothfulneſſe? muſt men be ſo *largely* rewarded for evill doing? eſpecially in ſo *weighty* a cauſe, as, not the loſſe of a City, or a Kingdome, but the loſſe of ſalvation to the whole race of mankind, when all depended upon this one point; for if he roſe againe, he was the *Saviour* of the World; if not, he was but an *impoſtor*: Why then would they not *watch?* or if not, why not *ſeverely* puniſhed? and no puniſhment *too great* for ſo *great* a negligence? 2 Abſurditie.

Thirdly, If they were *awake*, why did they *hire* them to ſay they were *aſleepe?* This may be anſwered: They knew *money* delivered him into their hands, and therefore they thought that *money* would conceale the truth from the people, for as the Poet ſaith; 3 Abſurditie

——— *Quid non mortalia pectora cogit*
auri ſacra fames? ——— *Virg. Aneid. l. 1.*

What *wickedneſſe* is not done for money? Theſe *Souldiers* had beene *Preachers* to publiſh this *truth* unto the World, had not their mouthes beene *ſtopt* with ſilver; for as this *opens* the mouthes of many, to *bruite* forth and to teſtifie many lies; ſo it *ſhuts* the mouthes of as many, to *conceale* and keepe ſecret many *truthes*; and therefore the high Prieſts did give *large* money to theſe ſouldiers, to *conceale* this truth, and to *belie* themſelues, to ſay that they were aſleepe, when as indeed they neither ſlumbree nor ſlept. How the love of money maketh many men to doe any thing.

Well then, if they were *aſleepe*, how can they tell, *what* became of him, and why did the *chiefe Prieſts* give them ſuch *large* ſummes of monies for their negligence? or if they were *awake*, why did they *hire* them ſo *dearely* to ſay they were *aſleepe*? To all this they muſt anſwer *now* to us, as they did *heretofore* in another caſe to Chriſt; *We cannot tell:* But then *O fooliſh Iewes*, if you cannot tell, why will you not *beleeve* that your *Meſſias* is alreadie come, and that God hath *rayſed* him from the dead? Saint *Paul* tels us why, *Becauſe partly obſtinacy is come upon them, untill the fulneſſe of the Gentiles be come in.* O Lord if it be thy will, doe thou *open* their *eyes*, that they may ſee this *truth*.

Matth.28. 27.

Rom.11.25.

CHAP. VI.

Of the teſtimony of the Angell, and the manifold apparitions of Chriſt after his Reſurrection, to prove the truth and certainty of his Reſurrection.

YOu ſee then, how the *Iewes* are *blinded*, to deſtroy themſelues; but on the other ſide, we doe *know*, and *beleeve*, and *teach* this *Ieſus* the Sonne of *Mary*, whom the *Iewes* have *crucified*, to be the true *Meſſias* and *Saviour* of the World, not onely becauſe he lived *without ſinne*, and died *without cauſe*, (on his owne behalfe;) but eſpecially becauſe that he being *dead*, and laid in his *grave*, did *declare himſelfe mightily to be the Sonne of God, by his Reſurrection from the dead:* And this *Reſurrection* of him, we doe moſt *faithfully* beleeve, and as *conſtantly* teach, for theſe three eſpeciall reaſons and reſpects; and a threefold cord is not eaſily broken.

Rom.1.4.

That wee beleeve the Reſurrection of Chriſt, for three ſpeciall reſpects.

1. *In reſpect of this Angelicall aſſertion.*
2. *In reſpect of his perſonall apparitions.*
3. *In reſpect of many other circumſtantiall demonſtrations.*

Firſt, the *Angell* ſaid unto the women, *why ſeeke yee the living among the dead?* he is not here but he is riſen, *Et ſi non credideritis oraculo credite oculo*, and if you will not beleeve us, beleeve your owne *eyes*, for you may ſee the *place* where he lay. And this was ſpoken unto two women, as Saint *Matthew* ſheweth, and by two Angels, as Saint *Luke* ſaith; and therefore if *Dives* thought that the words of one man comming from the dead would be ſufficient to make *all* his brethren to beleeve the *torments* of hell, why ſhould not the words of theſe heavenly *Angels* be alonely ſufficient to make us to beleeve this *divine* truth of the *reſurrection* of the Sonne of God? for the *Angels* though they be *mutabiles natura*, mutable in reſpect of their nature, yet are they now *confirmati per gratiam, ne à veritate voluntatem averterent*, ſo confirmed by grace, that they ſhall never avert themſelues from the truth, ſaith *Iſidorus*.

Matth.28. 1. Luke 24. 4.

Firſt, The Angels teſtifie the Reſurrection of Chriſt.

Iſidorus de ſummo bono.

Secondly, as the *Angels* had teſtified, that he was not there in the grave *among* the dead, but was riſen and alive among the living; ſo *truth it ſelfe* confirmes this truth unto us, by thoſe manifold *apparitions* that he made after his reſurrection, during the ſpace of forty dayes, that before he aſcended into heaven, he walked here on earth. And theſe (if I be not far deceived in my reckoning) were at leaſt *twelue times*, according to the number of his 12. *Apoſtles*.

2 That Chriſt appeared twelue ſeverall times after his reſurrection. Marke 16 9.

Firſt, he appeared unto *Mary Magdalen* apart; where we muſt obſerve, that he appeared *firſt* unto a *woman*, that no woman ſhould thenceforth be any wayes *reproached* by any man, for their *firſt* tranſgreſſion and ſeduction of man; *quia ut culpam viro tranſfudit, tranſfudit etiam & gratiam, veteriſque lapſus ærumnam reſurrectionis judicio compenſavit*, becauſe that as a *woman* was the *firſt inſtrument* of death, ſo ſhe was the *firſt meſſenger* of life, and brought the *firſt* tidings of the *reſurrection* of Chriſt, which is the ſureſt argument of the *ſalvation* of man.

First, to Mary Magdalen and why.

Ambroſ. l. 10. in Luc. 24. Beda in c. vlt. Luc.

And

And he appeared to this woman first, *quia Dominum præ cæteris dilexit, ideo præ cæteris videre meruit*, because she *loved* him *above* all, therefore she *obtained* to see him *before* all: She loved *much*, saith our Saviour, and she saw him *first* saith the *Evangelists*: and therefore no doubt, but he shewed himselfe to her *first*, because she loved him most: whereby we see that with God *there is no respect of persons*, no difference of *sex*, but whosoever loveth him, man or woman, young or old, *that* person shall be respected of him; for *I will love them that love me*, saith the Lord: and therefore whosoever *feareth God and worketh righteousnesse*, whosoever loves him *most*, and seekes him *first*, he may be sure he shall be first found of him. And secondly, he appeared to this woman *first*, because this woman was *most memorious* and mindfull of him, and of all those mercies and benefits wherewith Christ had inriched her soule; and therefore he was *most mindfull* of her. *Aug medit. c. 35.*

But who this *Mary Magdalen* was, it is easier questioned then answered; for *Theophylact*, *Stapulensis*, and others, doe avouch that there were three *Mary Magdalens*; Saint *Ambrose* saith there were two; *Albertus*, *Aquinas in Iohn* 12. and *Roffensis de tribus Magdalenis*, doe constantly affirme there was but one: and she, they say, was a *Noble woman*, one of the bloud-royall of the Tribe of *Inda*, the daughter of one *Syrus* and *Eucharia*, a sister unto *Lazarus* and *Martha*, which divided the inheritance of their father betwixt them three; *Lazarus* had all the possessions that were in *Ierusalem*; *Martha* had *Bethany*; and *Mary* had *Magdalum Castrum*, the Castle of *Magdala*, from whence she was called *Mary Magdalen*. *Hieron. ep. de quæst. hebdom.* *Ambrosi. 10 in Luc. 24.* *Albertus in Luc 7.* Whether there were more *Mary Magdalens* then one.

For my part, I confesse *curiosity* is to be avoided, yet the *truth* is to be imbraced, and *Maries* face is not like *Moses* face, so vailed with *mysteries*, but that we may without *danger* inquire who she is; and therefore to say what I thinke, I am of S. *Ambrose* minde, that (at least) there were two (if there were no more) *Mary Magdalens*; for Saint *Iohn* saith, that *Mary Magdalen* stood *at the Sepulcher weeping*, and that *Iesus* appeared unto her, and said *touch me not:* here is a *Mary Magdalen* all alone: and Saint *Matthew* saith, that *Mary Magdalen* and the other *Mary* came unto the Sepulcher, and were instructed by the *Angels* that *Christ* was risen, and therefore they departed and went away with joy; and it is not said that *Mary Magdalen* staied behind, but that both went (for he names but two) and as they went to tell his Disciples, *Iesus* met them, and they came and *held* him by the feet, and *worshipped* him: and therefore no doubt, but there must be *two distinct Mary Magdalens*; for she whereof Saint *Iohn* speaketh, was alone, and staid by the Sepulcher *weeping*, and was denied to touch Christ, because (as Saint *Ambrose* saith) shee doubted, and did not as yet fully *beleeve* the truth of his *resurrection*; bu shee whereof Saint *Matthew* speaketh, was accompanied with the other *Mary*, and returned with the other *Mary*, and met him in the way, and held him by the feet, and worshipped him, Christ suffering her to doe this, because she *beleeved* him to be risen from the dead. *Iohn* 20. 1. 11. 18. *Matth.* 28. 1. 9. Why *Mary Magdalen* was not suffered to touch Christ.

Now which of these *Mary Magdalens* was the woman to whom Christ *first appeared*, Saint *Marke* plainely sheweth, that it *was she out of whom he had cast seven devils*; a *great* sinner, and a *great* lover of our Saviour Christ, the *chiefest* sinner of all these women, and the *first* seeker of our blessed Saviour; for she came alone, *while it was yet darke*, before the *day-light*, by the light of *grace*; but the other *Mary Magdalen* came with *Mary* the mother of *Iames* and *Salome*, at the *rising* of the Sun, *long* after her. A *great* comfort and a rare patterne for all sinners; her *sinnes* repented of, and relinquished, were no *hinderance* of her to see our Saviour *first*: but because her sinnes were *great*, we see her repentance was very *great*, her *care was* great, her love *was great*; for shee *wept and washed our Saviours feet with her teares*, *and wiped them with the haires of her head*, a true token of *inward sorrow*; she *powred a boxe-full of precious ointment upon his head* as hee sate at meate, an apparant argument Marke 16. 9. Iohn 20 1. Marke 16. 2. The great care & diligence of this Mary Magdalen.

of her *ontward works*; shee rose *earely*, she sought him carefully, and she wept *bitterly*, not with those undiscreet women for *Thammyse*, which was a *brazen* image with leaden eyes, that being *molten* with heate, did *seeme* to weepe, and so caused the women to *sympathize* in teares, and to weepe (as is thought) for *Adonis*: but shee weepes for *Adonai*, for her Lord and Saviour *Iesus* Christ; a *rare* example of *great* piety; and therefore though she had *offended* much, yet because she *sorrowed* much, she *loved* much, she had *much* forgiven her, and *much* love shewed unto her; for he which is *first* and *last*, did shew himselfe *first* unto her: O that they which walke in *her sinnes*, would tread in the *same steps* of her repentance.

Ezech. 8. 14.

Secondly, to the three women returning homeward.

Secondly, he appeared to all *the women* together, as they returned homeward from the Sepulcher; to teach us, that never *any* man truly *sought* for *Christ*, but with these *women*, *he* should be sure to *find* him.

Thirdly, to *Simon Peter* alone. *Chrys.* 1 *Cor.* 15. 5.

Thirdly, he appeared to *Simon Peter* alone, the *first* among the men saith *Chrysostome*; for when the women told the Disciples, that *Iesus* was risen, *Peter* and *Iohn* ran both unto the Sepulcher, and though *Iohn* came there *first*, yet *Peter* entred *first*; to note unto us, not onely that *mysticall* truth, which divers of the Fathers have observed, *viz.* that the *Synagogue* of the *Iewes*, like *Iohn* that came *first* to the monument, but would not enter, had the *first meanes* to come to Christ, and yet *refused* to come unto him; for it *commanded* the precepts of the Law, and it *heard* the Prophecies of the Gospell concerning the *incarnation* and the *passion* of the *Messias*, and yet *quem longè latèque prophetavit, præsentem vidit & recipere renuit*, whom they *long* expected and *much* desired, and ranne *fast* to see him, *when* they *come* unto him, or rather when he came to them, they quite rejected him, and would not *beleeve* in him; and the Church of the *Gentiles*, like Saint *Peter* that came *last*, yet entred *first* into the Sepulcher, though they had the *last* and the *least* meanes to come to Christ, yet would they *first* beleeve in *Christ* crucified, according as it was prophecied of them, *as soone as they shall heare of me they shall obey me*; but also that *historicall* truth, (which *Chrysostome* observeth) that as Saint *Peter first* entred into the grave, so he should *first* see him that was *laid* and *raised* out of that grave, and that for these three especiall reasons.

A mistery discovered.

Why of all the Apostles he appeared first to S. *Peter*.

Idem hom 38. *in* 1 *Cor.* 15.

First, lest that if he had appeared *first* to others, *Peter* should thinke *Christ* had *rejected* him, as he *worthily* deserved, because he had so unjustly denyed Christ, *Ideo Petro apparuit primum*, therefore he appeared *first* to *Peter*, lest *otherwise* he should give *offence* to *Peter*, and seeme still to be *mindfull* of his offence, saith *Theophylact*, and Saint *Chrysostome*.

Secondly, because Saint *Peter* was a most *faithfull*, and a most *worthy* witnesse, such a one as would so *willingly* and so *manfully*, as he did in all places, *testifie* and lay *downe* his life for the *testimony* of *Iesus* Christ.

Thirdly, because Saint *Peter* was the *first* and the chiefest *Apostle* whom he called *first*, and *who* confest him *first* to be the Sonne of God: and therefore he doth appeare *first* unto him, and biddeth the *women* tell his Disciples and *Peter*, that is, and *Peter* especially, that he was risen, and went before them into *Galilee*.

Theoph in Mar. cap. 16.

But *when* or *where*, or after *what manner* he appeared thus *first* unto *Peter*, because the Scripture doth not *expresse* it, we can no wayes *determine* it, as both *Theophylact* and S. *Gregory* doe observe: and therefore it being a question, *plni subtilitatis quàm utilitatis habens*, that hath more *subtile* scrupulosity then any comfortable *utility*, I will peaceably passe it over.

Fourthly, to the Disciples travelling to *Emaus*. Luk. 24. 13. *Theoph sup. Luc.*

Fourthly, he appeared to the *two Disciples* journeying towards *Emaus*; the name of the one was *Cleophas*, and many thinke the other to be Saint *Luke* himselfe, who out of his *modesty* concealeth his owne name, saith *Theophylact*: It is certaine that they were none of the *Apostles* but some of the seventy two Disciples (as *Nicholaus de Gorham* well observeth;) for they came to *Ierusalem*, and *found the* 11 *Apostles gathered together*: and therfore these *two* could not be

any

Chap. IX.

Of the manner how Christ rose, and of the particular application thereof unto our selues.

Secondly, we are to consider the *manner* how our Saviour rose, and many other particulars concerning his resurrection, but chiefly we should obserue that his *resurrection* was

1. *In respect of the* place, from the dead;
2. *In respect of the* time, early;
3. *In respect of his* person, it was

1. *true*
2. *perfect*
3. *glorious*

a The manner how Christ rose.

I will not *stand* upon these particulars; but to apply *all* unto our selues, that we may reape some fruit by all, I must intreat you to remember what the *Apostle* saith, *If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeve in thine heart, that God raised him from the dead, thou shalt be saued*; for as I told you before, that the *resurrection* of Christ is the *onely, maine, unanswerable* argument to prove *Christ* to be the *true Messias*, and the *Saviour* of the world; so heere you see the *Apostle* putteth the *true beliefe* in our *Saviours resurrection*, as the onely chiefe point that is necessary and sufficient for our *salvation*: and therefore it is not *without cause*, that the doctrine of the *resurrection* should be *insisted* upon, to be *preached* and *manifested* by us, and to be *learned* and *beleeved* by you.

The application of the resurrection unto our selues. Rom. 10. 9.

But here we must know, that it is not the bare *Theoricke*, and intellectuall knowledge, that Christ is *raised* from the dead, at *that* time, from *that* place, and in *that* manner, as I have shewed unto you before, is *sufficient* for our salvation; for so the *devils* know it, and beleeve it too; and yet they receive no *fruit* nor benefit thereby; but it is the *practicke*, *experimentall* and *applicative* knowledge and beliefe in the *resurrection* of the Sonne of God, that is *effectuall* for the salvation of man. And therefore Saint *Paul* prayes, that *Hee may know Christ, and finde in himselfe the vertue and power of the resurrection of Christ*; for as the rising of the head doth ever cause the rising of all the *parts* of the body, which is united unto the head; so the *resurrection* of Christ doth ever *worke* a resurrection of all the *members* of Christ; for so the *Apostle* teacheth us; *If the spirit of him that raised up Iesus dwell in you, he that raised up Christ from the dead shall also quicken*, and so raise up, *your mortall bodies, by that spirit which dwelleth in you.*

That it is not the Theoricke, but the applicative knowledge of Christs resurrection that will helpe us.

Philip. 3. 10. 11.

Rom. 8. 11.

And we find this *resurrection* of us that are his members to be two-fold,

1. *From sinne, and from all the vanities of this world.*
2. *From death, and from the corruption of the grave.*

That the resurrection of Christian is two-fold.

First, if we be the *members* of Christ, then certainely we are *risen* with Christ, risen I say, *from the death of sinne, unto the life of righteousnesse*; and if we be risen with Christ, then doth our hearts *wish* and *desire those things that are above, where Christ sitteth on the right hand of God*, saith the *Apostle*; and therefore whosoever *walloweth* in sinne, and *delighteth* in the things of this world, it is certaine that he hath not as yet any *part* or *portion* in the *resurrection* of *Iesus Christ*; for if we be the *members* of Christ, we must also *rise* with Christ, and we must rise as Christ hath risen; for otherwise we would *all* rise, and many doe rise, but not *as Christ* rose, and therefore such risers

1 From sinne.

Coloss 3.

That the resurrection of Christ is a patterne to teach us how we should rise from sinne and from the company of sinners.

——— tolluntur in altum
ut lapsu graviore ruant.———

the higher they rise the greater shall be their fall, saith the Poet.

But we must rise *as* Christ hath risen, and that is, as I told you before,

First, in respect of the *place*, from the *dead*; so must we rise from the *dead*

1 In respect of the place from the dead.

workes of ſinne, and from *all* thoſe that are *dead* in ſinne: Chriſt left the *dead* in their graves, and *walked* among the living, and I would to God we could *leave* the *company* and *ſociety* of thoſe that doe ſtill lye *wallowing* and *ſtinking* in the *graves* of ſinne, and joyne our ſelues unto thoſe that *live* the life of *grace*: for, as he was a *mad* man poſſeſſed of a devill, that had his abiding *among the tombes*; ſo are all they no *better* then *mad* men, and poſſeſt of devils, that have their *converſation* with thoſe that are *dead* in ſinnes: and therefore I adviſe all that *would* live *with* Chriſt, to follow the *counſell* of the *Apoſtle*, not to bee companions of them that are *dead* in ſinne, but as *Chriſt* roſe and left the *dead*, ſo doe you riſe and *leave* theſe *dead* and *deadly* ſinners.

2 In reſpect of the time quickly. Eccleſ. 12. 1.

Secondly, in reſpect of the *time*, Chriſt roſe *ſpeedily without delay*, he roſe *earely* before the morning watch; ſo ſhould we riſe from ſinne, and as *Salomon* ſaith, *Remember our Creator in the dayes of our youth, before the evill dayes come, when we ſhall ſay we have no pleaſure in them.* And yet it is a *fearefull* thing to conſider how many *men* do put off and delay their repentance, and amendment of life unto their lateſt daies: for we ſerve the *world*, and follow after the *luſts* of our owne fleſh *while* we are young, and we put all the *burthen* of ſerving God, upon our *weake* and *feeble* and decrepit age: we ſacrifice the *flowers* of our yeeres to ſinne and Satan, the *fineſt*, the *faireſt*, and the *fatteſt* beaſts; but to God we thinke it is enough to give the *blinde*, the *halt*, and the *lame*, the *withered*, and *wrinckled*, and *barreneſt* times of our life: but God will have none ſuch; for he refuſeth ſuch ſacrifices in his *Law*: and therefore ſurely he will not eaſily receive ſuch in the time of the *Goſpell*; for as there were three paiments of *firſt fruits* among the *Iewes*; the firſt was *primitiæ ſpicarum*, the firſt fruits of their eares of corne, and this was paid *earely* about Eaſter; the ſecond was *primitiæ panum*, the firſt fruits of their loaves, when their corne was converted into bread, and this was ſomewhat *earely* too, about Whitſuntide; and the third was *primitiæ frugum*, the firſt fruits of all their latter fruits in generall, and this was *very late*, about the fall of the leafe in *September*; and in the *two firſt* paiments, which *were* offered *earely*, God *accepted a part* for himſelfe; but in the *third* paiment, which came *late*, God *would* have *no part* at all; even ſo, if we offer the *firſt* fruits of our young yeeres *earlely* unto God, he will *accept* it for himſelfe; but if we give our beſt yeeres unto Satan, and offer the *laſt yeeres* unto God, I ſay no more, but he will not *eaſily* receive them: and no marvell, *quia labore fracta inſtrumenta, &c.* for to *what* end, and with *what* face can any man bring thoſe *inſtruments* to *worke* in Gods vineyard, which are *blunted* and *broken* in the ſervice of the World? or with what *honeſty* can we offer that unto God, which we *would* be aſhamed to offer unto a man? for who *would* offer a *lame* horſe, a *diſordered* clocke, or a *torne* booke unto his King? and yet our *fleſh* is our beaſt, the *courſe of our life* is our clocke, and the *hiſtory* of our actions is our booke; and ſhall *we* offer our *fleſh* unto God, when it is *lame* and *tyred* with exceſſe of *wantonneſſe*? ſhall we commend our lives unto him, when as the whole *courſe* of the ſame is out of *order*? or ſhall we preſent the *ſtory* of our actions unto him, when as a thouſand ſinnes of our *owne* (for which *we* ſhould be *ſorrowfull*) and a thouſand bleſſings of God (for *which* we ſhould be *thankefull*) are quite *defaced*, and torne out of our memory? or if *we* ſhould offer ſuch unto God, why ſhould *we* thinke it ſtrange, that he ſhould *reject* them? *quia temperantia in ſenectute non eſt temperantia, ſed impotentia intemperantiæ:* for continency, abſtinency, temperancy, and ſuch like, in old age, are no *vertues*, but a *diſability* to be vitious; ſo to *leave* good fellowſhip when thou art *ſicke*, and many other ſinnes when thou art *old*, is not a *leaving* and forſaking of thy ſinnes, but thy ſinnes have left thee, like paraſites in adverſity; *Nullus ad amiſſas ibit amicus opes*; for if thou couldeſt have *cheriſhed* them any longer, longer they would have *continued* with thee.

That God will hardly accept late ſervices tendered unto him.

Three paiments of firſt fruits among the Iewes.

Becauſe late ſervice is ſeldome true ſervice.

And therefore, ſeeing *it is good for a man to beare his yoke in his youth* (as *Ieremy* ſaith) becauſe *age* is unfit for *burthens*; let us not be like the *perſecutors* of the

the Iewes, which laid the *heavieſt* yokes upon the *ancienteſt* men; let us not reſerve the *weight* and *burthen* of our *repentance*, untill our latter age; but if we would have God *not to remember the ſinnes of our youth, let us remember God in the dayes of our youth*, and eſpecially ſeeing we know not whether God *will heare* us in our *age* or not, becauſe *we* would not *amend* our lives in our *youth*, and becauſe indeed whatſoever is done then, is commonly done *amiſſe*, let us herein imitate our *Saviour Chriſt*, to riſe *early* from the *bed* of ſinne, and to ſay with that Princely Prophet, *O God, thou art my God, early will I ſeeke thee.* Pſal. 63. 1.

And there be two maine reaſons, that ſhould move us to riſe *haſtily* and *ſpeedily* from ſinne; Two ſpeciall reaſons to moove us ſpeedily to forſake all ſinne.

that is, { 1. *The nature of ſinne.* 2. *The uncertainty of our life.* } For

First, *Sinne* in the Soule, is like a *ſtaine* in a garment; the *longer* it remaines in it, the *harder* it is taken out of it. 1 Reaſon.

Vidi ego quod fuerat primum medicabile vulnus,
Deſertum longæ damna tuliſſe moræ:

For as in the diſeaſes of the body, the *longer* they be uncured, the *more* the body is indangered; or as we ſee it in a fire, *Flamma recens parva ſparſa recedit aqua*, A little *water* quenches a ſparke, but much *water* will hardly quench great flames; Even ſo it is in the *maladies* of the Soule, the *longer* we continue in ſinne, the *harder* we can leave ſinne; And therefore, let us make *no tarrying to turne to the Lord our God*, but as *Herod* dealt with the *Infants*, ſo let us deale with *ſinne*, kill it while it is *young*. Eccleſ. 5. 7. Math. 2. 16.

It is recorded of *Roffenſis*, that when *Henry* the eight ſent to him for his conſent and approbation to ſuppreſſe ſome ſuperfluous Abbies, he told him, that on a time the Axe ſent unto the Trees of the Forreſt, onely for ſo much wood as would make it but a handle, and in requitall, it would pare and prune off all rotten and fruitleſſe branches that did nothing elſe but cumber the Trees, and hinder the livelier branches to beare forth better fruit; the requeſt ſeeming reaſonable, was unqueſtionably imbraced, and moſt willingly granted unto the Axe: but the ſucceſſe anſwered not the expectation of the Trees; for inſtead of pruning the corrupted branches, it ſoone waſted ſtocke and roote, untill it made way for the Plow, uncontrolably to paſſe through the middeſt of the Forreſt: And ſo I feare (ſaith *Roffenſis*) your Majeſty will proceede with the poſſeſſions of the Church: So he did; and ſo doth ſinne deale with every Man; it demands but little, but it ſtill incroacheth, untill it deſtroyeth our ſoules. And therefore we ſhould withſtand ſinne at the firſt, and never ſuffer it ſo much as to enter into our ſoules; And we ſhould follow the counſell of the Bridegroome, *Ariſe my Love, my Dove, my faire one*; Make haſte, as the *Angell* ſaid unto *Lot*, to ſave thy ſelfe, *and come away*. O come, come with me from *Lebanon*, my Spouſe, with me from *Lebanon*, looke from the top of *Amana*, from the top of *Shenir*, and *Hermon*, from the Lyons dennes, and from the Mountaines of the Leopards. *Roffenſis* his parable to *Henry* the eighth. Cant. 2. 10. Gen. 19. 22. Cant. 4. 8.

Secondly, We ought to make haſte to riſe from ſin, and to begin *betimes* to ſerve the Lord, by reaſon of the *ſhortneſſe* and uncertainty of our life; for as *Hugo Cardinalis* ſaith, The *way* that we are to paſſe is *long*, the *place* that we are to goe unto *farre*, and our *time ſhort*; and we know not *how ſoone God* will call for us: And therefore, we ought to worke the worke of God while it is day; *For the night commeth, when no man can worke*. 2 Reaſon. Iohn 9. 4.

And here we muſt further obſerve, that as he roſe *early*, ſo he roſe *firſt* of *all*; for *He is the firſt fruits of them that ſleepe*; To teach us, that we ſhould alſo ſtrive to be the *firſt* in all *goodneſſe*: but we are *loath* to doe *this*; we will doe as *others* doe, we cannot abide to be *ſingular*: ſuch is our Nature; we ſtrive with the *Phariſees* to be *firſt* in *honors*, That we ſhould ſtrive to be firſt in Gods ſervice.

Lucan. in Pharsal. lib. 1.

Nec quenquam jam ferre potest Cæsarve priorem
Pompejusve parem. ——

We would faine be the *first* in *reputation*, but we never strive to be the *first* in *performing* the duties of Religion: It was otherwise with *Ioshua*, who called all *Israel* together, and perswaded them all to serue their God, or if they would not, he told them plainely, *That he and his House would serve the Lord:* And I would it were so with us, for it is our *greatest* honour to be the *first* in Gods service.

Iosh. 24. 15.

3 In respect of the person, he rose.
1 Truely.

Thirdly, In respect of his owne *person*, *Christ* rose,

First, Truly, without *hypocrisie*, not *fainedly*, but *certainely:* So should we; for *woe be unto you hypocrites, and woe to him that goeth two manner of wayes*; that holds up his *hands*, and lifts up his *eyes* to *Heaven*, and yet hath *his heart full of all unrighteousnesse*; for though with men things are judged as they *seeme*, yet God *seeth* our *hearts*, and we *deceive* our selues, if we *thinke* to deceive *him*. It is observed in Nature, that the Foxe nips the *necke*, the Mastive the *throate*, the Ferret the *liver*, but God careth onely for the *heart*; for he saith, *Sonne give me thy heart*; and he is said to be a *searcher* and a tryer of the *hearts:* And therefore, we must not make Saint *Pauls* shew of *godlinesse*, to be Saint *Peters* cloake of *wickednesse*, to rise from sinne in *shew*, and not in *truth*; for these rise like *Samuel*, fainedly, not truly, by a *Witch*, not by *God:* It is that *Witch hypocrisie*, worse then the *Witches* of *Thessalie*, that raiseth them up a little to *deceive* the World, and to make us beleeve they are *true Samuels*, whereas indeed they be *very Divels*. Our *Saviour* bids us to *beware* of such, that have *Iacobs* voice and *Esaues* hands, the words of *Saints*, and the *workes* of *Iewes*; And I bid them *beware* of *Satan*, for being raised up by *him*, and not by the *power* of *Christ*, he will at last *unmaske* their *hypocriticall faces*, and then he will *cast them down, and destroy them*; for though it is reported, that in a certaine *battell* some lost *their livings* for running away, which notwithstanding were *bestowed* upon *others*, that fled *tenne leagues further*; yet it is not so with God; for *He will render unto every man according to his worke.*

Eccles. 2. 12.
That we should raise our selues truely, and not hypocritically from sinne.
2 Tim. 3. 5.
1 Pet. 2. 16.
2 Cor. 5. 10.

2 Totally.
That we should raise our selues from all sinnes.

Secondly, *Christ* rose *totally* without partition; for he left *no part* behind *him*: So should we rise from *all sins*, or else all is but in vaine; for we reade that *Herod* at the preaching of *Iohn Baptist*, did raise himselfe from *many sins*, but from his *dearely* beloved *Herodias*, he would not rise; so many men can be perswaded by the Preachers to forsake *many sins*, but from their *bosome, darling*, usuall, customary sinnes, they will not rise. And surely every man is *naturally* inclined to some sinnes more then to others; as some men to *good-fellowship* and drunkennesse, some to *wantonnesse*, and these could willingly be contented to refraine (as they doe sometimes) from all, or most other sinnes; but from these, their *naturally* beloved or *usually* practised sinnes, they cannot, they will not abstaine: It is their *infirmity*, and they cannot leave them: and therefore as *Naaman* the *Syrian* said unto *Elizeus*, *onely in this thing the Lord pardon thy servant*; so say these men, but in a worse manner, onely in this sinne the Lord be *mercifull* unto me, and I will strive to raise my selfe from *all other* sinnes whatsoever.

2 Reg. 5. 18.

Aulus Gellius. attic. noct. 4. 12 c. 1.

It is reported by *Gellius* that *Phavorinus*, seeing a mother *sharing* her duties betwixt her selfe and her nurse, said; *Quodnam est hoc contra naturam imperfectum, & dimidiatum matrum genus?* What a strange *halfe-kind* of mother against nature is this, to *bring* forth, and presently to cast forth from her the fruit of her owne wombe? such *halfe-kinde* of Christians have we now a dayes, that will scarce performe *halfe* their duties: it were well, if they were like *Naaman*, or like *Agrippa, almost Christians*; if they were so, and could goe in sincere practice, as the young man in the Gospell went in *proud* profession, *all these things have I done from my youth up*; yet because with that young man they want *one* thing, all the *other* things will availe them nothing; for *to be behind in no gift*, as S. *Paul* speaketh, is the generall description of every truly renued Christian: and we know that as on what part soever of a man a Lyon catcheth hold, he will

Acts 26. 28.

Matth. 19. 20.

hold

hold it fast, and draw us by that part unto himselfe, or we must suffer that part to be *torne* off from our selves, and what gate soever the *enemy* findeth open, he can through that one gate leade in all his Army into our Citty; even so Satan cares not *where* he may have hold of thee, so he may have hold of thee, and he cares not by what doore he may enter into thy soule, so he may enter in by any doore; for as one *leake* may sinke a ship, *one wound* may kill a man; so *one sinne* especially practised may slay the soule: and what availeth it whether covetousnesse or prodigality, precisenesse or prophanesse doe raigne in us? whether on the *right* hand, or on the *left* hand, by *over-going* or *undergoing*, we be *deprived* of salvation? for though the *by-paths* of iniquity, which doe misleade a Christian, be *very many*, yet they all meete in *one place*; for *the issues of them all are the issues of death*, saith *Salomon*. Pro. 16. 25.

And therefore if this roaring Lyon hath catcht hold of thine *eye*, that by wanton lookes, lookes *full of adulteries* (as Saint *Peter* speaketh) it maketh thee to offend, *pull it out and cast it off*, that thou mayest *free* the rest of thy *selfe* from eternall destruction; and so of *all* other parts, doe as our Saviour bids thee, *free* thy selfe from Satan; *Et redime te captum quam queas minimo*, and *free* thy selfe as soone as thou canst, and as well as thou canst; for thou wert better shake off that one sin, then that Satan by that one sinne should *take* thee into *Hell fire*: and as they use to doe in *besieged* Cities, where the assault is *soreest*, there they place the *stoutest* men; so doe thou against sin and Satan, strive most to *hinder* him, where he striveth most to *enter*; for so *David* saith, that *he refrained from his owne wickednesse*, that is, even from *that* sin, that he was most of all *inclined unto*; and so let us *wholly* and *perfectly* rise from all *sins*. 2 Pet. 2. 14.

Thirdly, Christ rose *constantly* without *apostacy*, that is, he rose gloriously, *never to die againe*; for Christ being raised from the dead, *dieth no more, death hath no more power over him*: and so his epithite is, *he that was dead, and is alive, and liveth for evermore*: So should we rise from sin, *never* to sin againe, not like *Lazarus* that rose from his grave and *dyed* againe, rise *now* from sin and *immediately* fall into the *same* or the *like* sinnes againe; but as we must obey Christ his voice, saying, *Come unto me*, so we must obey his voice, saying, *abide in me*; and as *William* the *Conquerer* is said to have *sunke* all his ships, when he arrived here in *England*, because he would take away all hope of *flying* backe; so must we *sinke* all sinnes, that wee may never *swimme* or *ride* on sinne againe, *drowne* them in the seas, *dash* them against the walls, and so *shake* hands with all sins, that wee *never returne* to any sin againe; for, though it was an errour in *Novatus* to denie remission unto sins of recidivation, that is, when a man *relapseth* and falleth againe into the same sin, because the *Apostle* saith, *It is unpossible that they which were once inlightened, (and so raised from sin) if they fall away, should be renued by repentance*; and S. *Peter* saith, *It had beene better for them never to have knowne the wayes of righteousnesse, then after they have knowne it, to turne away from the holy Commandements*; and because we never read that either *Christ* raised the same men twice, no not the *widdowes* sonne, whom he *pitied*, nor yet *Lazarus* whom he *loved*, nor that the Saints ever fell into the same sinnes againe, after they had them once remitted, as *David* never *committed* adultery againe, *Peter* never *denied* his Master againe, *Paul* never *persecuted* the Church againe, after they had these sinnes once remitted; though I say this was an errot in the *Novatians*, 1 because the *Apostles* speake of *falling away from* Christ, by a *finall* apostacie, and not of *falling againe* into sinne through our *carnall* infirmity; 2 because the *comparison* of Christ raising the dead, with the raising of us from sin, doth not (as no other comparison doth) in *all* things holy æquipage; 3 because the other men *not falling* into the same sinnes againe, doth but shew that they had a *great measure* of grace to preserve them from *falling*, and not prove a *deniall* of *renuing* grace unto us, if we should fall againe; and they are set downe for our *imitation*, that we should strive *to stand*, and never to fall, and not for our *desperation*, if we doe fall into the same sins againe; yet I say, that this *relapsing* into sinne, this *returning* with

3 To die no more. That we should so rise from sin, as never to fall to sin againe. Revel. 1. 18.

Mat. 11. 28. Iohn 15. 4.

Why *Novatus* thought sins of recidivation, should not be pardoned. Heb. 6.

2 Pet. 2. 21.

That relapsing into sin is very dangerous.

πάσχει κολαίνει ῥᾳδίως ὑδατος, ὑπὸ λεχέων. *Apud Galen l. 3. de temperament.* *Asildne illisu durum cavat undula Saxum.*

with the dog unto his vomit, and with the swine to her wallowing in the mire, is *exceeding* fearefull and dangerous: for as *vulnus iteratum, &c.* nature is *tired* with the continuall assault of the same diseases, and at last is *forced* to yeeld unto them, if it cannot by some meanes expell them, and as the same sore often wounded is very *hardly cured*; so the *same* sinnes still assaulting our soules, will without doubt (if they be not extinguished by grace) make our *last* end *worse* then our beginning.

Comming annulus ofte.

And therefore, it were *well* for us, if (when we have *risen* from sinne) wee would ever *pray* to God for grace, that we might *never* fall into sin againe; for otherwise, as the old Proverbe is,

Gutta cavat lapidem, non vi, sed sæpe cadendo,
Sic homo fit Dæmon, non vi sed sæpe cadendo;
scilicet in peccatum: often sinning, makes the greatest sinners.

What a fearefull sin Apostacie is.

But if the *relapsing* into any particular sinne be so dangerous, O then what a *fearefull* thing is the falling backe from our most *holy profession*? surely, it is the most *remarkeable* thing in the *description* of the sinne against the *Holy Ghost*, and the most *apparant* signe of *eternall* destruction: behold the punishments of *Apostataes* that are left for our examples: *Lots* wife was turned into a pillar of salt, and the children of *Israel*, that in their hearts were turned backe againe into *Ægypt*, had their carkasses *left* in the wilderneſse; and no marvell; for this is a *transcendent* sinne; and I know *no* sinne so great as this; *Herods* bloudy murders, even of infants, and *Nero's* savage cruelty, even against the Saints, and the most barbarous acts of the most inhumane heathen Tyrants, did never sound *so odious* in mine eares, as that *horrid* name of *Julian* the *Apostata*; for that must stand as a rule infallible, that *they are farre better which never knew the way of righteousnesse, then they which once knew it, and then turned aside from the holy Commandement.*

2 Pet. 2. 21.

Beloved, it hath pleased God to bring us out of *Ægypt*, and *to us that walked in darkenesse, and in the shadow of death, hath the glorious light of the Gospell shined*, and the truth of Christ is amongst us; O *let us not love darkenesse more then light*, let us not *returne* from light to darkenesse.

Esay 9. 2.

I know there is a *continuall* opposition, and a *mighty* warre betwixt *truth* and *falshood*, farre greater then that betwixt the house of *Saul* and the house of *David*, and each one of them seeketh to prevaile against the other; and I hope I neede not use any argument to proove that we are in the truth: It was the *Corinthians* fault, after they were *baptized, beleeved* in Christ, and *professed* Christ a long while, all on a sudden (like the men that sailed into the *midst* of the Ocean, and awaking out of a dreame, made a *great* question whether they were in any ship or no) they began to *doubt* whether there was any *Resurrection* or not; and I hope we will not be *like* any of these herin, after we have it so *deerely* purchased with the blood of Martyrs, so *truely* preached by the *painefull* servants of *Christ*, and so *long* preserved amongst us by the *free* grace of Christ, now to *question*, whether we be in the truth or not; for that is *beyond* all question; God hath *brought* it to us, wee have *preached* it to you, and you have *beleeved* it, and *profest* it gloriously and Christianly before the face of the whole world: and therefore I will onely shew you two *speciall* points to bee our *helps* and furtherance in our warfare against errour.

Two speciall points to be considered.

The first shall be to *preserve* us in the truth.

The Second shall be to *suppresse falshood*, that it *prevaile* not against the truth.

1 Point to preserve us in the truth by a double consideration.

For the first, I desire all men to consider these two things.

Videlicet, { 1. *Who we be that teach you.* } And
{ 2. *What they are that seeke to seduce you.* }

1 Who we are that teach the people.

First, we are *plaine* men, that compasse not sea and land to inlarge our Monarchie; wee labour not so much to *get* your wealth, as to *save* your soules; for as the *Apostle* saith, *We seeke not yours, but you*; and I hope most of us (if occasion served,

ved, you ſhould ſee it) would *ſeale* our *words* with our *blond:* for as there were 7000. *men in Iſrael*, that *bowed* not their knees to *Baal*; ſo I aſſure my ſelfe there are *many* thouſands in *England*, that would *lay* downe their neckes, and *leeſe* their lives, rather then they *would* depart a *nayles* bredth from the *truth* of *that* doctrine which we have taught: And I boldly ſay it, if *Satan* ſhould be let looſe, to *perſecute* the Saints of God, I doe *unfainedly* wiſh, my deereſt bones might *firſt* burne to give light unto all them that deſire to walke in this truth.

Secondly, conſider what *they be* that *ſeeke* to ſeduce you; and I doubt not but you ſhall finde *moſt* of them, to be either *ſuch* as were *nuzled* in errors *a cunabulis*, even from their cradles, by their *ſeduced* friends, *popiſh* children of *popiſh* parents, *ſent* and *bred* in the myſteries of iniquity; and ſhould we looke for theſe to be *otherwiſe* then they be? or elſe to be *ſuch* as through *diſcontent* to ſee ſome *hoyſted* up unto *Moſes* chayre, which are ſcarce worthy to fit at *Gamaliels* feet, and themſelves that have *good parts* in them, through want of friends, or meanes, to be quite *neglected*, *have gone* from us, either becauſe they hoped for *better* fortunes in other ſoyles, or becauſe they were *lothe* to indure their *meane* fortunes to be perceiv'd among their *owne* friends; becauſe *noble* ſpirits had rather *begge* where they are *not knowne*; then any waies be *baſe* where their worth is ſeene: I confeſſe a *fault* in neglecting them; and it is too common amongſt us; but will you be *contented* to *hazard* your ſoules upon their perſwaſions that *hazarded* their owne through *diſcontent?* I hope *better* things of you, and I aſſure my ſelfe, that as you *are* in the truth, ſo you will continue in the truth unto your death.

2 Who they bee that ſeeke to ſeduce our people.

Acts 22.3.

For the ſecond, how we ſhall *ſuppreſſe* falſhod, that it *prevaile* not againſt truth. I referre you to my firſt Treatiſe of *the miſery of Man*, where I have ſet downe my beſt advice in this caſe. But here it may be, ſome will ſay, *Quorſum hæc?* to what end is all this ſpoken, to *inſinuate* feare into the hearts of men, where there is no feare? I anſwer, that his *Gratious* Majeſty, not onely by his *Royall* authority in maintaining true Religion, but alſo by his *Divine* pen, by his owne *paines*, defending the truth of our Religion, and his *wiſe* Councellors, whoſe Counſells are like the great deep, too *great* for me to *dive* into them, and too *high* for you to attaine unto them, do not only *free* us from all *feare* of idolatry and ſuperſtition, but doe alſo *aſſure* us of a moſt happy *continuance* of our moſt true Religion, in a farre more *glorious* manner then our *meane* capacities can perceive: and yet there is one great, powerfull, and politicke one, under whoſe wings *many* are ſheltered, and he *intrudeth* himſelfe into *all places*, Countrey and City, Court and Councell-chamber, and laboureth by all meanes to *put* out our light, and to *darken* the Goſpell of *Ieſus Chriſt*, and to bring in *idolatry* and *ſuperſtition* into our land againe; and that is *the prince of darkeneſſe*, the divell and *Satanas*, that entred into Paradiſe, to deceive our Fore-fathers, that *ventured* upon the Sonne of God, and ſaid, *mitte te deorſum*, if thou be the Sonne of God, *caſt thy ſelfe downeward*, and will *ſuggeſt* it into every man, if thou would'ſt be the *childe* of God, *mitte te retrorſum*, then muſt thou returne backward, and be as thy Fore-fathers were: There is no doubt of this; if he could ſend none from *Rome* hither to corrupt us; yet while he hath *roome* for any in hell, he will never *leave* to labour by his wicked ſuggeſtions, to corrupt us himſelfe; he will *enter* into our chambers, he will creepe into our boſomes, and he will *ſeeke* by all meanes for to deceive us; we are not *ignorant* of his devices: And therefore I ſay, *let him that ſtandeth take heed leſt he falleth*, and let us pray to God for grace, that as he hath *raiſed* us from ſin, and ſuperſtition; ſo he would preſerve us from *relapſing* or falling back into any of theſe ſins againe. And thus you ſee how Chriſt *raiſed himſelfe* from *death*, and how we ſhould *raiſe our ſelves* from *ſin*.

3 Poſnt to ſuppreſſe falſhood. *Vide*, The Miſery of man.

That Satan al waies laboureth to bring men into idolatry and ſuperſtition.

1 Cor. 10. 12.

And here we muſt further note, that as the conſideration of Chriſts *Reſurrection* ſhould make us *conformable* unto him, by our reſurrection from all ſin; ſo it ſhould be moſt *comfortable* unto us, both in reſpect of *Chriſt*, and our *ſelves*; *quia reſurgens Chriſtus tantum attulit lætitiæ, quantum moriens attulit doloris*, becauſe Chriſt at his *Reſurrection* brought us more *joy* and *comfort*, then he did *ſorrow* and *griefe*

That the Reſurrection of Chriſt is a cauſe of great joy unto us.

griefe at his *passion*, saith Saint *Bernard*; and therefore we should all of us, *plus gaudere propter resurrectionem glorioſam, quam dolere propter paſſionem ignominioſam*, now say with the Psalmist, *sing we merrily unto the Lord our God*, that hath turned our *sorrow* into *joy*, that we might sing *one of the songs of Sion*: and woe to that man that doth it not, *quia indignum valde eſt ſi in eo die laudes debitas tacuerit lingua carnis, quo videlicet caro reſurrexit autoris*, because it is a great indignity that our tongues should be *silent*, from giving praise to God on *that* day, whereon our Saviour rose from his death, saith Saint *Gregory*. And as we should *rejoyce* at the consideration of the *Resurrection* of *Christ* from the *dead*; so we should likewise *rejoyce* for the *resurrection* of our owne *soules* from *sinne*; for as *Tobias* said, *what joy can I have, ſo long as I ſit here in darkeneſſe?* so may we say of every sinner, what *comfort* can he have whiles he lives in sin? or *what fruit can he have of those things, whereof he muſt be aſhamed*, as the *Apostle* saith? And so much for our *resurrection* from sin.

Bernard de paſſione Domini. c. 46. p. 1236. k.

Gregor. hom. 21. in Evangel.

Rom. 6.

That the Resurrection of Christ is an assurance of our resurrection to eternall life.

Secondly, if we be the *members* of Christ, we shall assuredly *rise* from our *graves*, and from death, unto the resurrection of *everlasting* life; *quia ut Redemptor noſter ſuſcepit mortem, ne mori timeremus, ita oſtendit reſurrectionem, ut nos reſurgere poſſe conſideremus*, for as our Redeemer *died*, that we might not be *affraid* of death, so he *rose* againe, that we might be *sure* of our resurrection unto *life*; for if the *head* be risen, then surely the *members*, in their due time, must *rise* and follow after; but Christ our head *is risen from the dead* (as I have *abundantly* shewed unto you before,) and therefore it must be that we which are his *members*, shall also *rise* and follow after. And lest any man should say, *ſperare de ſe non debet homo, quod in carne ſua exhibuit Deus homo*, that man should not *hope* for that to himselfe, which that God and man performed in himselfe, S. *Gregory* answereth, that *ſolus in illo tempore mortuus eſt, & tamen ſolus minime reſurrexit*, although he *died* and was *laid* in his grave all *alone*, yet he did not *rise* againe *alone*, but he was accompanied with *many* others; to shew unto us, that as he *died not* for himselfe, so he *rose* not for himselfe, but for *us* that are his *members*.

And therefore, though heere we *suffer* all the miseries of this world, though our *bodies* be but *ſemen terræ, & eſca vermium*, the *dust* of the earth, and the *foode* of wormes, and though these *bodies* of ours should bee *cast* into the seas, and bee *eaten* of fishes, and those fishes should be caught, and should be eaten of men, and those men should be *burnt* to ashes, and those ashes *cast* into the *seas*, yet we may *assure* our selves, to our continuall comfort, and to our *refreshment* in all miseries, that God will *collect* us and *raise* vs up at the *last* day, and give unto every soule his *owne* body, and then make us *like* unto the *glorious* body of *Iesus Christ*. And so much for the *first* lesson, the lesson of *Theorie*, which these women, (and so likewise all men and women) must learne, and know, *That Christ is risen from the dead*, and therefore that we *should* rise from *sin*, and *shall* rise from our *graves* to eternall life.

1 Cor. 15.

CHAP. X.

What the women are commanded to doe, and why; and what ſpeciall leſſons we may learne for our inſtruction.

2 The lesson of practise.

How the Angell teacheth the women what they should doe.

FOr the second, that is, the lesson of *practise*, this *Angell* sheweth unto these women what they should doe, saying, *ite*, go your waies; why stand you here? and *go quickly*, without delay, for it is the Lords businesse, and *curſed be they that do the worke of the Lord negligently*; *& dicite Diſcipulis*, and tell his Disciples that Christ is risen from the dead; Tell his Disciples, first, *quia vos ad prædicandum inferior ſexus, ad exigendum infirmior*; because your *sex* is lesse *able* to preach, lesse *constant* to persevere, saith S. *Ambroſe*; secondly, because women must not teach; for to teach is a note of *superiority*, and women are bound *to obey, and to learne at home* of their husbands; and therefore *I permit not a woman to teach* saith the *Apostle*; thirdly,

Why the women were to tell the Disciples that Christ was risen. *Ambroſ. in loc.*

thirdly, that as man did *raſhly* beleeve the woman for his *deſtruction*, ſo he might now *happily* beleeve theſe women for his ſalvation; *et ecce* and behold, *he goeth before you into Galilee, Galilee* of the Gentiles; becauſe now the *partition* wall that was betwixt the *Iewes* and the *Gentiles* is broken downe, and the *calling* of the *Gentiles* approacheth neere: *& quia tranſmigraverat à morte ad vitam*, and becauſe now he had *paſſed* from *death* to *life*, and was to paſſe from this *vaine* and *momentary* life unto that *joyfull* and eternall happineſſe, he ſaith, behold he goeth before you into *Galilee*; becauſe *Galilee* ſignifieth *tranſmigration*, or a paſſage over from one place unto another. And ſo you ſee the *ſumme* of the *Angels* injunction unto the women, *what they muſt doe*; and from hence we may learne theſe ſpeciall leſſons for our inſtruction.

What we ſhould learne from the Angels inſtruction to the women.

First, that we muſt joyne *practiſe* unto our *profeſſion*, if we would be happie; for theſe two muſt never be ſeparated, but *theſe things if you know, bleſſed are you if you do them*, ſaith our Saviour; & yet it hath ever been the *practiſe* of Satan, *to ſever* thoſe *whom God hath joyned together*; and therfore in former times, he put out the *light* of the Word preached, that men might *not know* what to doe; and now when he ſeeth he can *hide* the light no longer, he gives you leave to *know* as much as you will, as much as *Berengarius*, who is ſaid to know as much as was *knowable*; but he laboureth that you ſhall *doe nothing* at all, but ſhew your ſelves juſt like the *Grecians*, which *knew* what was honeſt, but *did it not*, or like the *Scribes* and *Phariſees*, which ſaid and *did not*, ſaith our Saviour. But we ſhould conſider, firſt, that this is one of the chiefeſt ends why God gave his Lawes and his Commandements unto us, that we ſhould doe them; for had he given them onely to be *preſerved*, he might have lockt them up in *iron* coffers; or had he given them to bee *talked* of, he might have given them unto *Iayes* and *Parrats*.

First, *It diſhonoureth* God more then any other thing; *his name is blaſphemed through them among the Gentiles*, which beleeve not God; and therefore God ſaith, *why takeſt thou my Lawes in thy mouth, whereas thou hateſt to be reformed?*

Plutar. in Lacon.

1 God gave his Lawes not to be talked of, but to be kept. Practiſe onely proveth us Chriſtians.

Secondly, we ſhould know, that the *practiſe* of Chriſtianity is the *onely* argument to proove us true *Chriſtians*; for by this, Chriſt *proved* himſelfe to be the *Meſſias*; and it is moſt true which *Iovinian* ſaid of the *Arrians* and *Orthodoxall* Biſhops, I cannot *judge* of your *knowledge* and diſputations, but I can eaſily *diſcerne* your *lives* and converſations.

Thirdly, we ſhould remember that our *actions* are the *beſt* arguments, and the moſt *unanſwerable* Syllogiſmes to *convert* infidels; for *Sozomenus* tells us, that the *godly life* of a poore captive woman moved a *King* and *many* others to become Chriſtians, and *Iulian* writing to *Arſatius*, ſaith, that *Chriſtiana religio propter Chriſtianorum erga omnes cujuſvis Religionis beneficentiam propagata eſt*; the *piety* and the *charity* of Chriſtians did *wonderfully* cauſe the Chriſtian Religion to *increaſe*; and *Maximinus* ſaid, he could not chooſe but *wonder* to ſee how *ſedulous* the Chriſtians were in doing *good*.

2 A good life converteth others. *Sozom. l. 7 c.*

Baſil. l. de 40. Mart.

Euſeb l. 9 c. 8.

Whereas on the other ſide, the *lewd* life of thoſe that *profeſſe* Chriſt doth bring forth many ſower and bitter fruits; As

The bitter fruites of a bad life.

First, it diſhonoureth God.

Secondly, it proveth ſuch livers no Chriſtians.

Secondly, It *proveth* them to be no Chriſtians, becauſe the *profeſſion* of Chriſtianity is a profeſſion of *works*, and not of *words*.

Thirdly, It *hindereth* the *unſetled* mindes, to *imbrace* Chriſtianity; for when they ſee men, like *Tuſſer* that wrote *well* of husbandry, but was himſelfe the *worſt* husband that lived, or like *Eraſmus Ruffian*, that carried by the one ſide a good *bottle* of ſack, and by the other ſide a faire guilded *Teſtament*, ſuch as will heare *much* and talke *more* of Religion, and doe *none* of the works of God, how ſhall not this diſſwade the *unſtable* hearts from ever imbracing of Chriſtianity? It is reported that *Lynacrus reading* the Sermon of Chriſt in the Mount, and *conſidering* the converſation of men in the world, ſaid, either this is not *Gods Goſpell*, or we are not *Gods people*; and I pray God, that the *faire-ſeeming-ſhewes* of hypocriticall profeſſors, and their moſt *vile* and abhominable actions, be not the *cauſe* to *kindle* Gods *fearefull* indignation againſt us all.

Thirdly, it bindereth others to become Chriſtians.

Act.10.38.

And therefore beloved brethren, let us consider the *Author* of our profession, *Iesus Christ*, who went about *doing good*: let us consider his holy *Apostles*, and all our *blessed* Ancestors, how *sedulous* they were in the *practise* of Religion, whereby they have gained a *good report*, and became glorious in the sight of God and men, and let us *imitate* them herein, *to doe good* as they have done, and in all things to joyne practise unto our *knowledge*.

All men not fit for all purposes.

Secondly, we may observe from hence, that as these women were *fit* messengers, to *tell* the Disciples that Christ was risen, but not to *preach* the same unto the world; so many mon are sufficient for *inferiour* places, and to preach the *shallower* points of Divinity, points of morality, and popular exhortations, but are not fit *Ducere in altum*, to lanch forth into the deepe, and to treat of the *higher* mysticall points of Divinity; for as it is said of *Davids* Worthies, that *they reached not unto the first three*, so it may be said of us all, that *many* men may receive a *measure* of Gods graces, and yet not *attaine* unto the measure of many others; because God doth not *give* the same *measure* of grace unto all; but as in *humane* gifts, we finde that some had their memory so good, that to their last times they could repeate whole orations, and some that in their yonger yeares had their *judgement* so profound, that they could *determine* the hardest questions; so in the delivery of the *Divine* talents, whereby *Theophylact* understandeth πνευματικὰ χαρίσματα, *spirituall graces*, some have five, some have two, some but one; to note unto us that God granteth, not onely a *superiority* unto some above their brethren, in an *higher* kinde of a *different* grace, but also in a greater measure of the same grace; as the Spirit was *doubled* on *Elisha*, if not in respect of his Master *Eliah*, (as some thinke not) yet surely in respect of the other succeeding Prophets; and in the Schoole of *Nebuchadnezzars* inchanters, though they were all no doubt *exceeding great Clerkes*, yet *Daniel*, *Shadrach*, *Meshach* and *Abednego* were found to be ten times *better* then the rest; and among these, *Daniel* sleeping was found *wiser* then his fellowes waking; so in the *New Testament*, *Iohn Baptist* was a Prophet, and more then a *Prophet*, and S. *Paul* spake languages *more* then *all* the rest of the *Apostles*; and therefore God doth not *require* all his servants, nay he will not have them all to *adventure*, or seeke to bring forth the *like* measure of fruit; for he was not angry with the *slothfull* servant, because that *one* talent had not gained ten talents, but because he *hid* his masters money, and had gained *nothing* at all.

Act.1.20.

1 Cor.14.18.

God expecteth not the like fruits from all men.

That we ought to follow Christ, and not to go before him.

Thirdly, we may observe from hence, that as *Christ* went *before* these Women and his Disciples into *Galilee*, and they all followed *after* him; So we should suffer *Christ* to go *before* us in all our waies, and not to *runne* our selves *before him*, where perhaps he *never* went, nor will goe; for it is the property of a *Disciple* to *follow* after, & not to *precede* or go before his *master*; and therfore we must not go into those places where Christ *went* not; nor dispute of those points which *Christ* taught not; for this is to go before him, and not to follow him.

That wee must passe from all worldly vanities, before wee can injoy spirituall blessings.

Fourthly, we may observe from hence, that as Christ *passed* from *death* to *life*, and from this *world* into *Heaven*; so must we, before we come to *Christ*, passe from our *deadnes* in sin unto the *life* of grace, and from the *vanities* of this worldly life unto a *spirituall* and a heavenly conversation; for as there was no *possession* of the Land of *Canaan*, untill there was a *transmigration* of the red Sea, out of the land of *Egypt*; so we can have no *fruition* of Gods presence, untill we have *relinquished* and passed over all the *Egyptian* vanities of this life, in our desires and affections at the least.

Revel.4.8.

And thus you have heard the *office* of this *Angell* here expressed, to serve *Christ*, to *affright* the souldiers, and to *delight* these women, to *teach* them, to *direct* them, and to *preserve* them in all their waies; for as they never cease to serve the Lord, so they never cease to *preserve* the Saints, untill they cease to *serve* their God; and therefore to use Saint *Bernards* exhortation, *Quantum debet hoc verbum inferre reverentiam, afferre devotionem, conferre fiduciam?* How ought this doctrine to move us, and worke in us *reverence* for their *presence*, *confidence* for their custody, and *obedience* unto God for so great an argument of his benevolence unto man, as to

to give his *Angels* charge over us; *Et quam cautè ambulandum*, and how *warily* ought we to walke seeing the *Angels* of God are ever *present* with us, when all the men of the world are absent from us?

It is reported of a *godly Virgin*, that being *often* sollicited by a gallant unto *unlawfull* lust, at last she yeelded that if he met her at such a place he should have leave to worke his pleasure with her: *both came* to the place appointed, and the place was full of people; then the mayden told him, that now if he pleased hee might *use* her as he would; he answered that now for shame he durst not do it in the *sight* of so many men and women; then she replyed, and thinkest thou that I dare do that in the *presence of God* and his holy *Angels*, which thou *darest* not doe in the *sight* of mortall men? and I wish every one of us did so, that is, to be ashamed to *do* those things in the *sight of God* and his holy *Angels*, which we are *afraid* to do in the *presence* of men; for they alwaies see *us*, though we see not *them*; they *are about our beds, and about our paths, and spie out all our waies*; and therefore as *Marcus Drusius*, when one told him he could build him an house of such a forme, as that *no* man might *see* what he did therein, answered, that he liked *better* of such an Architector which could build his house so, as that every one passing by might *plainely* see what was done therein; so I wish to God that every one of us would strive and labour so to live, as it becommeth us to do in the sight of God and of his blessed *Angels*.

Hieron. in vit. pat.

Psal. 139. 2.

Vellem paterem'us

And so we see the *Resurrection* of Christ fully and plainely shewed us to the eternall *praise* and *glory* of God, and to the endlesse *joy* and *happinesse* of all Christians, through the said *Iesus Christ*, To *whom* with the *Father* and the *Holy Spirit*, be ascribed all *power* and *dominion*, both now and for ever. *Amen*.

A Prayer.

O Blessed God, which gavest thine only Sonne Iesus Christ to suffer death for our sins, to descend into Hell to destroy our enemies, and to rise againe for our justification, and so to declare himselfe mightily to be the Sonne of God, and the true Saviour of all men; We most humbly beseech thee to raise us from the death of sin, from all our sins, and to give us grace to beleeve in thee, to be thankefull unto thee, and to serve thee in holinesse and righteousnesse all the daies of our life; that when we shall be laid to rest in our graves, we may rest in assured hope to be raised up by Christ, to live with him for evermore, through the same Iesus Christ our Lord. *Amen*.

IEHOVÆ LIBERATORI.

The Analysis of the sixt Treatise.

- This Treatise sheweth
  - 1 The glory or ascention of Christ, which is handled,
    - 1 By way of exposition
      - 1 Person ascending, where is shewed foure sorts of ascenders,
        - 1 Angels.
        - 2 Divels.
        - 3 Men.
        - 4 God and Man Christ Iesus.
      - 2 The ascension is selfe is shewed, where is more fully expressed
        - 1 Person ascending, both in respect of his
          - 1 Humiliation, where is shewed
            - 1 That he was in heaven before he descended.
            - 2 The extent of his humiliation.
          - 2 His exaltation.
        - 2 Particular circumstances concerning his ascention, viz.
          - 1 Time.
          - 2 Place.
          - 3 Manner.
      - 3 The place where he ascended, into heaven, where is shewed that there is a three-fold heaven.
        - 1 Materiall.
        - 2 Spirituall.
        - 3 Supersubstantiall, where is proved that the body of Christ is locall.
    - 2 By way of application,
      - 1 For our consolation, which is twofold.
        - 1 That Christ in our flesh is gone to take possession of heaven.
        - 2 That being in heaven he is not unmindfull of us that be on earth.
      - 2 For our imitation, where is shewed
        - 1 The place from whence we must ascend.
        - 2 The meanes how we may ascend.
        - 3 The signes if we have ascended.
  - 2 The victory of Christ, which is understood,
    - 1 Passively, for all our enemies, hell, death, sinne, &c.
    - 2 Actively, for all those men that are delivered from sinne, and set at liberty to serve their God.

3 The

3 The bounty of Christ, where is shewed

1 What manner of gifts Christ giveth, free gifts, to exclude merit.

2. What gifts are here meant, where is shewed, that all gifts of God are either

1 Temporall gifts.

2 Spirituall gifts, and they are of two sorts, viz.

1 To edifie the Church, as

1 Ministers.

2 Gifts to Ministers, especially
1 Tongues.
2 Knowledge.
3 Charity.
4 Constancy.
5 Contempt of the world.
6 Perfect power, &c.

3 Ministers indued with these gifts.

2 To sanctifie our soules, which are

1 Common gifts.

2 Speciall gifts, which are

1 Faith, which is
1 Historicall.
2 Of miracles.
3 Temporary.
4 Justifying.

2 Hope, which is
1 Humane.
2 Divine.

3 Charity.

4 Providence.

5 Patience, &c.

3 How God bestoweth his gifts, viz.

1 The gifts for edifying the Church, he gives not alwais alike; but

1 In the beginning of the Church, visibly; where is shewed how the Holy Ghost appeared, viz.
1 Like a cloud.
2 Like fire.
3 Like a Dove.
4 Like wind.
5 Like tongues.
} And why?

Where is shewed the filling of the Apostles with the Holy Ghost, and foure signes of their fulnesse, and the effects thereof;

2 Now, and to the end, sufficiently, but with our great industry, where is shewed how we may know whether we have the gifts of God or not.

2 Gifts for the sanctifying of our souls, he gives by
1 Hearing the Word.
2 Receiving the Sacraments.
1 Baptisme.
2 The Eucharist.

4 To whom God bestoweth all these gifts; to whom it pleaseth him.

The ſixt

Golden Candleſticke,

HOLDING

The ſixt greateſt Light of Chriſtian

RELIGION.

Of the Aſcention of our SAVIOUR, and of the Donation of the HOLY GHOST.

EPHES. 4. 8.

Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.

Wherefore he ſaith, when he aſcended up on high, he led captivity captive, and gave gifts unto men.

The coherence of this verſe with what goeth before.

AFter that the bleſſed *Apoſtle* S. *Paul* had by many arguments proved unto the *Epheſians*, that they ſhould *earneſtly* ſtudy, and moſt *carefully* labour to preſerve the *unity* of the Church of *Chriſt*, he ſeemeth in the ſeventh Verſe to anſwer a certaine objection that might be made, *viz.* ſeeing the *graces*, the *gifts* and the *offices* which God hath beſtowed upon his Church, are ſo *many* and ſo *manifold*, ſo *diverſe* and ſo *unequall*, ſome having *many* graces, ſome but *few*, ſome *one* gift, and ſome *another*, how can it be that this *unity* can be ſo faithfully preſerved? Therefore the *Apoſtle* ſheweth that the diverſity and inequality of gifts is not only *no hinderance*, but is indeed a great *furtherance* to cheriſh and preſerve the ſame.

Why inequality of gifts doth further the unity of the Church.

1 Reaſon.

2 Reaſon.

1 Becauſe *all* theſe gifts do flow from the *ſame* fountaine, *Ieſus Chriſt*.

2 Becauſe they are *all* given and imparted for the *ſame* end and purpoſe; that is, to gather *together* the Church of Chriſt into the *unity* of faith.

The firſt reaſon he *proveth* out of this Propheſie of *David*, who ſpeaking of the

the *Messias* triumphing over his enemies, saith, *Thou art gone up on high, thou hast led captivity captive, and received gifts for men.* And

The second reason he *confirmeth* at large in the Verses following, where he sheweth, that *Christ gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers,* and all to this end, that is, *for the perfecting of the Saints, for the worke of the Ministery, for the edifying of the body of Christ, till we all come into the unity of the faith, and the knowledge of the Sonne of God.*

Two things contained in this verse.

And therefore we find contained in this verse, two especiall points.

1 *A confirmation* of the *Apostles* alledged *reason,* that all graces do flow from Christ, in these words, διο λέγει, *Wherefore he saith.*

2 *A Propheticall prediction* of the *Messias,* in these words, *When he ascended up on high, he led captivity captive, and gave gifts unto men.*

1 Point. That the Scripture is the best warrant for all Preachers.

For the first, I meane not to stand *long* upon it, I will only note this *one* thing, that all we the *Teachers* of Gods people, according to the example of this *Apostle,* nay of Christ himselfe, and of all Christs true Schollers, should not teach any *positive* point of doctrine, unlesse we can either *directly,* or by necessary *consequence,* prove and confirme the same out of the *sacred Scriptures*; for whatsoever hath not authority from the Word of God, *Eadem facilitate refellitur quâ probatur,* may as well be *rejected* as *received,* saith S. *Hierom*; and whatsoever is therein contained, it requires *absolute* faith without doubting; because, as *Hugo Cardinalis* saith, *Quicquid in sacris literis docetur, veritas est sine fallacia; quicquid præcipitur, bonitas est sine malitia; quicquid promittitur, felicitas est sine miseria*; whatsoever is *taught* in the Scripture, it is *truth* it selfe without fallacy, whatsoever is *commanded,* it is purely *good* without the commixtion of any evill; and whatsoever is promised, it is perfect *felicity* without the least jot of misery; and therefore S. *Augustine* saith very well, that, *Sicut contra rationem nemo sobrius, & contra Ecclesiam nemo Catholicus, ita contra Scripturas nemo Christianus*; as no man that is *sober* will speake against reason, no man that is a *Catholike* will kick against the Church, so no man that is a Christian will contradict any thing that is said in the Scriptures.

Hieron. in Mat. c. 23.

2 Point.

For the second, that is, the Propheste of *David,* we may observe these three speciall things.

Viz. 1 *The glory* 2 *The victory* 3 *The bounty* } of the *Messias,* and the *Saviour* of the world, *Iesus Christ.*

Or els, 1 *The ascention of Christ.* 2 *The subjection of our enemies.* 3 *The donation of the Holy Ghost.* } And

The whole Treatise divided into three parts.

First, the *glory* of *Christ,* or his *ascention* is set down in these words, *When he ascended up on high.*

Secondly, the *victory* of *Christ,* or the *subduing* of our enemies, is set downe in these words, *He led captivity captive.*

Thirdly, the *bounty* of *Christ,* or the *sending* downe of the *Holy Ghost,* is set down in these words, *He gave gifts unto men.*

The firſt part hath two Branches.

Branch 1.

BRANCH I.

CHAP. I.

Of foure ſorts of aſcenders, and how each one of them aſcendeth.

1 The aſcention of Chriſt, handled,

TOuching the firſt, that is, the *aſcention* of *Chriſt*, I will (by Gods help) handle it two wayes.

Firſt, by way of *explication* of the words.

Secondly, by way of *application* of the ſame unto our ſelves.

1 By way of explication.

And in the firſt reſpect we muſt conſider theſe three points.

Three points to be conſidered, touching the aſcention of Chriſt.

That is, 1 The *Perſon aſcending*, who he is.
2 The *action* or *motion* of the *Perſon, going up.*
3 The *place*, where he is gone, *on high*; for *thou art gone up on high.*

First, the Perſon aſcending.

Firſt, for the *Perſon* aſcending, the Pſalmiſt ſaith in the ſecond Perſon, *aſcendiſti in altum, cepiſti captivitatem, acceptiſti dona Be-Adam*; *Thou art gone up on high, thou haſt taken captivity*, and *thou haſt received gifts for the ſonnes of Adam*; and the *Apoſtle* here in the third perſon, ſaith, *When he aſcended up on high, he led captivity captive, & dedit dona*, and he *gave gifts unto men.*

Who is that *thou*, or this *he*? Who is this *King of glory*, that hath *aſcended* up on high? and what a ſtrange thing is this, to find ſuch *difference* in the Scriptures? He *received gifts*, ſaith the *Prophet*; *He gave gifts*, ſaith the Apoſtle.

Iohn 3.

Haud bene conveniunt———

We may ſay with *Nicodemus*, *How can theſe things be?* For the *difference* betwixt the *Prophets* ſaying, he *received gifts*, and the *Apoſtles* ſaying, he *gave gifts*, I ſhall reconcile it hereafter, when I ſhall come to ſpeake of the third point, that is, the *bounty* of the *Meſſias*: and therefore it reſteth now that we ſhould diſcuſſe only of the *Perſon*, who *he* is that is here meant to have aſcended; for *Bonaventure* ſaith, that there be foure ſorts of aſcenders.

That there be feure ſorts of aſcenders.

Viz. 1 The *Angels* of heaven. 2 The *divels* of hell. 3 *Men*, both *good* and *bad*. 4 *The God* and *Man Chriſt Ieſus.* } For

1 Angels. Gen. 28. 12. To what end the good Angels do aſcend.

Iohn 1 46.

Who they be that ſhall ſee the Angels deſcending, for their comfort.

First, *Iacob* ſaw the *Angels aſcending* and *deſcending* upon a *ladder*, whoſe *foot* was on *earth*, and the *top* thereof reached unto *heaven*, carrying up our *prayers* and *ſupplications*, and *preſenting* them unto God, as *Raphael* did the prayers of *Tobias*, and bringing unto us the *gifts* and *graces* of God, as *Gabriel* did the *Meſſage* of ſalvation unto the *bleſſed* Virgin; not in reſpect of any office of *Mediatourſhip*, that they ſhould execute betwixt God and Man, but in reſpect of that ſervice which they are to do unto man, at the command of God; and therefore they are ſaid to *aſcend* and *deſcend* along the ladder; that is, through *Ieſus Chriſt*, for he is that *ladder* by whom we *aſcend* and *climbe* up to God, and through whom we *receive* all bleſſings from God; *He is the way, the truth, and the life*; the *two ſides* of this ladder are his *two natures*, the *ſtaves* are the *properties* of each nature, and the *knitting* of them together is that *indiſſoluble* union of theſe two natures in the *unity* of his Perſon.

Now when *Iacob* ſaw this viſion of *Angels* aſcending and deſcending upon this ladder, *dormivit ſupra lapidem*, it is not ſaid that he laid his *hard* head upon a *ſoft* pillow, but that he laid his *tender* head (for he was but a *young* man, and as yet never

never *uſed* to any *hardneſſe*) upon a hard ſtone; to ſignifie unto us, that not thoſe which lay their *hard* hearts, and *ſtiffe* neckes upon beds of *downe*, and lie wallowing in all the pleaſures of this World; but thoſe rather which ſleepe in *ſorrow* and *griefe* for their ſinnes, and lye upon the *hard* and *rough* ſtone of true *repentance*, ſpending their time with *Iohn Baptiſt* in *auſtere* converſation, ſhall ſee the *Angels* of God deſcending downe to comfort them, and aſcending up to carry their *ſoules* like *Lazarus* into *Abrahams* boſome.

Secondly, *Satan* ſaid in his heart, *I will exalt my ſelfe above the ſkies, and I will be like unto the moſt higheſt:* and of this *faſtidious* and proud aſcender, *Rupertus Tuicenſis* writeth *excellently* and *largely* in his bookes *De victoria verbi Dei*, and Saint *Bernard* ſaith, that this wicked ſpirit doth *emulate* and imitate thoſe heavenly *Angels*, but moſt *lewdly*: *quia aſcendit ſtudio vanitatis, deſcendit livore malignitatis*, becauſe he aſcendeth in a *vaine* deſire of dignity to be equall with God, and he deſcendeth with an *odious heart* full of wrath and malignity to *deſtroy* ſilly men: *& ſic mendax aſcentio, & crudelis deſcentio eſt*, and ſo his aſcending is but a lying vanity, and his deſcending a *cruell* indignity: or elſe as Saint *Gregory* ſaith, they are ſaid to aſcend and deſcend, *quia ad expugnanda alta, per cæleſte deſiderium corda ſubvenire, & de innocentis vitæ ſublimitate nos deponere appetunt*, becauſe they ſeeke to *overtop* the Saints of God, and to deject their deſires from the *ſublimity* of heavenly things, and to bring *downe* their hearts and affections to be fixed on the things of this baſe and wretched World: and therefore, *pro inani ſuo aſcenſu tam immane præcipitium fortius eſt*, for ſuch vaine aſcending he hath obtained a moſt *feareſull* tumbling of himſelfe into the bottomleſſe pit of hell; Such is the *reward* of pride. But ſeeing their aſcending and deſcending is to *ſubvert* us, and to caſt us downe to hell, we ought to be very *thankefull* unto him (that is Ieſus Chriſt) at whoſe command the good *Angels* doe *aſcend* and *deſcend*, and continually *attend* upon us, to *defend* us from them, (as Saint *Bernard* ſaith) and to preſerve us in all our *wayes*, that *we hurt not our foot againſt a ſtone.*

Thirdly, men are ſaid to *aſcend*, and that both the *good* and the *bad*.

First, *aſcendere malos, eſt de malo ad pejus proficere*, the wicked are ſaid to *aſcend* when they grow *worſe* and *worſe*, and goe on from one wickedneſſe to another, untill they come to the *height* of all impiety: ſo the children of the *firſt* age after the flood, *ſwelling* up with *pride*, did lift up their hearts on *high*, and would build them a Tower, *whoſe top might reach to Heaven*; ſo the King of *Babell* ſaid, *I will aſcend into Heaven, and exalt my Throne above the Starres of God*; ſo the King of *Tirus* ſaid, *I am a God, and ſit in the ſeat of God in the midſt of the ſea*; ſo will that man of ſinne, that child of perdition (whenſoever he commeth) *ſit in the Temple of God as God, and ſhew himſelfe that hee is God*, if not directly by *verball* profeſſion, yet apparantly by reall uſurpation, when he ſhall undertake to *forgive* all ſinnes, to *binde* all conſciences, to *diſpence* with all lawes, to *diſpoſe* of all kingdomes, to *command* all Angels, and *ſolely* to open and ſhut heaven and hell at his pleaſure; and ſo doe all the children of pride, aſcend up on high to the very height of all ſinne; and this ſinne makes them like unto *Lucifer* the King of pride, and as the Poet ſaith,

Matrona incedit cenſus induta nepotum.

It makes many a father and mother to *weare* their childrens portions upon their backes; it makes many a woman not with *Eue* to hide their ſhame, but with *Ieſabell* to hide their faces, which ſhould be their glory, under ſhamefull complexions of their owne compoſure, ſo that God himſelfe, if hee did not know their hearts, might hardly know thoſe vailed faces.

Nec tamen admiror, ſi vobis cura placendi,
Cum videant comptos ſecula noſtra viros;

And it makes not onely women to deny themſelues and their age to pleaſe men, but it maketh men alſo to deny their *ſexe* almoſt, to pleaſe women, and to ſpend *more* time in *powdering* their haires and *perfuming* themſelues, then they doe

2 Devills. Eſay 14. 13.

Bern in Pſal. qui habitat Ser. 12. How wickedly Satan doth aſcend.

Greg in lib. 1. reg. c. 27 pag. 279. c.

Bernard de aſcen. ſer. 4. p. 259.

3 Men.

1 How wicked men doe aſcend.

Greg in l. 1. reg. c. 15. p. 444. ſ to 1.

Gen. 11. 4. Eſay 14. 13. Ezech. 28.

How pride ſpoyleth many one.

Ovidius de medi. eam faci. t.

doe in the *service* of God, or of the Common-wealt', and *German*-like to goe in all attires, unlike to men; yea this sinne, as it made the *inhabitants* of heaven to become the *citizens* of hell; so it maketh many a *Saint* to become a *Devill*, and of the *sonnes* of God to become sonnes of *Beliall*: for as the Poet saith of beautifull persons,

Fastus inest pulchris sequiturque superbia formam;

You shall hardly finde a *faire* man or woman that is not proud; so I may as truely say,

Fastus inest justis sequiturque superbia sanctos.

There be not *many* Saints, but we may feare they are a *little* proud of their sanctity; for in our *best* goodnesse, if we be not *carefully* watchfull over our owne soules, *Satan* will *seeke* to make us doat in admiration of our own *worth*, and then presently he will stirre us up to proceed to the *extenuation* of others, and to say with the Pharisee, *I thanke God I am not as other men, or as this Publicane.* And of all *ascenders* and *lifters* up of themselues, there is none so bad as *these*; for as no *devill* to the holy *devill*, when he transformeth himselfe into an *Angell* of light; so no *pride* like this, to be proud of *grace*; and the devill *rejoyceth* as much to make a Saint proud, as to make a prophane man wicked.

To bee proud of goodnesse is the worst pride in the world.

Matth. 24. 15. And therefore as our Saviour saith unto the *Iewes*, *When you see the abomination of desolation standing in the holy place, then flie to the Mountaines*; even so, when you perceive in your selues the *least* conceit of your owne worth and goodnesse, then doe you *presently* feare this *lifting* up, and flie to the mountaine of Heaven for grace, to escape the *desolation* of such high conceits; for as *Orpheus* had his wife *Euridice* granted him out of hell, upon condition that he should not *looke* upon her untill he had passed out of the confines of hell. But,

That wee should take head to bee proud of good things.

Flexit amans oculos, & protinus illa relapsa est;

He was so farre in love with her, that he could not *containe* from looking backe, and so she was presently taken backe againe: even so, if we, *Narcissus*-like, stand gazing upon our owne *worthinesse*, we shall find our best deedes but like the *apples* of Sodom, *externally* splendide and faire to the eyes, but being *handled* by God, or throughly *tried* by the touchstone of Gods Law, we should finde them *hollowly* defective, and every way *impure* in his sight.

Indeed it is *Satans* usuall course, either to hinder us to doe well, and to cause us not to *fast*, not to *pray*, not to give *almes*, not to doe *good*, or else if we doe them, to doe them that we *may* be seene of men, and to be proud of them; hee will be sure to thrust at every side, *and to thrust sore at us, that we may fall:* but we must *carefully* watch him in all his assayes, and especially in this; because as *Optatus* saith, *Meliora inventa sunt peccata cum humilitate, quam innocentia cum superbia*; it is better for a man to sinne and be humbled, then to be *voyd* of sinne, that is, of all the usuall sinnes of the world, and to be *proud* of his innocency.

Optatus in parab. pharis. & public.

And thus you see how the *wicked* doe *ascend* in *pride*, and as *Claudian* saith,

——— tolluntur in altum
ut lapsu graviore ruant. ———

Satan lifteth up wicked men to throw them down. *Claudius Ruff. li. 1.*

They are lifted up on high, to have the greater fall: and therefore, *perniciosa haec ascentio, imo magis descentio est, à Ierusalem in Iericho*, that is a most *dangerous* ascention, nay rather *descention* from *Ierusalem* to *Iericho*, to fall among theeves, and to be *robbed* and *spoyled* of all that we have; for these have not the silver wings of a Dove, but the waxen wings of *Icarus* to helpe them to *ascend*, and they are not *exalted* up by God, because they are not humble and meeke; but they are *lifted* up by the devill, because they grow *great* without *goodnesse*; and therefore as *Icarus*, (*Icarius nomine fecit aquas*) fell downe and was drowned, so will the devill *bring downe the high lookes of the proud*; for as the

the *Iacke-daw* takes up a nut in her Bill, and flying on high, lets it fall on a rocke for to breake it, or as the *Eagle* deales with the *Oiſter* and *Tortoiſe* in like manner, (by which meanes *Æſcilus* dyed, as *Valerius Maximus* ſaith, becauſe the Eagle ſeeing his bald head, while in an open place he made his oration unto his auditors, thought it was a ſtone, and therefore letting fall the *Tortoiſe* out of her bill, that ſo falling upon the ſtone the ſhell might be broken, it fell upon his *head* and killed him;) ſo the devill deales with theſe men, he *lifts* them up as he did *Simon Magus*, to make them flie in the aire, and then, as he did to the ſaid *Magus*, he throwes them downe to breake their neckes; and therefore it had beene *good* for many they had never beene thus lifted up.

Valerius Maximus l. 6. 12.

It is reported of one *Gaufredus Monachus Clarevallenſis*, that having refuſed a Biſhopricke in his life time, he appeared after his death unto his chamber-fellow, and ſaid that he did *well* in refuſing that Biſhopricke which his friends would have had him to accept; *quia ſi in numero Epiſcoporum fuiſſet, in numero damnatorum eſſet*, becauſe that if he had beene of the number of the *Biſhops*, he ſhould now have beene of the number of the *damned*, not that *Biſhops* muſt be damned, God forbid, there have bin and there are very many of them exceeding good, learned, painefull, and upright men, (though I muſt unfainedly confeſſe, I have ſeene ſome, not as I would *wiſh*;) but that if he had aſpired to that dignity, by that *unlawfull* meanes as (it is moſt likely) it was offered him; for otherwiſe it had beene moſt *lawfull* for him, both to *deſire* it, and to *accept* it; for he that deſireth the office of a Biſhop, deſireth a good *worke*, ſaith the Apoſtle; or though he might *lawfully* have attained unto it, yet if he finding himſelfe, though fit enough to be a Monke, yet unfit to be a Biſhop, had *accepted* the ſame; then certainely it muſt needs have followed, that if *more* mercy *were* not ſhewed then he *deſerved*, he muſt needs be in the number of the damned: and it would be *well* for many, if they did not riſe to fall; for of ſuch aſcenders *Bonaventure* ſaith, that *quantum aſcenderunt per ambitionem in mundo, tantum deſcendent per damnationem in inferno*; by how much the *higher* they have aſcended by their ambition in the World, by ſo much the *greater* ſhall be their damnation in hell; and ſo of theſe the Prophet *David* ſaith, in a *myſticall* ſenſe, becauſe *literally* I confeſſe it ſpoken of ſea-faring men, *quòd aſcendunt uſque ad Cœlum, & deſcendunt uſque ad Abyſſos*; they are lifted up to the Heavens, and downe againe they fall into the bottomleſſe pit: but they doe not *deſcend* in the ſame *manner* as they aſcend; for they do *aſcend* moſt willingly, but they ſhall be *caſt downe* moſt violently into that place of utter darkenes; *Thou foole, this night they ſhall take away thy ſoule from thee*; even as a Sergeant doth a priſoner into his goale againſt his will: and they doe aſcend by *degrees*, by little and little, and by the ſpace of forty, fifty, or ſixty yeers; but they ſhall *ſuddenly* fall away, like the *lightening*, whereof our Saviour ſpeaketh, *I ſaw Satan as a lightning falling downe from heaven*, that is, *ſuddenly* and *fearefully* they ſhall fall to ruine: *Diabolus itaque & homo, uterque aſcendere voluit, ſed præpoſterè, hic adſcientiam, ille ad potentiam, ambo ad ſuperbiam*, and ſo both the *Devill* and *wicked* men would each of them *aſcend*, but prepoſterouſly, men to be *wiſe*, the devill to be *great*, and both to be *proud*, ſaith Saint *Bernard*, for which they ſhall both fall *downe* to hell.

The ſtory of *Gaufred Clareval.* that refuſed a Biſhopricke *Boſquier. de monomachia.*

Bonavent. de aſcen. ſer. 4. p. 199.

The higher we aſcend, the greater will be our fall if we be not good.

Luke 12.

Bruard in flor. p. 2090. c.

Secondly, good men doe *aſcend* aſwell as the evill and wicked; and though they doe not *aſcend* after the ſame manner, yet they doe it the ſame *way* (ſaith Saint *Bernard*) as the wicked doe; becauſe as the ſame *way* leadeth unto the *City*, as goeth from the City, and by the ſame doore we enter into the houſe, as we goe *out* of the houſe; ſo if we *would returne* unto the truth, and *aſcend* up into Heaven, we neede not ſeeke any other new way; but by which we have *deſcended* and *fallen downe* from Heaven, *we* muſt *aſcend* and *climbe* up into Heaven; and as *Cacus* dragged his cattell *backewards* into his cave, ſo we, *veſtigia retrorſum*, muſt retire back by the *ſame* ſteps as we have *proceeded* forward; but you know *we fell* by pride, when *we* would be like *Gods*; and therefore

2 How the godly doe aſcend.

Idem de gradibus humilit. p. 972.

Gen. 3. 5.

fore we must *ascend* by *humility*, we must know our selues to be *nothing*, and worth *nothing*, this is the way, and there is none other but this; *qui aliter vadit, cadit potius quam ascendit*, and he that would by any other way ascend up to Heaven, he doth surely fall from heaven; because it was *enacted* by the eternall *Law* of the God of heaven, that *every one which exalteth himselfe, shall be humbled*, and *he that humbleth himselfe shall be exalted*: And therefore *Christ*, having not as he was God, any way whereby he might *ascend*, because nothing is *higher* then God, and God cannot be *higher* then he is, by his *humiliation* and *descention* he found how to *ascend*; for comming to be *incarnate*, and to suffer death, that we should not suffer eternall death, therefore God *exalted him, and gave him a name above all other names*: to teach us, that by *humility* onely *we* may *ascend* to eternall felicity: Goe thou and doe thou *likewise*, *humble* thy selfe, if thou wouldest be *exalted* into heaven, and because thine *humility* is full of *pride*, lay hold upon the *humility* of *Iesus Christ*, for that is onely perfect; and therefore it is that onely that can bring thee to perfection.

The way to heaven is humility.

4 Christ.

Fourthly, we reade, that *Christ ascended* and was *lifted* up; and that, as we find, three speciall times:

Christ ascended 3 speciall times.

that is, { 1. Vpon the Crosse, *when the Iewes* insulted *over him*.
2. From his Grave, *when the Devils* trembled *at it*.
3. Into glory, *when all the hoste of heaven* reioyced at it,

and said; *Lift up your heads, O yee gates, and be yee lifted up ye everlasting doores, that the King of glory may come in*; for this is he that hath troden the wine-fat *alone*, and is worthy of all glory and honour for evermore.

And so you see how *many sorts* there be of *ascenders*; and you see, I thinke, how *fearefull* is the ascention of *Satan* and of wicked men, and how glorious is the ascention of the Saints: And we finde that as S. *Bernard* saith, *omnes cupidi sumus ascentionis, exaltationem concupiscimus omnes*; we all desire to be *exalted*, we all would faine be lifted up to heaven: but who shall teach us the *way* thither, lest we should be seduced by him that *fell* from thence, and so seeking to *ascend* up into heaven, we should fearefully *fall downe* into hell? Who (saith Saint *Bernard*) but he, of whom it is written that *he ascended up on high*, that *ascended* up above all heavens? we must learne the *way* of him if *we* would ascend to heaven; for *he came downe from heaven*, and he is gone up into heaven, and now he sitteth in heaven upon the right hand of God.

Bernard. de ascen. ser. 4 pag. 199.

Iohn 3. 13.

CHAP. II.

That Iesus Christ the Sonne of God, is he that is meant by the Prophet David *and Saint* Paul, *to have ascended up on high.*

Quest.

BVt who is he, of whom it is written, that *he ascended up on high?* for many *ascend* as you heare, but which is hee that is here meant? I confesse the 68. *Psalme*, wherein these words are first *written*, is *literally* to be understood, not of any *triumph* for the *slaughter* of the hoste of *Senacherib*, which was done in the time of King *Hezekias* (as the Iewes doe most *fabulously* dreame) when the very Title of this Psalme, that ascribeth it unto *David*, doth sufficiently confute this vanity; nor yet for *any* of the victories of *David*, which he obtained against his bordering enemies, the *Ammonites*, the *Moabites*, the *Idumeans*, and the *Philistines*, (as some would have it;) but of that *great* and *glorious* pompe, which was then done and *shewed*, when King *David* with great joy and triumph did bring the *Arke* of the Covenant into the hill of *Sion*; and therefore these words, *thou art gone up on high*, doe signifie that the *Arke* which formerly had laine in an *obscure* place, & *was* transported from one place to another, *was now ascended and seated* in

Resp.

Psalme 68.

Literally these words were spoken of the Arke of the Covenant.

Mollerus in Psalme 68.

in a most *illustrious* and *conspicuous* place, even in the Kingly Pallace; and these words, *thou hast led captivity captive*, to signifie those *enemies* which formerly had *spoyled* and wasted divers Countries; but now being *vanquished* by King *David*, were led *captive* in this triumph, (for so it was the manner of those times, as *Plutarch* doth excellently declare in the life of *Paulus Æmilius*;) and the other words, *thou hast received gifts for men*, doe signifie those *spoyles* that were freely *offered* for conditions of peace, and were triumphantly *carried* about in this *pompous showe*, for the greater solemnity of the same; and then, (as the manner was among the Chiefetaines, when they triumphed, *Bellica landatis dona dedisse viris*, to bestow warlike gifts upon worthy men) gifts were *bestowed* on severall men, in severall maner, as *Sigonius* sheweth; Yet I say that *mystically* this Psalme is an *ἐπινίκιον* or a *tryumphall* song, penned by King *David*, upon the foresight of *Iesus Christ* arising from the dead, and with *great* joy and triumph *ascending* up into Heaven, and thence *sending* his holy spirit unto his *Apostles* and Disciples, and, having overcome all his enemies, *collecting* by the ministery of his Preachers his Church and chosen servants together, and so guiding and defending them heere in this life, untill he doth *receive* them into eternall glory; for so the authority of Saint *Paul* interpreting them, and all other *Divines* with one consent, doth compel us to understand them, and to know that that *pompous* shew and triumph of King *David*, was but the *præludium* and *type* of this *triumph* of our Saviour *Christ*, whereof the *Apostle* speaketh in this place; and it was an usuall thing for the Prophet *David*, in all his *chiefest* and most *glorious* acts, so to behold the *Proto-type*, that is, the *Messias*, whose *type* he knew he was, and so to accommodate all his actions unto *what* the *Messias* should doe; that all men might *perceive* these things to be done, not through any *humane* invention, but as he was *moved* and guided by the *inward* inspiration of Gods Spirit, and that for the *instruction* and edification of the *whole* Church, when by these *outward* perspicuous acts of *David*, as by certaine *visible* lectures, all men might *see*, and *reade* those things that should be done by *Iesus Christ*: And therefore I say, that the *person* prophecied of by King *David*, and here spoken of by Saint *Paul* to have *ascended upon high*, is our Lord and Saviour *Iesus Christ*, who having *vanquished* and overcome sinne, death, Hell, and all our enemies, did most gloriously *ascend* up to Heaven in the presence of all his *Apostles* and *Disciples*, and thence sent the *holy Ghost* to repleni sh and fill their hearts with all *spirituall* gifts and graces: and this will more fully appeare unto us out of the second point, which is the *action* or the *motion* of this *person*, set downe in the word *ascendit*, when *he ascended up on high*.

Plut in vita Pauli Æmil.

Sigon. l. 2 de antiquo iure pro.

Mystically these words were first spoken of Christ ascending up into heaven.

All the chiefest acts of *David* were types of Christ.

CHAP. II.

A fuller declaration of the person ascending, and of the time, place, and manner of his ascention.

YOu have heard of the *person* ascending, who hee is, *Iesus Christ*: we are now to consider of his *ascention*, out of this word *ascendit*, when *hee ascended up on high*: but first wee must observe, that our *Apostle* out of this Word, *he ascended*, doth collect both the *humiliation* and the *exaltation* of Christ.

2 Of the ascention. S. Paul collecteth two things out of the words *he ascended*.

First, his *humiliation* in the 9. v. for that hee saith, *hee ascended*, what is it but that *hee descended first into the lower parts of the earth?* wherein the *Apostle* would have *David*, when hee foresp ake of the *glorification* and the *ascention* of Christ into Heaven, to have foreseene his *humiliation* and *descention* from Heaven to bee *incarnate* and made man.

First, the humiliation of Christ.

Secondly, the exaltation of Chriſt.

Secondly, his *exaltation* in the tenth verſe, he that *deſcended* is the ſame alſo that *aſcended farre above all heavens*; for theſe two verſes are read by a *parentheſis*, and are added by the *Apoſtle*, for the fuller explication of thoſe *hidden* myſteries, that are *included* in the word he *aſcended*. and

1 Touching Chriſts deſcention 2 Points handled.

Firſt, touching the *deſcention*, the *Apoſtle* ſetteth downe *two* things,

§1. The *deſcent* it ſelfe, that he *deſcended*.
§2. The *extent* of his deſcent, *into the lower parts of the earth*.

1 The deſcent. Chriſt firſt deſcended, that is, was incarnate, before he could aſcend.

The firſt ſheweth us that he was *firſt* in heaven, that is, according to his *Godhead*, or elſe he could never have *deſcended* out of Heaven, and that he *deſcended* to be *incarnate* and made man before the *man Chriſt* could aſcend up into heaven; and therefore the Prophet *David* fore-ſeeing the *aſcention* of the *man* Chriſt muſt needs foreſee the *humiliation* of the *Sonne* of God to be made man.

2 The extent of it.

The ſecond is a point more controverted; for firſt, ſome doe expound *the lower parts of the earth*, to ſignifie his mothers *wombe*; becauſe the *deſcent* of the Sonne of God, is nothing elſe but his *incarnation*, and that was done in his mothers *wombe*; and becauſe the Prophet *David* uſeth the like ſaying of himſelfe, *I was formed beneath in* the earth, *that is* in my mothers *wombe*; ſecondly, others will have this phraſe to ſignifie his *abode* and converſation here among men; thirdly, others will have it to ſignifie the *ſtate* and condition of the dead, as if the compariſon were made betwixt thoſe parts of the earth, wherein the *living* doe inhabit, and *that* place wherein the *dead* are buried; and ſo they doe expound that place of *Eſayas*, *that he was cut off from the land of the living*, and ſo caſt into the land of the *dead*, which they ſay, the *Apoſtle* underſtandeth by *the lower parts of the earth:* and fourthly, others ſay, that he *deſcended* into the *place of the damned*, not to ſuffer, becauſe that was finiſhed on the Croſſe, nor to fetch any Fathers out of *Lymbo*, but to *ſignifie* and to *ſhew*, not onely by *words*, but alſo by his preſence, that ſeeing by *his death and Paſſion*, the wrath of God was *appeaſed*, Satan was to have no more *power* over the Elect, which hee held *captive*, that he was now made *Lord* of all, and that *all power was given unto him, and a name above all other names*, and not onely to *declare* the ſame unto them, but alſo to *ſubdue* them, and to *ſpoyle principalities and powers*, and as my Text ſaith, *to leade captivity captive:* And this is the expoſition of *moſt* of the *ancient* Fathers; for mine owne part I am of *Zanchius* minde, that in the word *deſcendit*, all theſe foure expoſitions may be *comprehended*; becauſe he *deſcended*, into his mothers *wombe*, to be *converſant* here among men, into his *grave*, and into *Hell*; and our very Creede expreſſeth *all* theſe foure; for he was *conceived by the holy Ghoſt, that is*, in his mothers *wombe*, there is the *firſt*; hee was *borne of the Virgin Mary*, and he *ſuffered* under *Pontius Pilate*; there is the *ſecond*; he was *dead and buried*, there is the *third*; and he *deſcended into Hell*, there is the *fourth*; and theſe be *foure* degrees of his *humiliation:* and this the *Apoſtle* ſeemeth plainly to underſtand by the *antitheſis*, by the *coherence*, and by the *ſcope* of the words; becauſe he ſaith, that he *aſcended* to the *higheſt* part of Heaven, and therefore this alſo that *he deſcended into the lower parts of the earth*, is *literally* to be underſtood, that he *deſcended into Hell*; becauſe no place of the earth is *lower* then Hell.

In inferioribus terra.

Eſay 53. 8.

Iohn 19. 30.

Coloſſ. 2. 15.

Zanch. in Eph. c. 4.

That Chriſt deſcended into Hell.

Secondly, Touching the *exaltation* of Chriſt, Saint *Paul* ſetteth downe two things,

2 Touching the exaltation.

2 Points. 1 The perſon.

§1. He *deſcribeth the Perſon aſcending*, he which *deſcended*.
§2. He *expreſſeth the action, he aſcended*. And

He which aſcended is the very ſame perſon which deſcended.

Firſt, he ſaith, that it is he which *deſcended* that hath *aſcended, that is*, he which was *made* man, which *ſuffered* and was *buried*, he *aſcended*; and who is he, but *God the Sonne*, the ſecond Perſon of the Trinity? for ſo our Saviour ſaith, *I went forth from the Father, and I came into the world*, and againe, *I leave the world, and I goe to the Father*; and therfore it is the very ſelfe ſame Son of God, and *none other*, which both *deſcended* and *aſcended*.

And ſo by theſe few words, we finde two *great* hereſies quite overthrowne; firſt,

firſt, of them which ſay, he brought his *body* from heaven, becauſe the *Apoſtle* doth not ſay, he which *aſcended deſcended* (though this be true, being truely underſtood) for he *aſcended* God and Man, which ſo, did not deſcend, but as God alone; therefore he ſaith, *he which deſcended, he aſcended*; ſecondly, hereby is overthrowne the hereſie of *Neſtorius*, which ſaid, our Saviour conſiſteth of *two perſons*; for, if he which *deſcended* is the very *ſame* that *aſcended*, then it is apparant that by his *deſcention, that is*, by the *aſſumption* of our nature, he is no *other perſon* then he was before, but ſtill remaineth one and the ſelfe *ſame* perſon, and that the *humane* nature doth *adde* nothing unto the Sonne of God, for the *conſtituting* or perfecting of his *perſon*; for otherwiſe *he* that *aſcended* had bin *another*, and not the ſame which *deſcended*; for he had *deſcended* a *ſimple* perſon, and *aſcended compounded*, he had *deſcended* an *imperfect* perſon, and *aſcended perfect*, which is moſt *hereticall* either to ſay or thinke: And this is the cauſe, why we affirme that the *perſon* of Chriſt cannot be ſaid to be *compounded* of two natures, *tanquam ex partibus*, as of two parts, but as he was *before* the aſſuming of our nature, ſo alſo *now* he is ſtill a moſt ſimple and a moſt perfect perſon, *bearing* our nature, as one *weareth* on his garment, but never to put it off againe, becauſe it is aſſumed into the *vnity* of his perſon: and ſo Saint *Auguſtine* ſaith, that Chriſt *deſcended* like a *naked* man, and when he *aſcended*, hee aſcended the *ſame* perſon, but *clothed* with our fleſh: and therefore, as he is not another man that taketh on a garment, ſo the *Sonne* of God is not *another* perſon, becauſe he tooke upon him the garment of our fleſh: and if the *humane* nature aſſumed, did neither *change*, nor *perfect*, nor *compound* the perſon of the Sonne of God, becauſe *he which deſcended, is the very ſame that aſcended* and none other, then by the ſame reaſon it cannot be ſaid, that Chriſt tooke *man* upon him, *that is*, a humane *perſon*, as *Neſtorius* taught.

That in Chriſt there cannot bee two perſons.

Chriſt ſtill remaineth a moſt ſimple perſon, that is not compounded.

But therefore he underſtood not the ſame, becauſe on the one ſide hee held that true philoſophicall principle, that *the actions are of the perſons, and not of the natures*; and on the other ſide, he held another principle (which is alſo true, if it be truely underſtood) that *of contrary effects there muſt bee contrary efficient cauſes*; and he ſaw that in Chriſt there were divers and *contrary actions*; and therfore he did thence cõclude, that in *Chriſt* there muſt needs be *divers perſons*, whereof the *one* ſhould be *paſſible* and the other *impaſſible*; and ſo he made that *hee* which *deſcended* was not the *ſame*, but another that *aſcended*; for he conſidered not, *quòd idem* ὑποστατικὸν *poteſt diverſa & pugnantia operari ſecundum diverſas in eo naturas*, that the *ſame* ſubſiſtent or perſon may worke *divers* and *contrary* acts, in reſpect of the *divers* natures that are in it, as a man according to his *ſoule* doth underſtand, and according to his *body* he doth *not underſtand*; in reſpect of his *ſoule* he is *immortall*, and in reſpect of his *body* hee is *mortall*; and ſo through his *ignorance* he hath abuſed theſe true philoſophicall principles (being truely underſtood) to denie the truth of the Scriptures, and to wrong the perſon of the Sonne of God; but the Fathers truely explaining the ſaid principles, did *confute* his error and *confirme* this truth, that he which *deſcended*, is the very *ſame* that *aſcended*, and none other.

How *Neſtorius* was deceived about the perſon of Chriſt.

But from hence it is apparant, that the word *deſcendit*, is not to be taken in the *ſame* ſence, as the word *aſcendit*; for he deſcended as *God*, and God *filleth* all places; and therefore it is not *phyſically* to be underſtood, of any *locall* deſcent; but for his *exinination* and the *aſſumption* of our fleſh: but he *aſcended* as *God* and *Man*; and therfore it muſt *phyſically* be underſtood of a *locall* aſcent; and *whole Chriſt* is ſaid to *aſcend*, by reaſon of the *communication* of the properties and the *union* of both natures into one perſon.

Secondly, Saint *Paul* having fully deſcribed, and ſhewed the *perſon* aſcending, *that is*, he that *deſcended*, expreſſeth the very act or *motion*, in this word *aſcendit, he aſcended up on high*; touching which, we muſt conſider theſe three eſpeciall points,

Secondly, the action or aſcending of Chriſt.

Three things to be considered.

That is, 1. *The time* 2. *The place* 3. *The manner* of his *ascention*:

All which are fully shewed by Saint *Luke* in the first of the *Acts*; for

Acts 1. 3.

First, he saith, that *he shewed himselfe alive after his Passion, by many infallible proofes, for the space of forty dayes*: touching which number, why he remained on earth *just forty dayes*, many men have collected many mysteries: *Moses* was in the Mount with God forty dayes; the children of *Israel* wandered in the wildernesse forty yeeres; *Elias* fasted forty dayes; *Ninive* had time of repentance forty dayes; our Saviour fasted forty dayes; and many other like examples might be found of this *just* period of *forty* dayes: and I will not here search into the reason of these things, he that will, let him look into *Bosquierus*, but I wil onely note those two reasons, why he continued so long on earth after his resurrection, which Saint *Luke* setteth downe unto us:

1 The time when Christ ascended.

Bosquierus de monomachia Christi.

Why Christ continued 40. dayes on earth after his resurrection.

Eusebius l. 4 de præparat. Evang.

First, to proove the *certainty* of his resurrection; therefore he saith, that *hee appeared unto them*.

Secondly, to instruct his *Apostles*, in *faith, hope, charity*, and all other points concerning the Kingdome of God, as *Eusebius* noteth; and the *Evangelist* plainly expresseth, saying, that *he was seene of his Apostles forty dayes, speaking of the things pertaining to the Kingdome of God*.

But here we must observe, that for this space of forty dayes, he was not with his *Apostles* and *Disciples*, after the *same* manner as he was with them before his *Passion*; for that now he was not *continually* conversant with them, but did onely at some times *appeare* unto them.

Where Christ was all the forty daies.

If then you demand *where* he was for that space, while he was not with his *Disciples*, whether in the *Wildernesse*, as some doe thinke, or in the *terrestriall* Paradise, which *Bellarmine* affirmeth to remaine still, though *Pererius* saith it was quite abolished by the deluge, or in *what* place he *secluded* himselfe, I will no wayes *venture* to determine; for I will alwayes hold that excellent rule of *Prosper*; *Quæ deus occulta esse voluit, non sunt scrutanda, quæ autem manifesta fecit, non sunt negligenda, ne & in illis illicitè curiosi, & in his damnabiliter inveniamur ingrati*; What God hath *concealed*, they are not to be *searched*, and what he hath *declared* they are not to be neglected; lest that in the *former* we shall be found to be *unlawfully* curious, and in the *latter* most *dammably* careless.

Prosper de vocat. gentium.

Secondly, For the place from whence he ascended, it is said, that hee went from *Galilee* to *Bethanie*, from *Bethanie* to Mount *Olivet*, and from Mount *Olivet*, unto Heaven; *Galilee* signifieth *transmigration*, and *Bethanie* is interpreted the House of *obedience*, to shew that as he *descended* by reason of our *disobedience*, to suffer for our sinnes, and to give us an example of obedience thereby, *parare nos mansioni*, to prepare us for heaven, so by reason of his most perfect obedience, in fulfilling all righteousnesse, *He ascended into Heaven: Parare mansionem nobis*; to prepare a place for us; or else *Bethanie* may signifie the House of *affliction*, to shew that by *many afflictions* and *tribulations we must enter into the Kingdome of God*. And he *ascended* from Mount *Olivet*, because he would use no *miracle*, while the strength of nature served; and whosoever doth otherwise, *tempteth* God, rather then *trust* in God.

2. The place from whence he ascended.

Acts 14 12.

Thirdly, For the *Manner*, *Bonaventure* observeth, that he *ascended*,

3 The manner of Christ his ascending. Luke 24. 51. 1. Observation.

First, Blessing his *Apostles*, as the *Evangelist* saith, *While he blessed them, he was parted from them*; which is an exceeding *comfort* unto us the *poore distressed* Ministers of *Iesus Christ*; for though the world hate us, and curse us, and say all *manner of evill against us*, yet behold *Christ* parting, left his *blessing* with us, to *defend* us against all their malice: And he *blessed* them with his hands *lifted* up; to teach us, that in our *prayers* we doe with *Moses* fight with God, we hold his hands, and suffer him not to strike us with the sword of vengeance; and this is the *Victory* which overcomes our God, even our *prayers*; and to teach us that when our *mouth* prayeth to God, we should likewise moove our *hands* to doe the

the workes of God; and further to teach us, that by this manner of praying with our hands *spread* and *lifted* up, we should professe *Christ crucified*, as *Prudentius* saith.

Prudent. hymno 6.

Secondly, He was not suddenly snatcht from them, as *Elias*, nor *secretly* taken away, as *Enoch* was; *Sed videntibus illis*; but in the presence of them all, his *Apostles* and *Disciples*, he ascended *up to Heaven*.

2 Observation.

Thirdly, That as he *ascended*, the *cloudes* received him out of their sight: to shew that he was the Lord of *all* his creatures; he had already trampled upon the *earth*, walked upon the *Sea*, vanquished *Hell*, and subdued all infernall *things* under his feet; and therefore now the *cloudes* received him, and the heavens are opened to make way for this *King of glory* to enter in.

3 Observation. Acts 1. 9.

Fourthly, He *ascended*, *in voce tuba*, in the *sound* of a Trumpet, not on earth sounding *Hosanna*, but in Heaven crying *Haleluiah*: for *God is gone up with a merry noyse, and the Lord with the sound of a trumpet*, saith the Psalmist. So,

Bern. Ser. 2. de ascens p. 182.

4 Observation.

Psal. 46. 5.

You have *heard* how he *went*, and you shall *see* him *comming* after the *same* manner, saith the *Angell*.

Christ will come to judgement in the same manner as hee went to Heaven.

First, With the *sound* of a trumpet, that shall *raise the dead*: and this great *trumpet* of God is the *voyce* of the *Angels*, a voyce fearefully crying, *Surgite mortui, & venite ad judicium*; Arise ye dead and come unto judgement; a voyce that alwaies made Saint *Hierome* to *quake* and *tremble*, whatsoever hee was a doing.

Secondly, He shall come in the *clouds*, and we shall be *taken up into the clouds*; that as we see the cloudes *protect* us from the *heate* of the Sun; so we may be *overshadowed* from the heate of the wrath of God, by that true cloud *Iesus Christ*.

1 Thes 4. 14.

Thirdly, He shall come, though unlookt-for by the wicked, *as a theefe in the night*, yet so apparantly, that he shall be seene of all the world, and with a great *company* of *Angels*; *Et cum milibus sanctorum*; and with thousands of his Saints, as the *Apostle* saith, for *the chariots of God are twenty thousand, even thousands of Angels, and the Lord shall be among them as in the holy place of Sinay*.

2 Pet 3. 10.

Psal. 68. 17.

Fourthly, he shall come with a *blessing* to rejoyce the hearts of his Elect, when he shall say unto them, *Come ye blessed of my Father, receive the Kingdome that was prepared for you, before the beginning of the world*. And so much for the *motion*, or his *ascending up*.

Matth. 25.

Chap. IIII.

The place into which Christ ascended.

3 The place where he ascended. *Augustin. de Civ. Dei. p. 179. b.*

THirdly, We are to consider, *terminus ad quem*, the place whether hee *ascended*. *Quò* (*inquit Augustinus*) *nisi quò scimus, quò eum Iudæi non sunt sequuti?* Where he is gone, but where we know, and where the *Iewes* shall not be able to follow after? *Quia in crucecxaltatum irriserunt, ideo in cœlum ascendentem non viderunt*; Because they *mocked* him being *nailed* on the Crosse, therefore they saw him not when he *ascended* up to Heaven: and where is he gone, saith the Prophet *David*, but *on high*? for, *thou art gone up on high*, that is, *above all Heavens*, saith the *Apostle*.

And therefore by this one little sentence, we find three damnable Heresies brought to death.

Three Heresies confuted. 1 Heresie. 2 Heresie. 3 Heresie.

First, Of them which said his body *vanished* in the aire, *before* he ascended into Heaven: for *he ascended above all heavens*.

Psal 19. 5.

Secondly, Of them which said he *ascended* into he *Orbe* and *Circle* of the Sunne, because it is said, *in salem posuit tabernaculum suum*: He hath set his Tabernacle in the Sunne; which was the opinion of the *Hermians*, and the *Passinists*, as both *Nazianzen* and S. *Augustine* doe affirme; for here we see, hee is gone *above all Heavens*: and therefore above the *Orbe* of the Sunne, and they

mistake that place of the Psalmist, which is, *In them he hath set a Tabernacle for the Sun*, and not, *he hath set his Tabernacle in the Sun*.

3 Heresie.

Thirdly, of them which teach an *ubiquitary* heaven, because he is *ascended above such heavens*.

Aristl. l. 1. de cœlo.

Object. But then it may be objected, that if he be *ascended above all heavens*, then is he in no *certaine* place, because (as *Aristotle* saith) *beyond* heaven, there is *no place*.

Sol. I answer, that the Scripture maketh mention of *three heavens*.

That there be three heavens.

First, of the *ayre*, as the *fowles of heaven*.

Secondly, of the *celestiall Orbes*, as the *starres of heaven*.

Thirdly, of the *receptacle* of the *blessed soules*, which is called *the Kingdome of heaven*.

And this we must understand to be either { 1 *Materiall* / 2 *Spirituall* / 3 *Superstantiall* } *heaven*.

1 Christ ascended above the materiall heavens in three respects.

First, for the *materiall* heaven, he is said to ascend above the same.

1 Respect.

First, in respect of *glory*; because the *Body* of Christ is *more glorious* than any *Materiall* heaven.

2 Respect.

Secondly, in respect of the *continency*; because in nature it is infallible, that *contentum superius est continente*, the *thing* contained must be *higher* than the *place* containing.

3 Respect.

Thirdly, in respect of his *blessed soule*; because the *soule* of Christ is *more* blessed than all things else whatsoever.

2 Christ ascended above the spirituall heavens.

Secondly, for the *spirituall* heavens, that is, all *Angelicall* or *Heavenly* perfections, he is said to ascend *above* them all.

1 Respect.

First, in respect of *perfection*; because the body of Christ is *more noble*, and more *excellent* than any creature, not in regard of his *corporall* substance, but in regard of the *hypostaticall* union, because it is united unto the Godhead.

2 Respect.

Secondly, in respect of his *humiliation*, because he hath *vilified* himselfe *below* all things; therefore he is *worthily* exalted *above* all things.

3 The substantiall heaven.

Thirdly, for the *superstantiall* heaven, that is, *God* himselfe, and the place of God, he is said, in respect of his *Person*, to ascend into the *same*; not that the *humane* nature is ascended to the *equality* of the Godhead; for he is still *inferiour to the Father*, and shall be still *subject to the Father, as touching his manhood*; but that the *Person* of Christ, God and Man, *sitteth on the right hand of God*, that is, doth *rest* and *reigne, exalted* above all things, *usq; ad æqualitatem Majestatis Dei*, to be in all things *equall* unto the Majesty of God, as S. *Augustine* expoundeth it, *Descendit enim quò inferius non decuit, ideò ascendit quò altius non potuit*; For he *descended* so low, as it was not fit for him to go *lower*, and therefore he *ascended* so high, as it was not possible for him to go *higher*, saith S. *Bernard*.

Christ higher than all created things.

And therefore Christ is *ascended* higher than all created things whatsoever.

Psal 8.6.

First, in respect of the *place*; because *above all heavens*.

Heb. 1.

Secondly, in respect of *power*; because God the *Father hath subjected all things under his feet*, that is, as well things in heaven, as things in earth.

Thirdly, in respect of *dignity*; because he is made *more excellent than the Angels*.

Fourthly, in respect of this *equality*, even with God himselfe.

That Christ in respect of his manhood, is in the highest part of the Empyrean heavens.

And so we see how (*Christ* in respect of his *person*, is *above all heavens*; because he is an *immeasurable* and *infinite Person*, which *the heaven of heavens cannot containe*: and therefore must needs be *every where*; but in respect of his *humane nature* assumed, he is in the *highest* part or *place* of the *Empyrean* heaven, which is the *seat* of the *blessed* soules; for if he were in *no* place, then much lesse should he be in the *earth*, in the *Sun*, or in *every* place; but S. *Augustine* doth most excellently shew, that *Ubi corpus ibi locum esse necesse est*; that wheresoever a *body* is, there must needs be *place*; because if we take away *dimensions* and *places* from bodies,

Aug in Ep. ad Dardan.

bodies, they shall be no where: *Et si nusquam erunt, non erunt*; and if they be *no* where, they shall not be at all: And S. *Peter* doth as plainly shew this truth, when he saith, that *the heavens shall and must containe him*, (that is, in respect of his *Manhood*, for in respect of his *Godhead* it cannot) *until the restitution of all things*: and so we professe in our Creed, that *he sitteth on the right hand of God, from whence he shall come*, (that is, in respect of his *humanity*; for his *Deity* being every where, cannot be said to *go* or to *come* any where) *to judge both the quicke and the dead*. And therefore it is most certaine that the *Body* of Christ is in a *place*; that is, in the *highest* part of heaven; which *Oecumenius* calleth τὸ ἀναλῆμπτικὸν τοῦ πεμφθέντος, *The receptacle of him that is sent*; and this the Fathers, S. *Augustine*, *Cyrillus Alexandrinus*, *Vigilius*, *Theodoret*, and others, have most fully shewed and proved unto us, and that for these three speciall ends.

Acts 3.21.

That the body of Christ is in a place.

Aug. l. de fide & symbolo c. 6. Cyril in Levit l. 9. Vigilius contra Eutych l. 4.

First, that we might be assured, our Saviour Christ *remaineth* still a *true* and a *perfect* man in glory.

1 Reason.

Secondly, that we might know *where* to *seeke*, and *where* to *find* our Saviour Christ: *Nam Pontifex noster non utiq; in terrâ quarendus, sed in cœlo*: For our High Priest *Iesus Christ* is not to be sought for in *earth*, but in *heaven*, saith *Origen*: and therefore, as S. *Augustine* said of *Mary Magdalen*; *Quid quæris in tumulo, quem adorare debes in cœlo?* Why seekest thou him in the *grave* below, whom thou shouldest adore in the *heavens* above? So much better might I now say unto many men; alas, why seeke you *Christ* here on *Earth* in Bread and Wine, and I know not where; when as he is *no* where to be found in respect of his *Manhood*, but in *heaven*? There is the place where he sitteth on the right hand of the Majesty of God.

2 Reason. *Orig in Levit.*

Aug de tempore Ser. 133.

Thirdly, that we might know, *where* we shall be; for so our Saviour saith, *Father I will that they also whom thou hast given me, be with me where I am.*

3 Reason. Iohn 17.24.

Obiect. But against this it may be objected, that *Christ* himselfe saith, *No man ascendeth unto heaven, but he that descended from heaven, the Sonne of man which is in heaven*: And therefore how shall *we* have any hope to ascend up unto heaven?

Iohn 3.13.

Sol. S. *Augustine* answereth, that we are not therefore to *despaire*, because he ascendeth *alone*, that is, by his proper *strength* and *power*; for we shall be *elevated* and taken up by the *power* of Christ, who came therefore down from heaven, that he might *carry* us up into heaven, that were falling down into hell: Or as the same S. *Augustine* saith, we ought therefore to be *united* unto him, that so it might be but *one* Christ which *descended* and *ascended*; he *descended* as the *head* of his Church, and he *ascendeth* with his *whole* body, which is his *Church*; *he descended* naked, and he *ascendeth* clothed with our flesh; and he *descended* as a husband *without* a wife, but he *ascendeth* married unto his Church: and so he and us is but *one*; one body, one flesh: *Unitas nos compaginat uni*; Our unity with him makes us *one* with him: and therefore *they* only shall not *ascend*, which are not, nor will not be made *one* with him: but *our conversation is in heaven*, and *our life is hid with Christ in God*: and therefore he might well say, *No man ascendeth, but he that descendeth*, if you understand it of Christ *mystically*; that is, of him *wholly*, of him and all his members, because none but his *members* shall *ascend* into heaven.

That we must be united to Christ, if we will ascend where Christ is.

Aug. in Psal. 122. p. 391.

And so you see the *place* where Christ *ascended*, into heaven: *Quomodo autem sit in cœlo corpus Dominj, curiosissimum est quærere*; But to inquire *how* the body of Christ is in heaven, whether *sitting* or *standing*, whether *naked* or *clothed*, which *Clemens Alexandrinus* denieth, because the Saints in heaven shall have no *need* of clothing, or how he *ascended* into heaven, whether in a *purple* robe, as *Frederus Nauseа* supposeth out of *Esay*, whose meaning is far otherwise than *Nauseа* thinketh; and many other *curious* questions, they are farre fitter to be *buried* in silence, than to be once *determined* by any modest Christian; because as S. *Augustine* saith, *Non est nostræ fragilitatis secreta cœlorum discutere; sed est fidei nostræ de Dominici corporis dignitate sublimia & honesta sapere*: It is not

Rupertus de offic. divin. c. 8.

Aug. l. de fide & symb.

Esay 63.1.

Curious questions ought not to be discussed.

possible for our weaknesse to understand the *secrets* of heaven; it is enough that by faith we believe and conceive *worthy* things, and that *holily* and *modestly* concerning Christ.

Idem quo sup. de sign & symb.

And so much for the *explication* of the first Part, which is, of the *Ascention of our Saviour.*

Branch II.

Chap. V.

Of the application of this Doctrine of the Ascention of Christ unto our selves, both in respect of consolation and imitation.

Branch 2.

SEcondly, for the *application* of this doctrine unto our selves, you must note that it may serve for a *double* end.

2 The ascention handled by way of application. The doctrine of Christs ascention may serve for a double end.

viz. { 1 *Of consolation.* 2 *Of imitation.* } And

1 Of consolation two ways.

First, our *consolation* is likewise twofold.

{ 1 *That he is gone to heaven.* 2 *That he is not unmindfull of us on earth.* } For

1 Way. *Aug. in Act.*

First, *Dum naturam humanam sydera inter Christus importavit, credentibus cœlum patere posse monstravit*; Whereas Christ hath carried our *humane* nature unto heaven, he hath thereby shewed, that now heaven is *open* for all believers, saith S. *Augustine*; O then how much should we *rejoyce* hereat! Because now onely we see *in deed*, which before we only saw in *hope*, the *Chyrography* and *hand-writing* of our damnation *blotted* out, and the *sentence* of our corruption quite *changed*, for now we see *this nature*, to whom it was said, *Dust thou art and to dust thou shalt return*, to have *gone* to heaven, and there to *raigne* without end.

Heaven opened for us.

Gen. 3. 19.

Neither are we only made *possessours* of heaven, but we do receive *more* ample, and more excellent things, by this most ineffable *glory* of Christ, than we have *lost* by that inveterate envy of the *divell*: *Nam quos diabolus de paradiso ejecit, hos Dei filius in cœlo collocavit*; For whom Satan hath cast out of *Paradise*, Christ hath brought them unto *everlasting* happinesse.

Leo in Serm. de ascens.

Secondly, as it is our *comfort*, that he hath given us *possession* of heaven, so it is as *great* a comfort unto us, that he *being* in heaven, is not *unmindfull* of *us*, that are here on earth: Indeed *Pharaoh's* butler forgat *Ioseph*, when he *ascended* unto his masters favour, and so it is an usuall thing in the world, for all *great* men, that have beene raised up of *nothing*, to be most *unmindfull* of their poore friends and acquaintance; they hold it a point of *policy* to know them not, or at least to looke *strangely* and sternely upon them, whereupon it is most truly said,

2 Way. That Christ in heaven forgetteth not his servants here on earth.

Asperius nihil est humili, cum surgit in altum:

The course of beggars raised.

None so *disdainefull*, none so *proud* as they that have *ascended* up on high, from *meane* estate; but it is not so with *Christ*; for though he be *gone up* on high from the *meanest* among men, to be *equall* with God; yet there he is not *unmindfull* of us, but sitting on the *right* hand of God, he maketh continuall *intercession* for us, and sendeth his *Spirit* to comfort us; for though *corpus in stultis cœlis*, he hath

placed

placed his *body* in heaven, yet *majestatem non abstulit mundo*, he leaves his *Spirit*, which filleth all places here on earth: for *loe* (saith he) *I am with you untill the end of the world*, that is, to *deliver* us from all miseries, and to *give* us all those good things, that he seeth good for us: And therefore, though *Abraham* should *forget us*, or *Israel* be ignorant of us, or as *Mardocheus* said to Queene *Hester*, *If thou altogether holdest thy peace at this time*, and dost nothing in the world for us, *yet shall there inlargement and deliverance arise unto the Iewes from another place:* Even so, though we should feare men will *forsake* us and *forget* us, and do nothing for us, either to *deliver* us from any troubles feared, or to *helpe* us unto any good desired; yet this our *good* God, which *neither slumbereth nor sleepeth*, though he be *ascended* to heaven, yet he will *defend* us on earth, and he will *lift* us up out of the mire, if we put our trust in him, he will send us *comfort* out of some *other* place: *Feare you not, but stand still, and see the salvation of God which he will shew unto you.*

Mat. 28. ult.

Hester 4. 14.

Exod. 14. 13.

Secondly, as the *resurrection* of Christ is our *hope*, so his *ascention* is our *glorification*; *Si ergo rectè, si fideliter, si devotè ascentionem Domini celebramus, ascendere debemus cum illo*; and therefore if we do *rightly*, if we do *faithfully* and *devoutly* celebrate and make a right use of the *ascention* of Christ, then must we labour and strive to *ascend* with him: and if, by reason of the *infirmity* of our flesh, we are so *detained* and kept back, that we cannot ascend as we *would* to be where he is; yet let us endeavour to follow after, *passibus amoris, & affectu cordis*, with the *best paces* of love, and the most earnest *desires* of our hearts: And indeed it is not the *lifting* up of our eyes, nor the *holding* up of our hands, that is the *right* ascending into heaven; for this may be, as it is *many* times, meere *hypocrisie*, even as the witch of *Endor* lifted up *Samuel* to deceive *Saul*, so doth this witch *hypocrisie* cause many a one, to *lift* up their hands and eyes to heaven, to *deceive* the world, and to make us believe they are *true* Saints, whereas indeed they be *very* divels; but we must have *sursum corda*, our hearts lifted up; for this is that *chiefest* place of man, which both God and the divell laboureth most of all to attaine; for God saith, *Sonne give me thy heart*, and lift up the same to heaven; and so the divell seeks but the heart, *if riches increase, set your hearts upon them*, and therefore the *heart* of man is called by *Macarius* θρονος τῦ Θεῦ, the *Throne* of God, or els θρονος τῦ Σατανᾶ, the *Throne* of Satan; for if we *lift* up the same to *God*, and set our *affections* on the things that are *above*, then are our *hearts* the *Throne* of God; but if our *love* and affections be on the things of this *world*, then are our *hearts* the *seat of the scornfull*, and the habitation of divels.

2 Of imitation.

That in heart and affection we should alwaies ascend to heaven.

Pro. 23. 26.

Psal. 1. 1.

And therefore, that we may the better learne *how* to ascend and to *lift* up our *hearts* to *God*, I will desire you to consider these three things.

{ First, *Terminum*. / Secondly, *Modum*. / Thirdly, *Signum*. } That is,

Three things to be considered touching our spirituall ascention into heaven.

1. The *place* from *whence*, and unto *what* we must *ascend*.
2. By what *meanes* we shall *raise* up our selves unto *God*.
3. The *signe* whereby we may *know* whether we have *ascended* any way towards heaven or not.

1 From whence we rise.

First, the *place* from *whence* we must *ascend*, is this *world*, behold, saith Christ, *I leave the world, and I go to the Father*; so if we would go to *Christ*, we must leave the *world*, and never *envy* at the prosperity of them, *quorum tectorum gloria attenditur, labes autem animorum non attenditur*, whose *outward* glory we do see, but whose *inward* miseries we do not see. And the *place* where we must ascend is, *in altum*, unto the *Kingdome* of heaven, where *the eye hath not seene*, and *the eare hath not heard the things which God hath prepared for them that love him.*

1 Cor. 2. 9.

2 By what meanes we rise.

Secondly, the *meanes* how to raise our selves from this valley of miseries unto the height of heauen, is by *casting* from us all the things that may *presse* us down, and *assuming* the things that may *help* us up: And you know that whatsoever is

heavy

Nothing is ſo heavy as ſin.

heavy preſſeth down, and we know that there is nothing ſo heavy upon the ſoul as *ſinne*, this is *like a talent of lead*, it makes the whole world *to reele to and fro like a drunken man*;

Atlas ea ipſe laborat;

Mat 27.46.

And it was ſo heavy upon *Chriſt* his ſhoulders, that in the garden it made him to ſweat the *drops of bloud*, and upon the croſſe it made him to cry out, *my God, my God, why haſt thou forſaken me?* And therefore, if we would *aſcend* to heaven,

2 Kings 2.13.

then as *Elias* did throw down his *mantle*, and as the *blind* man in the *Goſpell* did caſt off his *beggars cloake* when he would run to Chriſt, ſo muſt we caſt off the *mantle* of *hypocriſie*, and diſrobe our ſelves of all the beggarly rags of *ſinne*, or els they will *preſſe* us down to hell.

Pſal.55.6.

And as we know, ſin is that *weight* which keeps us downe, ſo we know *wings* are the beſt meanes to *help* us up; and therefore *David* prayes that *he had wings like a dove, that he might flie away and be at reſt*; and Chriſt himſelfe is ſaid to have fled *ſuper pennas ventorum*, upon the *wings* of the wind; ſo muſt we; we muſt get us *wings*, if we will aſcend to heaven.

Bern. in Sir. de aſc.

But *what* are thoſe *wings* that will carrie us thither? they muſt not be (like *Icarus* his waxen wings) the wings of *pride* and *ambition*, but as S. *Bernard* ſaith, they muſt be

What are the wings wherby we aſcend to heaven. See my Sermon of the Dove-like wings.

1 *Meditatio*, Conſideration.
2 *Oratio*, Prayer.
} For

Meditatio quid deſit docet, & oratio ne deſit obtinet; meditation *ſheweth* us what we want, and prayer *obtaineth* whatſoever we want: but we never *know* our eſtate, becauſe we never *conſider* in what eſtate we are, and we have not grace, nor goodneſſe, becauſe we ask not.

And S. *Auguſtine* ſaith, theſe *wings* muſt be

1 *The love of God.*
2 *The love of our neighbours.*

And it is not *unlikely* that *love* ſhould carrie us *up* unto God, becauſe *God is love*, and love *brought downe* God unto men.

Huc me ſydereo deſcendere fecit olympo,
Hic me crudeli vulnere fixit amor.

Aug. in Pſal.83. p.376.d.1.

And therefore no marvell that *love* ſhould carie us up into heaven; wherefore S. *Auguſtine* ſaith, that by love we either *aſcend* to heaven, or *deſcend* to hell; *Quia amando Deum aſcendis in cœlum, & amando ſeculum deſcendis uſq; ad abyſſum*, becauſe by loving *God* we aſcend to *heaven*, and by loving the *world* we deſcend down to *hell*.

But S. *Gregory* ſaith, theſe *wings* are

1 The *contempt* of *wordly* things.
2 The *deſire* of *heavenly* things.

And this may well ſtand with S. *Auguſtines* ſaying, becauſe (as the ſame S. *Gregory* ſaith) *tantò ab inferioribus disjungimur, quantò ſuperioribus delectamur*, by how much the more *earneſtly* we *love* heavenly things, by ſo much we are *aſcended* and ſequeſtred from earthly things. And therefore if you would *aſcend*,

1 Ioh.2.15. Col.3.2.

then *love not the world*, nor the *things* of this world, but *ſet your affections on thoſe things that are above*: and becauſe our life is juſt like a *clocke*, that unleſſe his *waights* be alwaies *winded* up, will ſoone *ſtand*, therefore we muſt be ever *winding* up our affections, and *weaning* them from theſe worldly things, and with *Noahs* dove, never ſuffer the ſoales of our feet to reſt, untill our *hearts* and ſoules returne to him that gave them us.

3 The figures. How we may know whether our hearts aſcend to heaven or not.

Thirdly, for the *figues* whereby we may know, whether we have *aſcended* or do aſcend towards heaven or not, I might ſhew you *many*; but now take *this* for all; if things *above* our heads ſhew *greater* unto us than they did before, and things *beneath* us leſſer, that is an apparent argument, that we *aſcend* and grow higher and higher; for ſo S. *Gregory* ſaith, if a man were *aloft* in the clouds, it would appeare unto him, *quam abjecta ſunt quæ jam alta videntur*, how *baſe* are the

the things of this earth, which to a man on earth do seem so *great*; for then he should see *mountaines* no bigger than *mole-hils*, and the *Sun* which before, while he was on earth, did seem but *instar pilæ pedalis*, like *a football*, he should now find it to be a *great & immense* glorious body; for all bodies above him would seem *greater*, and all below him would seeme *lesser*: Even so, if our *hearts* and affections be *ascended* up to heaven, then surely the *things* of this *world* do seem unto us, but as they are indeed *damnum & stercora*, dung and drosse, or as *nothing* and *worth* nothing, as *Nazianzen* saith; and the *things* of *heaven* are the onely *desires* of our hearts, and the *delights* of our soules: but if *folia venti & lilia agri*, the *vanities* and the *pleasures* of this world, the *Titles* of Honour, and the *confluence* of wealth be the *desires* and *delights* of our hearts, then certainly *we are fast bound in misery and iron*, we are *fastened* and *fettered* here on earth, and it may be with *golden* chaines, but fast enough from *ascending* up to heaven. Phil 3.8.

I will not *judge* of any: by this rule you may all judge your selves, if you do *highly* esteeme of the *preaching* and *Preachers* of Gods Word, if you make much *of them that feare the Lord*, and love good men, and a good *conscience*, and make none *account* of this world, nor of the things of this world, then is your *heart ascended* up to heaven; but if not, *Nudus humi jaces*, Thou lyest *poore* and miserable, *fettered* here in earth, a slave and captive of the divell, and hast need to cry and call for Christ to *lead captivity captive*, Which is the *second* part of my Text.

And so much for the ascention of our Saviour Christ.

The second part.

Chap.

Of the victory and triumph of Christ over our enemies, of our deliverance from them, and of our restoring into the service of God againe.

2 The victory of Christ.

Secondly, touching the *victory* and *triumph* of Christ, set downe in these words, *Thou hast led captivity captive*, we must understand, that this is taken two wayes.

That is, { 1 *Passively.* 2 *Actively.* }

And I say first *passively*, because our enemies must be *vanquished* before we can be *delivered*: and therefore

1 Passively. How Christ overcame death, hell, sin, and Satan.

First, this phrase may be taken *passively*, for the *world*, *death*, and *hell*, and *all* other enemies of mankind, which Christ hath *conquered* and *led captive*, that they should not *raigne* and *rule* over his servants any more.

And thus S. *Augustine* doth expound it, saying, *Quid est captivavit captivitatem? vicit mortem; mortem procuravit diabolus, & ipse diabolus de morte Christi est captivatus*; What is *he led captivity captive?* but he overcame *death*: for the *divell* had procured *death* for sinne, and now the *divell* himselfe is *captivated* by the *death* of Christ. For as *Victors* were wont to do, to lead in triumph those *tyrants* that *oppresse* their subjects, or those *enemies* that they had *vanquished*, being

being fast *bound* with chaines, with their heads and feet *bare*, for their greater shame and reproach; so the *Psalmist* alludeth unto the same, when he saith, *Thou hast led captivity captive*; and the *Apostle* doth more clearely expresse it, when he saith, that *Christ having spoiled Principalities and Powers, hath made a shew of them openly, triumphing over them in it.*

Col.2.15.

Quest. But here it may be demaunded, how are they *captivated*, when as *the divell compasseth the earth like a roaring lion, seeking whom he may devoure*; and so doth the *world* still oppresse us; our *flesh lusteth against the spirit*, and *death* still raigneth over us all?

1 Pet 5.8.

Sol. I answer, that *Christ* hath destroyed their *power*, he hath taken away their *strength*, and he hath quite subverted the *kingdome* of *sinne* and *Satan*, and taken away the sting of death: and yet they *compasse* us about, not as having any *power* over us, but as a *lion tied* will teare us in pieces, if he can catch us within his clawes; so will sin and Satan, if we *yeeld* unto them; for though Christ *overcame* all our enemies, yet he hath not quite *taken* them out of our wayes, but *left* them as it were alive, though *bound*, that we might still *beware* to come within their reach, if we would *escape* their teeth; and therefore we say that *sinne* is so taken away, that it doth not *raigne* over the Saints, though perhaps through their negligence, it doth often *wound* them; so *Satan* is *bound*, though like a *bridled* horse, he often *fumes* against us, and sometimes *bites* us too, if we *beware* not of him; and so *death* is *swallowed* up into victory, and the *sting* thereof is *taken* away, so that it can never *hurt* the Saints of God, though it *layes* them still into a sleepe, because they shall all *awake* at the *last* day.

1 Cor.15.54.

How the wicked are still in their enemies hands.

But if *sinne*, and *Satan*, and the *lust* of the flesh have *such* power over us, as that the sin is no sooner *suggested*, but we are presently *delighted* with it, and are *led* by the same, as an oxe unto the slaughter, *carried* as it were by a silken thred, very *easily* to commit the same, without *resistance*; then certainly our *enemies* are not *captivated*, but do still *rule* and raigne over us. It is a *fearefull* and a *dolefull* case, to live under the *government* and subjection of a *tyrant*, who, *Dionysius* like, will give men to be meat unto his horses, or, *Nero*-like, will cause his servants to commit *immane* cruelties; and yet *sinne* is worse than these; because it causeth us to do *fearefull* and most odious acts, and then it gives us as *meat*, like *fagots* to be *eaten* and *devoured* of *hell fire*: And yet behold the *wofull* state of a sinfull man; for he is the *slave* of sinne, *bound* for hell, and *subject* to the divell; and yet for all this, he *rejoyceth* as a *foole* that goeth to the *execution* place, and he cannot *indure* the man that speaketh against his master the divell, but his *desire* is, to live still in his *captivity*.

That it is a most lamentable thing to live under the tyranny of sinne.

And this sheweth, that his *enemies* are not *captivated*; for if the world were *subdued* unto us, then could it not so easily *command* us, if sin were *captivated*, then could it not so often *overcome* us, and if Satan were *bound*, then could he not so easily *prevaile* against us: and therefore, though these *enemies* are so *captivated*, that they can *no* wayes hurt the *godly*; because they have no *power* over them, to make them either to *delight* in sinne, or to *desire* the vanities of this world; yet they are still *loose*, and they do still *rule* over the children of *disobedience*. And the *beholding* of the lives both of the Saints and *sinners* will sufficiently shew this truth unto us, that they are so *captivated*, as that they are not able to touch the *one*, and yet so *free* and so powerfull, as that they do raigne and rule as tyrants over the other. Behold an *usurer*, and a *drunkard*, a *whoremonger*, and such like, how Satan *leads* them as his *slaves*, and *transformeth* them from *men* to be very *beasts*; but if you look into the lives of the *Saints*, you shall see that neither the *pleasures* of sinne, nor the *vanities* of the world, nor yet all the *power* of darkenesse can once *move* them, or at least *remove* them from their most *holy* purposes, because *Christ* hath overcome all their *enemies*, and hath *led captivity captive*.

The Saints are freed from all their enemies.

2 Actively.

Secondly, this phrase may be taken *actively*, for them that were held captive by Satan, and were *delivered* out of his hands by *Iesus Christ*, and so *freed* from the *bondage* and the slavish service of sinne, and *reduced* into the *glorious liberty*

of

of the Sonnes of God: and thus S. *Auguſtine* expounds it, ſaying, *Ipſos homines qui captivi tenebantur appellavit captivitatem*; that by captivity he underſtandeth thoſe *men* that were *captives* to the divell; and ſo their *captivity* is *happy*, becauſe they are taken for their *good*, even as Chriſt ſaid unto S. *Peter*, from henceforth *thou ſhalt catch men*; *Captivati ergo quia capti*, they are therefore *captivated*, becauſe they are *catched*, and put under the *ſweet* and *eaſie* yoke of *Chriſt*: and ſo they are *delivered* and made *free* from the ſervice of *ſinne*, whoſe ſlaves and captives they were before, and they are *made* the ſervants of *righteouſneſſe*: and therefore in this *captivity*, in this ſervice, and under this yoke, *Non ſunt milia plorantium, ſed milia latantium*, there is none that *weepeth*, there is none that *mourneth*, but we do all *rejoyce* and ſing the ſongs of *Sion*: Becauſe *the Lord is amongſt us as in the holy place of Sinai.*

Rom. 8. Chriſt deliverеth us from Satan, & placeth us in his own ſervice.

Pſal 68.19.

But *they* that are ſtill ſo *held* by *ſinne*, and ſuch ſlaves unto their *luſts*, as that they do no *works* of *righteouſneſſe*, they are not as yet *freed* by Chriſt, nor *taken* away from Satan; for they that are *catcht* by Chriſt, and *delivered* from the bondage of the divell, have taken upon them the *yoke* of Chriſt, and they do find *that* eaſie and light, that as a man is able to run, which is *unlooſed* from his bands wherewith he was tied, and *unburthened* from that waight wherewith he was preſſed downe, ſo they are able *to run the way of Gods commandements, when God hath ſet their hearts at liberty.* And therefore they that find themſelves *unwilling* or *unable* to do the ſervice of *Chriſt*, ſurely they are not yet *reſcued* from Satan, nor *put* under the yoke of *Chriſt*; for here you muſt note that they are not *ſo delivered* from the captivity of Satan, as that being freed from him, they may freely *go*, and *do* what they liſt; but as the very phraſe ſheweth, *Thou haſt led captivity captive*; they are taken away from the *captivity* of Satan, and from the *ſervice* of ſinne, and *put* under the *yoke* of Chriſt, to do *ſervice* unto *God*, that is, they are *captivated* and *taken* for the *ſervice* of Chriſt: becauſe this is the *rule* of warre; *Preſerve* thou me, and I will *ſerve* thee; ſave me from the *tyrant*, and I will be thy *ſervant*. And therefore if they be not *captives* unto Chriſt, that is, if they do no *ſervice* unto God, they are ſtill *captives* unto Satan, and *Chriſt* as yet, *hath not led this captivity captive.*

Pſal. 119.

We are not ſo freed from Satan, that we may do what we liſt.

And ſo all men may know hereby, whether they be *captivated* unto Chriſt or not; for if their *underſtanding* be *captivated* to yeeld unto the *divine* truth, many times *contrary* unto the rules of *humane* reaſon; and if their *deſires* and affections be only *placed* on heavenly things, to do what pleaſeth God, and not what is pleaſant unto *fleſh and blond*, then are they *taken* into the *ſervice* of Chriſt; but as *that* man can be hardly ſaid to be *taken* into the *ſervice* of any one, if he doth no *ſervice* unto his maſter, nor *any* thing that is pleaſing or acceptable unto him; even ſo they cannot be ſaid to be *taken* into the *ſervice* of Chriſt, that apply *no* time to do the *will* of Chriſt.

He that ſerveth not Chriſt, is not freed from Satan.

And thus you ſee how *Chriſt* hath *vanquiſhed* and *triumphed* over all our enemies: he *overcame* the world, he *bound* the divell, he ſpoiled hell, he *weakened* ſin, he *deſtroyed* death, he *walked* upon the ſeas, he *roſe* out of his grave, he *contemned* all honours, he *aſcended* into paradiſe, he *opened* the gates of heaven, and he *ſitteth* on the right hand of God, *ruling* and *raigning untill he hath put all his enemies under his feet.*

1 Cor. 15.25.

And ſo much for the *Victory* or *Triumph* of Chriſt.

The third part.

CHAP. I.

Of the speciall ends why Christ ascended into heaven, and of the gifts which he giveth to edifie the Church.

3 Of the bounty of Christ.

FIrstly, touching the *bounty* of Christ, set downe in these words, *and he gave gifts unto men*, we must first *reconcile* the difference betwixt the *Prophet* and the *Apostle* about the same; for *David* saith, *Thou hast received gifts for men*, and S. *Paul* saith, *he giveth gifts to men*: And I answer, that if we understand it literally, *David received gifts*, which for feare of his power were freely *offered* unto him, and if we understand it *mystically* of *Christ*, we find the saying of both to be true; for the *Apostle* speaketh of the things which *Christ* doth as *God*, *sending* forth the *Holy Ghost*, and *bestowing* gifts on men; and the Psalmist speaketh of him according to that which the *same* Christ doth in his *body*, which is his Church. Thus no doubt (saith S. *Augustine*) but as he is *persecuted* in his Church, so *accepit in membris quæ dona membra ejus accepiunt*, he *received* and receiveth gifts in men; for whatsoever is done to them that believe in him, the *same* is done to him: or els we may say, that the Sonne of God as he was *man*, *received* those gifts from his Father, which he was afterwards to *distribute*, and to give unto his Church; for so we read, that he being exalted, and having *received of the Father the promise of the Holy Ghost, he hath shed forth this which we now see and heare*; and so the originall word which the Psalmist useth, signifieth to *receive* that which we must *presently* distribute, saith *Mollerus*: and therefore the difference is soone ended, and the matter in both is true, he *received* gifts, and he gave those gifts to men; for we find (as *Bonaventure* tels us) that our Saviour *ascended* for foure speciall ends.

Aug. in Psal. 67. p. 288. a 2.

Acts 2. 33.

Mollerus in Psal. 68.

Christ ascended for foure speciall ends.

1 End.

First, to *receive* his kingdome, as himselfe intimateth unto us, *Luke* 19. 12.

2 End.

Secondly, to *make* us the more *earnestly* to long for him; *Quia abijt & occultat se Deus, ut ardentius quaratur à nobis*, because God doth therefore hide himselfe from us, that he may be the more earnestly sought of us, saith S. *Bernard*.

3 End. *Bern. in Cant.*

Thirdly, to prepare a place for us; for though in respect of Gods *purpose*, it was prepared for us before the beginning of the world; yet in respect of the *effecting* and bringing to passe the said purpose, it was *specially* prepared for us by Christ; because he *removed* all *hindrances*, and made way for us to enter into glory, foure speciall wayes.

That is,
1 By *appeasing* his Fathers *wrath*.
2 By *cleansing* our consciences from *dead works*.
3 By *opening* unto us the *gates* of heaven; and
4 By *making* continuall *intercession* for us, as *Bonaventure* speaketh.

4 End. Ioh. 16. 19.

Fourthly, to *send* down his holy Spirit unto us; for so our Saviour saith, *It is expedient for you that I go away*; *Quia nisi dederitis quod amatis, non habebitis quod desideratis*; *for unlesse I go away, the Comforter will not come unto you*; *but if I depart, I will send him unto you*; for now (saith *Tertullian*) *Gratum quoddam commercium inter cœlum & terram existit celebratum*, a most gratefull *exchange*, and a friendly loving bargaine was made betwixt *heaven* and *earth*, that to the *inhabitants* of heaven should be given the *flesh* of Christ, and to us on earth

Tertul. de carne Christi.

should

ſhould be beſtowed the comforts of Gods *holy Spirit*; and ſo the *Spirit* of God ſhould *remaine* with us on earth, and our *fleſh* ſhould *dwell* with them for ever in heaven; and then all things to be *common* betwixt us eternally; and therefore he did not *ſend* his Spirit unto us before he had *aſcended* into heaven, *non propter impotentiam, ſed quia habuerunt corporalem præſentiam*, not in reſpect of any *impotency* that he could not doe it, but becauſe we had his corporall preſence; and becauſe as the *raine* doth not *deſcend* untill the *miſt* and *dew* doe firſt *aſcend*; ſo the *gratious* raine of Gods Spirit, did not fall upon Gods inheritance to *refreſh* it when it was *weary*, untill this *fruit* of the wombe, which was as *the dew of the morning* had firſt *aſcended* into heaven; but as when that *little cloud* like a mans hand, did riſe out of the ſea, there was a ſound of *much raine*, ſo when that humble fleſh of Chriſt was *aſcended* out of this world into heaven, then *he gave gifts unto men.*

Why Chriſt would not beſtow his gifts on men before his aſcention.

1 Kings 18.

But *what are theſe gifts* which he giveth, Saint *Auguſtine* ſaith, it is his *holy Spirit*; *Tale donum qualis ipſe eſt*, ſuch a gift as himſelfe is; for he gave *himſelfe*, and he gives a gift *equall* to himſelfe, becauſe the gift of Chriſt is the *Spirit* of Chriſt; but here the *Apoſtle* ſaith, he gave *gifts*, and not a *gift*; and therefore though I do confeſſe, that this holy and bleſſed *Spirit* is the author and fountaine of all *gifts*, by whom we have *remiſſion* of ſinnes, *ſubjection* of our enemies, and *all other gifts* of grace and glory ſealed unto us; yet I ſay that the *Apoſtle* herein meaneth not ſo much the *Spirit himſelfe*, as the *gifts* and *graces* of his Spirit. And therefore that we may the better underſtand the *fullneſſe* of this point, of the *bounty* of Chriſt, we muſt conſider theſe foure ſpeciall things.

Aug. de verbis Domini p. 63. b. 1 to. 10.

Foure points to be conſidered.

Videlicet { 1. *What manner of gifts they are.* 2. *What gifts are here meant.* 3. *How he doth beſtow them.* 4. *On whom he doth beſtow them.* } And

For the firſt, we muſt know that they were *gratuita*, free gifts; ſo the words, *dedit, & dona*, he gave them, and he gave them as *gifts*, doe ſufficiently declare; or otherwiſe, *ſi præmemeruiſti tum emiſti, & non gratis accepiſti*, if thou hadſt done any thing to *deſerve* theſe gifts, then hadſt thou *bought* them, and not *freely* received them; and God had *ſold* them, and not given them; and ſo they had beene *præmia, non dona*, rewards for thy good *deedes*, and not gifts of his meere grace; but this point is ſo *cleere* that I needs not ſtand on it; *Freely you have received*, ſaith our Saviour, *freely give*, for *every one may take of theſe waters of life freely*, and may have theſe gifts, like *Eſayas* milke, *without money or moneyes worth.*

Firſt, that the gifts of God are free gifts.

Mat 10. 8.

Eſay 55. 1.

For the ſecond, we muſt note that the *gifts* of God are either { 1. *Temporall.* 2. *Spirituall.* } And

Secondly, the gifts of God are of two ſorts.

First, The *temporall* gifts he gave unto *all* ſorts of men, as well *before* as *after* his *aſcention*; for we muſt note that *every* thing which we have is a gift that we have received from God, becauſe (as Saint *Iames* ſaith) *Every good thing, and every perfect gift is from above*, and *commeth downe from the Father of lights.*

1 Temporall gifts

All that wee have is from God.

Secondly, the Spirituall gifts of God are of two ſorts, and they are given for two ſpeciall ends.

2 Spirituall gifts.

Videlicet { 1. *To edifie the Church.* 2. *To ſanctifie our ſoules.* } And

First, thoſe gifts which he gave *to edifie* the Church, the *Apoſtle* ſetteth downe in the eleventh verſe, ſaying, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers, for the perfecting of the ſame, for the worke of the Miniſtery, for the edifying of the body of Chriſt*; wherein wee ſee that by the *gifts* whereof the *Apoſtle* ſpeaketh in theſe words, are underſtood either,

1 The gifts that Chriſt beſtoweth to edifie his Church. Epheſ. 4 11.

1. *The Ministers of the Church and Preachers of Gods Word.*
Or
2. *The gifts wherewith the Ministers are indued*; or rather, as I take it.
3. *Ministers indued and qualified with such gifts as are necessary for the gathering together of his Church*, which are specially,

Gifts requisite for Preachers.

The gifts
1. *Of Tongues.*
2. *Of Knowledge.*
3. *Of Charity.*
4. *Of Constancy and Perseverance.*
5. *Of Contempt of all worldly vanities.*
6. *Of perfect power.*

} And which are most excellent gifts and graces, of more worth and greater value, then the world can conceive.

First, languages and readinesse of speech.

First, The gift *of tongues*, that is, that as by the confusion of tongues the world was *divided* at the building of *Babell*; so by the *helpe* of the Preachers tongues the world might be *reunited* and made one sheepe-fold in the building of Gods Church. Secondly, that these men might not *offend* in their tongues. Thirdly, that they might be the *better* able to teach *profound* and *heavenly* doctrine, which they that want the *tongues* or *languages* cannot so easily attaine unto. And fourthly, that none might be able resist the words of their mouthes, as our Saviour saith, *I will give unto you a mouth, or tongue, which your adversaries shall not be able to withstand.*

Luke 12.11.

Secondly, Knowledge. Iohn 16.13. *Perfecta virtus non est sine cognitione veritatis. Bernard.*

Secondly, the gift of *Knowledge*, whereby they might know *all truth*, not of politicke and state matters, but of *all truth* necessary for *this office*; to edifie the Church, which is the *chiefest* knowledge that we should aime at; or else *all truth* every way, because they should know him which is *all truth*, that is, *Iesus Christ*, and I desire to know nothing else; I will be contented to be accounted a *foole* in all things else, so hee will give mee this gift onely, *to know him alone.*

Thirdly, Charity. 1 Cor. 8.1. *Hugo de S. Vict. misc. l. 1. c. tit. 73.*

Thirdly, the gift of *Charity*; *Quia quærentes verum & non bonum non inveniunt summum bonum*; because *knowledge* without *charity* puffeth up, and the seeking to know the truth, and not labouring to be good, will never bring us to the chiefest good; and because of all men we are most *hated* and *slandered*, and have all occasions offered us to make us *hate* all wicked men; therefore God diffuseth this *gift* of *love* and *charity* into our hearts, that notwithstanding all our *indignity*, wee doe still *love* them better then they doe *love themselves*, and doe spend our *whole* time to doe them good, and are ready *to lay downe our lives for the brethren.*

Fourthly, Constancy.

Fourthly, the gift of *Constancy* and *perseverance*; because as *knowledge* and every other gift without *charity* is nothing worth, so *charity* and all other workes without *perseverance* will availe us nothing; because *we must be faithfull unto death, if we would have the crowne of life*; and therefore God doth give us this *gift* of *Constancy*, to continue so in our vocation that neither want, nor contempt, nor *life, nor death, nor any other thing shall separate us from the love of God which is in Christ Iesus.*

Revel. 2.10.

Rom. 8.39.

Fiftly, contempt of vanities.

Fiftly, the gift of *Contemning* worldly *vanities*, for seeing it is the property of the world to esteeme of us no better then of the *scumme and off-scouring of the world*; every one of us (except he be great in wealth and honours) is *contemned* of his owne *kinred*, of his owne *people*, in his owne house where he dwelleth, and of those very men whom he *teacheth*, and for whom, as a *burning* light, hee *consumeth* himselfe, that they should not be *consumed* with *sinne*; therefore the Lord giveth us this *gift* and *spirit*, *contemnere contemni*, to despise all contempts, and to regard none of the *vaine* and *variable* things of this wicked world.

Sixtly, Perfect power.

Sixtly, the gift of *Perfect power*, that to the penitent and dejected, to the humble and contrite hearts, they might open the gates of Heaven, and let them in

in deſpight of all the divels of hell; and that againſt the *obſtinate* and *rebellious* ſinners, they might *cloſe* and *ſhut* the ſame, that notwithſtanding all their *wealth* and *wit*, their *ſtrength* and *power*, they may bee *excluded* out of the joyes of Heaven. Mat. 16. 19.

And ſo *theſe* are the *gifts*, *Miniſters* indued with theſe *gifts* which God giveth unto his Church, for the *gathering* together of his Saints; And indeed, howſoever the world *vilipendeth them* and (as the Prophet ſaith) doth make but a *jeſting ſong of them*, yet if we *truly* obſerve it, we ſhall *eaſily* finde it, that among all the gifts of God, which he now giveth unto men from heaven, the ſending of *faithfull* and *able* Miniſters *indued* with theſe gifts, to diſcharge their duties, is the *chiefeſt gift*, and doth obtaine the chiefeſt place; for alas, without them, what were we? *unbaptized*, ſtill wallowing in our ſinnes and filthineſſe; *untaught*, ſtill involved in ignorance; *ununited* to Chriſt, ſtill chained in the hands of Satan, without *profeſſion*, without *Religion*, without *God*. And therefore it was not without *cauſe*, that our Saviour exhorted us *to pray unto God, that hee would ſend forth labourers into his vineyard*; for otherwiſe he knew that in a very ſhort time it would grow *wilde*, and inſtead of *grapes*, *to bring forth wilde grapes*, inſtead of *mercy* and *judgement*, *to bring forth cruelty and oppreſſion*, and inſtead of *piety* and *religion*, to bring forth nothing elſe but *idolatry* and *ſuperſtition*. What a great gift it is to beſtow able Miniſters upon this Church Mat. 9. 38.

It is reported of *Philip* King of *Macedon*, that he ſent unto the *Athenians* to ſend him all their Orators of *Athens*, and he would ever live in league and peace with them; and the wiſe Senators being *ready* to deliver thoſe *learned* men into the hands of their *mortall* enemy, *Demoſthenes* ſaid unto them, that on a time the *Wolves* ſaid unto the *Sheepe*, that they conceived no ill thought againſt them, but onely for retaining thoſe dogs which were their deadly enemies, and oftentimes *barked* againſt *themſelves*, which were their *feeders*; and therefore if they would *deliver* up their *dogges* into their hands, they ſhould *free* themſelves from their *barking*, and they would become their *patrones* and *defenders*; whereupon the *ſheepe* being glad to bee rid of their dogges, and deeming themſelves happy to be at *peace* with the *Wolves*, they preſently *delivered* up all their dogges unto unto the mercies of their enemies, and they were incontinently conſumed; but within a very little *while* after, the *Wolves* began to picke *quarrels* againſt the ſilly *ſheepe*, and in a ſhort ſpace *devoured* the whole flocke; even ſo ſaith *Demoſthenes*, if you *deliver* up your *Orators*, for the favour of King *Philip*, you ſhall *ſpeedily* finde, that he will deale with you as the *Wolves* dealt with the *ſimple ſheepe*; whereupon they reſolved to keepe their Orators. What *Philip* of *Macedon* ſought of the Athenians.

Now *Satan* deales with our people, as King *Philip* did with the *Athenians*; he tels them that the *Preachers* be the onely *dogges* that he hates, the onely men that *barke* (and often *bite*) againſt them, which by their tithes and offerings they doe maintaine; and therefore he perſwadeth them to betray their *Preachers* into his hands, and to *perſecute* them with their furies; and if they doe ſo, he promiſeth all *peace* and content unto them; but when he hath once *prevailed* to deſtroy our bodies, he will ſoone deſtroy their ſoules and bring them into hell fire: and therefore it were *well* for them, if with the *Athenians* they would beware of their *ſubtill* and *cruell* enemy, and make *much* of them which with the *hazard* of their owne lives doe continually watch for their ſoules. The cruelty of Satan to deſtroy the Preachers, and his ſubtilty to deceive the people.

CHAP. II.

Of those speciall gifts which God giveth unto his children for the sanctifying of their soules, and principally of Faith, Hope, and Charity.

2 The gifts that Christ bestoweth to sanctifie our soules. *Gregor. Hom 8. in Ezech.*

SEcondly, those gifts which he giveth to *sanctifie* our soules are of divers sorts; for as Saint *Gregory* saith of Gods presence, *gradus præsentiæ divinæ constituendi sunt*, there are certaine *degrees* of the same; *quia licet omnia tangit, non tamen æqualiter omnia tangit*, so we must conceive of the *giving* of Gods graces, that although he giveth the *same* unto *many* men, yet he giveth them not after *the same* manner unto all men: and therefore we say that Gods gifts are either,

The graces that Christ giveth to sanctifie our soules are two-fold.

1. *Common*, 2. *Speciall*, } or that God giveth these *gifts* two manner of waies,

Either { 1. After a *generall* 2. After a *speciall* } *manner*; And

First, common.

First, the *common* graces and gifts of God, or those graces which he giveth out of his *generall* respect and love unto man, are given *many* times as well unto the *wicked* as unto the *godly*; and therefore in that respect, *all* those that professe Christ Iesus, and which have these *generall* gifts, are *promiscuously* called and taken for the *Saints* of God here in this life, and cannot indeed be *discerned* or distinguished by any man, from those that are the *true* elected Saints; for *God only knowes who are his*, and we may not so much as *guesse* who they are; for we are prohibited to *judge* of them, because we cannot *possibly* know them.

Secondly, speciall.

Secondly, the *speciall* graces and gifts of God, or *those* graces which hee giveth out of a *speciall* respect and love to *some* men more then others, (for I can finde no *specificall* difference betwixt the *gifts* that he giveth unto the elect, and *those* graces that he giveth unto many of the reprobates, but the *same* graces in a more *perfect*, and after a more speciall manner) are onely given unto the elect, whereby they are *preserved* and kept in the favour of God, untill their *last* breath.

We cannot tell who are indued with the speciall graces of Gods spirit.

But to nominate which are those *common* graces and gifts which Christ after a *generall* manner giveth unto all, or *most* of the *professors* of his name, and which are those *speciall* gifts which out of his *speciall love* he giveth onely unto his *elect*; or *directly* to set downe the *specificall* notes and differences, how to *discerne* and know the one from the other, and to *distinguish* in whom each of these sorts may be found (as some have *venterously* attempted to doe) seemeth unto me to bee none other thing then to shew who are *elected*, and who are *not*; for whosoever hath but the *common* gifts cannot be saved, and whosoever hath the *speciall* gifts of God shall not be damned.

Every one ought diligently to examine what graces he hath.

Yet I denie not, but by the *diligent* search into the nature and extent of these graces and gifts of God, and by the *fruits* and effects of the same, every *particular* man may know, whether he hath them yet or not; for the *spirit* of man (if man would *search* out his spirit) may know what is in man; and therefore, not that we should *judge* one of another, who hath these *speciall* gifts of God, and who hath them not, but that *every* man by searching his *owne* heart, may know if *hee* hath them, to his comfort; or if he hath them not, that he may earnestly *labour*, by prayer to God, to *attaine* them; I will a little speake of these *speciall* gifts and graces of salvation, and shew how farre they doe *exceede* those *common* graces of the onely outward professors.

Thom. 12a. q. 68.

The *Schoolemen*, all as it were with one consent, doe *distribute* the *gifts* of the Holy Ghost into these seaven *speciall* graces, which are mentioned in the Prophet *Esay* 11.2.

Esay 11.2.

1. *Wisedome.*

1. *Wisedome.* 2. *Understanding.* 3. *Counsell.* 4. *Fortitude.* 5. *Knowledge.* 6. *Piety.* 7. *The feare of God.* — I need not, (and my purpose is not) to stand long upon *each* of these, For

These seven graces how prefigured.

Aquinas and his followers, have most *excellently* and *largely* inough handled each one of these excellent graces; yet something I must speake of them; they were *prefigured* in the *Old Testament* by the seven *lights* of one candlestick, and by the seven *eyes* of one stone; and in the *New Testament* they are expressed by the seven *hornes* of one Lambe. Zach. 4. 2. Zach 3. 9. Revel. 5. 6.

The first burning *lampe* of this candlesticke, or the *first* speciall *grace* of Gods spirit, is σοφία *Wisedome*; a grace *indeed*, and a gift to be desired above all the *wealth* of this world, if we would consider but the difference betwixt a *wise* man and a foole; *Menander* saith, σοφία δὲ πλούτου κτῆμα τιμιώτερον; *Wisedome* is a more pretious possession then all riches; and therefore *nihil sapientia ardentius diligitur, nihil dulcius possidetur*, nothing is *loved*, nothing is *desired* more then *wisedome*; for every man would faine be *wise*, and the very *foole* would be accounted so, and though one man affecteth *honour*, another desireth *wealth*, and a third loveth his pleasure, yet al men affect *wisedome* that affect nothing els; for *wisedome* is *Cognitio primarum & altissimarum causarum*, as *Aristotle* saith, *Meta: l.* 1. or as *Cicero* defines it, *sapientia est divinarum & humanarum rerum scientia, Cicero Tusc. q. l.* 4. and it is the *greatest* glory and eminency of any man, because a *wise* man in ragges is more to be respected, then the greatest *Peere*, that is arrayed in gold and pearles, if he be destitute of understanding. 1 Grace or gift of Gods Spirit. *Richard in l. de contempt. c.* 1.

And yet *wisedome* is a *baite* wherewith the divell catcheth many men, and thereby causeth them to fall into sinne, into hell; for the Prophet *Esay* speaking of *Babylon* saith, *thy wisedome and thy knowledge have caused thee to rebell*; and the Poet saith Esay 47. 10.

Ingenio perij qui miser ipse meo; mine own wit hath undone me; and therefore, *non sine mysterio*, it was not without a mystery, that God forbad *Adam* to eate *of the tree of knowledge*; because he knew the divell could wish all his servants *wise*, for as the Tragedian saith, *Sancta parvis habitat in tectis venus, mediumq; sanos vulgus affectus tenet*; pure love dwells in sillie soules; and the vulgar sort never durst, with *Phœdra*, to affect *Hyppolitus*; *quia rudiores sunt quàm qui poterant decipi*, for they have not wit inough to adventure upon strange villanies; and there be *some* vices that doe not commonly reside but in *great* wits, for none but *Arrius*, that was the *subtlest* Sophister of his time, durst invent such a blasphemy, as to denie the *Deity* of Christ, and none but *Pellagius* would have preferred mans *nature* before Gods *grace*; and therefore the divell knowing that, *non nisi ex magnis ingenijs magni errores*, great men doe the greater mischiefes, and the *stronger* heads worke the *deepest* plots, and doe invent the deadliest errors, he deales with us, as he did with *Eve*, labour by all meanes to have our eyes *opened*, and to fill our heads with all *knowledge*, that he may *fit* us to doe him the *better* service; [one *Julian* being abler to enlarge his kingdome more then twenty *Diocletians*. Wisedome what it is and the excellencie of it. Genit. *Seneca in Hypolit.* Some vices reside onely in subtle heads.

And therefore you must understand that there are divers *kindes* of wisedomes, but especially

1. *Humane.* 2. *Divine.* } And

Wisedome twofold.

1. For the *humane* wisedome, you must take notice of it in a double respect,

1. As it is *left* unto us since *Adams* fall. 2. As it is further *poysoned* by the divels malice. } For

1 Humane wisedome considered two waies.

1. We doe allow that *wisedome*, whose *genus* is *humanus intellectus*, a humane understanding, and we like that *best*, which can goe *furthest*, with the light of *true reason*, which the divell hath ever laboured to obscure; for as the spider was accounted

1 As it is incorrupted.

The Spider why odious to *Pallas*,

counted odious unto *Pallas*, the goddesse of wisdome, not for the *subtiltie* of her web, but for the *poyson* that was in her; so we dislike no man for the *quickness* of his apprehension or the *subtiltie* of his wit, but for the *iniquity* of the same; and therefore as the heathens fayned this goddesse to have a *buckler* all covered with Snakes and Serpents, to sting her adversaries, so may we, if it be like hers, *of bright cristall*, that is, *pure* and cleere, without any malice unto them, but onely to defend our selves; and as they say she was a *subtle* woman; so may we be as wise as Serpents; if we be as she was, ever a *Virgin*, and never defiled at any time; for we must confesse, that, as God gave *Ieroboam* a kingdome, so he allowed him to devize a *way* to retaine his people from revolting, but this way should not have beene by setting up his golden *calves*; so God gives every man leave to use his *best* pollicie for his safety and for his good; but that pollicie must be *just* and his wisedome must be *innocent*, or els it is not allowed by our Saviour Christ.

The buckler of *Pallas*,

Pallas what manner of woman she was.

Innocent pollicie allowed.

2. Though men are rather to bee *pitied*, because they have no *more* of this *humane wisedome*, (the divell having *blinded* us and obscured so much thereof,) then to be denied the *use* thereof; yet because Satan hath *poysoned* the same, that it doth but direct us a way, to runne away from God, and to faine our selves good when we are wicked, or, at the best, to be but with *Agrippa*, almost good; when a man *is* μὴ πονηρὸς ἀλλ' οὐκ ἀγαθὸς πονηρός, not all evill, but halfe evill, as *Aristotle* saith; therefore God hath made the *wisedome* of this world *foolishnesse*, and the Apostle might well say, ποῦ σοφὸς ποῦ γραμματεύς, where is the wise, where is the Scribe, where is the Learned, and yet, lest you should think God taketh pleasure in *fooles*, the Apostle doth not reject *wisedome*, nor bid us cast away our *understanding*; but he would have it *guided* by the wisedome of Christ, and *subjected* unto the obedience of God; and therefore

a As it is poysoned.

Arist. polit. l. 5. c. 11.

a Divine wisdome

2. God *sendeth* his *Spirit* into the hearts of men, to make them *wise unto salvation*; and this is that *divine wisedome*, which is not *inbred* in any one, but is given from *above* to every one that hath it; and as the divell obscured all our *originall* wisedome which God had given us, and poysoned all that was left in us, that we should apply the same to *evill* ends; so the spirit of God doth *guide* that wisedome, which by nature we have in us, and *illuminates* us in that which nature understands not; for howsoever the subtle serpent may perswade us *cretizare cum cretensi*, to lay a snare for the Foxe, and to play the Wolfe with the Wolfe, & to think they are the wisest *men*, that have the *subtlest* heads to circumvent their neighbours; yet the Spirit of God will tell us, there is no such *pollicie* in the world as *honesty*, which hath oftentimes passed *safely* through the pikes of malice, and escaped *free* beyond all mens hope, when the subtlest heads of deceitfull wickednesse, have beene shamefully *taken* in their owne craftinesse; because, as the proverbe is, ἄλων δὲ φόρτος ἐνδὺν ἤλασεν, ἐνθ' ἔβη; salt will to the sea againe; or, as the Poet saith,

What the Spirit of God doth, to make us wise.

Honestly the best pollicie in the world,

Psal. 9. 16. Iob 5. 13.

Erasmus in chil. tit. ult. & Malesti. Ovid. in Metā

——*Lex non justior ulla est*
Quam necis artifices morte perire sua.
No juster law was ever sought
Then death for him that death had wrought;

And God hath promised to make the *righteous*, that are innocent without the least deceit, to become as *Ieremy* was, *a defenced city*, with *iron pillars* and with *brasen walles*, *Ieremy* 2. 18. and therefore though I doe confesse every *good* Christian, and every *honest* man is not alwaies wise, but they do often faile in many things through their owne simplicity, for want of *wit*, and not by the *fault* of honesty, yet this is beyond all certainty, there can be no better *wisedome*, no safer *pollicie*, no surer *stratagem* in the world, then to be an *upright* and an honest man, for this is your *understanding* and your *wisedome*, to preserve you against all stormes, to retaine a *pure* heart and a *good* conscience, *Vide Deut.* 4. & *Iob* 28.

All good Christians not alwaies wise.

But, because this is not *sufficient* to bring us unto heaven, to live here like

honest

honest men on earth, therefore the spirit of wisedome doth *illuminate* our understanding to let us see and know the *wisedome of God*, that is, *Iesus Christ*, for he is made of God to us, *wisedome*, *sanctification and redemption*; and therefore, howsoever the *wise* men of the world may thinke the *preaching* of Christ and his Crosse to be *foolishnesse*; yet to us that beleeve, it is our *wisedome*, and our *glory* and our *happinesse*, and I care not how *foolish* I be thought in the world, so I be found *wise* in Christ; for I know what the *wise* man saith, that these worldly wise men in the last day, will confesse the truth both of themselues, and of every *righteous* man, saying, *we fooles, thought his life madnesse, and the preaching of the crosse foolishnesse*, but loe, *he is counted among the sonnes of God*, and we, like fooles are excluded with the wicked, and condemned for our folly.

1 Cor. 1. ult.

What the worldly wise say at the last day.

The second speciall *grace* and gift of Gods Spirit is συνεσις, *understanding*; and that is an habit, *per quem animus ea perspicit quæ sunt*. by which the minde of man doth perceive and see those things which are *principia intelligibilia*, intelligible principles, as *Aristotle* saith; and *Plato* hath one excellent observation of the understanding; *quod infinitam virtutem in se habet, cum nec humana, nec divina respiciens satiatur, nisi infinitum Deum capiat, qui capacitatem ejus ab eo manantem impleat infinitam*; that it hath a most *large* extent, and is never satisfied with the knowledge of any humane or divine things untill it layeth hold upon the most infinite God, which hath enlarged that *capacity* unto our soules, and is onely able to replenish the same *himselfe*; and therefore the more that any man understandeth the more he coveteth to understand, untill he understandeth God, without which we understand nothing, but are most truly *compared unto the beasts that perish*; the *whole* world being no more able to *satisfie* our understanding, then a *pecke* of corne is sufficient to fill up all the vast regions that are under the circumference of the highest heaven.

2 Grace or gift of Gods Spirit.

Cicero in Rhetor. l. 2

Aristot. Æthic. l. 6. & 10. l. 1.

Mag. Mor. cap. 34. Intellectus est habitus principiorum.

The understanding how unsatiable.

But I finde the understanding is taken two wayes in the holy Scriptures.

1. *Quum res intelligibiles perspicuuntur.*
2. *Quum res istæ perficiuntur.*

that is,

1. *When we perceive things as they be,*
2. *When we doe those things that wee understand;*

The understanding taken two wayes.

First, the things to be perceived are *entities* or beings that are *invisible*; because things seene come under the compasse of our sence, as the Philosopher speaketh; and the understanding is the *eye* of the soule, which seeth the things that are *invisible*, and these things are distinguished to be either,

1. *Naturall.*
2. *Spirituall.*

1 Way *Intellectus est vis animi quæ invisibilia perspicit. Aug. de spiritu & anima.*

Entities twofold.

First, for the understanding of naturall things, this eye of the Soule is very piercing *sharpe*; it is like the *Eagels* eye that can behold *sub frutice leporem & sub fluctibus piscem*, a Hare lurking under the *shrub*, and a Fish playing under the *wave*; we will presume to understand the *times* and *seasons*, and the *secrets* of all natures workes, *heaven* it selfe, and all the *Host* of heaven is within the reach of our understanding; it tells you how *farre* it is to every sphære, and it setteth forth the *dimensions* of every Starre to an inch. And yet *blind* man I dare be bold to say it, that *Aristotle* himselfe knew not all the knowable things in a *straw*; and as our Saviour saith, unto *Nicodemus*, *if I have told you earthly things, and ye beleeve not, how shall ye beleeve, if I tell you of heavenly things?* so I may say to these men, if our understanding be so *dimmed* and *dulled*, that we can but scarcely perceive *naturall* things, how shall we understand *spirituall* things? for

1 Naturall.

How sharpe our understanding is in naturall things.

Iohn 3. 12.

The least entitie not wholly knowne by any man.

Secondly, *Spirituall* things are *supra intellectum humanum*, above all humane understanding; because *reason* cannot pierce into them; and therefore it is most truly

2 Spirituall.

Ludovicus Calius Rhodig lec. antiq. l.3 c.1. de intellectu agente, et passibili.

truly said of *Calius Rhodiginus*, that, although the Soule of man needeth no other *extrinsecall* light, but onely that which is innate, if *negligence* or *vice* did not corrupt the same, to understand those things which are within it, as is the soule it selfe, powers, habits, faculties, and all the vertues thereof; yet, *alia percipienda quæ sunt supra ipsum*, to understand those things which are *above it*, and doe exceed all humane understanding; *indiget omnino anima irradiatione ab ipsa luce veritatis prima*; the soule doth altogether require to be inlightned with the bright beames of the first truth, which is God himselfe, or else man shall never bee able to attaine unto the least measure of the understanding thereof; and this irradiation of light from God upon our soules, or the inlightning of our understanding is called, *infusio gratiæ ad divina contemplanda*, the infusion of Gods grace, to inable us to contemplate and to understand *spirituall* and divine things: and the Scripture sheweth the same thing; for it tells us, that the *word* of God is our *wisdome* and our *understanding*; and without this we know nothing, Saint *Paul* himselfe for all his learning, and the sharpenesse of his wit, yet had he never knowne that *lust* and *concupiscence* had beene sinnes, if the Law of God had not said, *Thou shalt not covet*; but as many men thinke, and thereby deceive themselues, that *thoughts* are free, so he thought *desires* were free; but the Law of God condemneth both.

Deut 4.6.

The word of God bevond our understanding in two respects.

1 Of the letter.

And the Word of God is beyond our understanding in a two-fold respect.

1. In respect of the *litterall tradition*, } there of,
2. In respect of the *mysticall exposition*. } for

First, The *letter* of the Law and of the Gospell had beene altogether unknowne to us, if the *Spirit* of God had not delivered the same unto us, and therefore the Prophet *David* saith, *In Iury is God knowne, his name is great in Israel, and the heathen have not the knowledge of his Lawes*; their understanding and the best of their apprehensions was never able to conceive such equity and piety, as the very *cortex* or outward appearance of Gods Law doth expresse, as it will most easily appeare unto any man that hath but read those *impure* things, which *Lycurgus*, *Solon*, *Plato*, *Aristotle* and others of the best law-givers of the *Gentiles*, and of best understanding, have left unto the world, as an infallible testimony of a *naturall* mans blindnesse and ignorance in all *spirituall* things; and if they were so blinded in *morall* things; then may you cleerely see, how little they could see in the mysteries of the Gospell.

The impure things that the best understanding of naturall men have left.

2 Of the understanding of the letter.

Luke 24.

1 Cor. 2. 14.

Secondly, when God *gave* us his word, and *writ* the same unto us, that every one which could read, might read it and others heare it every Sabbath, every day; yet we find the very *Apostles* could not understand it, untill the *Spirit* of God had opened their understandings, that they might understand the Scriptures; because the carnall man or naturall man *can not perceive the things of the Spirit of God, nor can he know them; for they are foolishnesse unto him, and they are spiritually discerned*; and therefore Saint *Paul* saith, *no man can say that Iesus is the Lord but by the holy Ghost*; no man can beleeve the *incarnation*, *passion*, *resurrection*, *ascention*, and the rest of the *mysteries* of Christian religion but by the speciall helpe and illumination of the Spirit of God; Nay more the Prophet *David* sheweth, that we cannot understand the Law of God, which seemes to be plaine enough without any secret meaning or hidden mysteries, unlesse we be guided and enlightned by this Spirit; and therefore not onely *Origen* saith, that *intelligentia quam ignorant pastores, est sensus spiritualis legis veteris, ignotus scribis & principibus sacerdotum*: but also the the Prophet *David*, though he was a man of great understanding, as the composing of his *Psalmes* doth sufficiently prove him to be, yet doth he earnestly *pray to God to open his eyes that he might behold the wondrous things of his Law*; and againe, hee saith, *give me understanding and I shall keepe thy Law*; and againe, *give me understanding that I may learne thy Commandements*; and againe, *give me understanding that I may know thy testimonies*; and againe, *the righteousnesse of thy testimonies*

Origen super epist. ad Rom 11.

Psal. 119.18.

Verse 34.
Verse 73.
Verse 125.

testimonies is everlasting, give me understanding, that is, of thy testimonies, *and I shall live*; and againe, *give me understanding according to thy Word*; and so his many prayers for understanding doth most apparantly shew, that of *himselfe* he did not understand them; and the reason is plainely rendred by the *Apostle*, that the *Law is spirituall* and every man *carnall sold under sinne*; and therefore if ever we will understand the will of God, and the mysteries of our faith, we must with the Prophet *David*, pray to God, that he would *open* our hearts as he did the heart of *Lydia*, and as S. *Paul prayeth for Timothie*, *that he would give us understanding in all things*; or as the same Apostle prayeth for the *Ephesians*, that *the God of our Lord Iesus Christ, the Father of glory might give unto them the spirit of wisedome and revelation in the knowledge of Christ, that the eyes of their understanding being enlightned, they might know what is the hope of his calling*, and what the *riches* of the glory of his inheritance in the Saints; but the blindnesse of our humane understanding, the naturall corruption of our *carnall* mindes, and the over-weening conceits of our *proud hearts*, that will not begge understanding at the hands of God, is the cause, that many men doe reade *much* and *heare* often the word of Christ, and yet understand little.

Verse 144. Verse 169. Rom. 7.14. 2 Tim. 2.7. Eph 3 1. 17. 18. The pride of our hearts causeth us not to understand.

And if we *understand* it not, then all our *reading*, all our *hearing*, all our *praying*, and all that we doe is worth nothing; for as S. *Paul* tells us plainely, he had rather speake *five words* with his understanding, then *five thousand* in an unknowne tongue; and therefore he saith, *I will pray with my spirit, and I will pray with my understanding, I will sing with my spirit, and I will sing with my understanding also*; otherwise as God rejected all the blinde Sacrifices that were offered unto him, so all the blind *service* that we doe to God without *understanding*, shall be no waies acceptable unto God.

1 Cor. 14.19. Verse 15.

And therefore, as the *Morall* Poets said the *frame* of this world, though exceeding *good*, yet would it soone *decay*, if the linke and chaine of it were not tyed to the foote of *Iupiters* chaire; so all our understanding, though it be the *eye* of our soule, yet it is full of *darkenesse*, and would soone bring us into the pit of destruction, if the same be not *Dei verbo directus & spiritu divino illuminatus*, that is, *directed* by Gods word, and *illuminated* by this spirit of God, which is the spirit of *understanding*.

The frame of the world how sustained.

Secondly, as the understanding is *strictly* taken *pro vi animæ intellectuali*, when we perceive things as they are, so in the *largest* sense it is more cómonly taken *pro virtute actuali*, for the effecting of those things, which we doe understand; for S. *Basil* saith *ille intelligens est, qui secundum mentem & rationem vivit*, he is an understanding man, not which *knowes* things, but which *liveth* according to the dictate of his reason and understanding; and S. *Chrysostome* saith, as he that beholdeth iniquity, *quantum ad Deum videns, cæcus esse dicitur* is said to be *blind* though his eyes be open, like *Balams* traunce, and as he that liveth in sinne is said to be *dead* while he liveth, because he liveth not to God, but to the devill; *ita qui habet intellectum, & bonum non operatur, quantum ad Deum habet nullum*; so as he that hath *understanding* and doth not good according to what he understandeth, we may say, that in respect of God, he hath no understanding at all; and the Christian Poet saith,

2 Way the understanding how taken. Basil sup. prov. 1. The iust man is of best understanding. Num. 24.16. Dion. Chrysost super Matth. c. 13. hom. 31.

Scriptorum domini plene videt omne profundum,
implet qui factis cognita verba pijs;
Nam nimis a sensu doctrinæ devius errat
si quæ curavit scire fugit facere.

Anthol. Sacr. Jacob. Bill.

And so the holy Scriptures testifie the same thing; for *Moses* saith, *Behold I have taught you statutes and judgements even as the Lord my God commanded me, keepe therefore and doe them, for this is your wisedome and your understandings in the sight of the Nations*, that is, to *doe* these things which you are commanded; and that which we read, *Blessed is he that considereth the poore and needie*, the vulgar Latine reads it, *beatus vir qui intelligit super egenum & pauperem*, blessed

Deut. 4. 6.

is

Arnob sup. Psa. 40.

is he that *understandeth* over the poore; that is, saith *Arnobius*, *qui curam habet de iis qui ad Christum pertinent, & in pauperibus Christo benefacit*; which hath a care of them that are poore and in misery, and so I conclude this point, that this doing of Gods will is the best understanding in the world.

3 Grace or gift of Gods spirit. *Sylva allegor. in verbo consilium. pag. 274.*

The third speciall *grace* or gift of Gods spirit is βέλευμα. *counsell, & consilium est sententia, qua decernimus aliquid faciendum aut non faciendum*; and counsell is that last determination of reason and judgement, whereby we discerne and perceive what ought to be done, and what ought to be left undone, and the word *counsell* is taken divers wayes in the Scriptures; as

Consilium est appetitus faciendi excogitata ratione. Cicero rhet. l. 2.

First, for the *will* and pleasure of any one, *as God made man from the beginning and left him in the hand of his counsell, Eccles.* 15. 14.

Secondly, for *consent*, as in *novissimis diebus intelligetis consilium ejus*; which we translate, in the latter dayes, ye shall consider it perfect, that is, approve his doings to be most just, *Ierem.* 23. 20.

Thirdly, for *deliberation* or discussion of a thing, as, *placuit consilium Pharaoni*, the thing was good in the eyes of *Pharaoh*, *Gen.* 41. 37.

Counsell how taken. Psal. 14 10.

Fourthly, for *repentance*, as, *ye have made a mocke at the counsell of the poore*, that is, their purpose to repent and to turne unto the Lord.

Fiftly, for prudence and understanding, as, *qui agunt omnia cum consilio, reguntur sapientia*, with the well advised is wisedome, *Prov.* 13. 10.

2 Sam 19. 11.

Sixtly, for a decree, as, *consilium totius Israel venit ad regem*, the speech of all *Israel* is come to the King, and so it is taken divers other waies as the learned have observed.

Counsell two-fold.

But you must understand, that all counsell take it in what acceptation you please, is either

1 Humane counsell

1 The *humane* counsell is either, { 1. *Humane.* 2. *Divine.* } and { 1. *Taken.* 2. *Given.* } for

Hesiodus his opinion of wise men.

First, the Greeke Poet saith,

ἥτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσει,
φρασσάμενος τὰ κ', ὀπίσσω καὶ ἐς τέλος ἧσιν ἀμείνω.

He truly is the best man, which doth *know* all things of *himselfe*, understanding those things that follow, and what things will prove best in the end;

ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται.

And he is also good, which can obey and *follow* that good counsell which is given him.

ὃς δ' μήτ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὅδ' αὖτ' ἀνήνωρ αὐήρ.

The greatest foole is he that refuseth counsell.

But he that neither understandeth things himselfe, nor doth purpose in his mind to hearken to the counsell and advice of others, then surely that man is very unprofitable both for *himselfe* and *others*, and the Scripture termeth him the greater foole that refuseth to take counsell, then he that is *destitute* of understanding to give counsell; for though a man be ignorant of things, yet there is great hope of him, if he will listen unto the advice and follow after the counsell of those that know him; but he that *knoweth* nothing and will learne nothing, there is more hope of a foole then of him? but *Curtius* tells us, that *in suo quisque negotio hebetior est, quam in alieno*, every man is duller in his *owne* businesse then in the affaires of *another* man; because our counsels are troubled, and our understandings darkened, either through *affections* or *passions*, when we consider things for our selues; every man will be partiall in his owne case: and therefore there is no man so *wise*, but he will have need of counsell; and as *Menander* saith, βελῆς γὰρ ὀρθῆς οὐδὲν ἀσφαλέστερον. there is nothing safer for a man then right counsell, there is nothing better then the same; *tamdiu florent respublicæ, quamdiu regnat consilium*; for so long shall every common-wealth flourish, so long shall every man prosper as either of them is guided with good counsell: and therefore let us consider,

Curtius l. 7.

Turbida consilia eorum, qui sibi suadent nouum flagitium est te aliis consilium dare, foris sapere, sibi non posse te non auxiliatorier. Terent. in Heauton.

Connsell how excellent.

1. *Some*

{1. Some things of Counsells. 2. Some things of the Counsellors.} And

Two things observable.

1. Touching *counsells*, I meane not here the *generall* counsels of the Church, but such *particular* counsells as *private* friends or els states doe both *give* and *take*, for their owne speciall good; and of these I pray you marke,

1 Touching counsells. Three points handled.

{1. The *necessity* 2. The *excellency* 3. The *diversity*} of them.

1. *Counsell* is a thing so *necessarie* in any thing that wee undertake, as that S. *Gregory* saith, *fortitudo destruitur, nisi per consilium fulciatur*, the greatest *strength* is soone destroyed if *counsell* doth not preserve it; because the more wee thinke our selves *able* to doe, the lesse we shall be sure to *effect*, when *blinde courage* shall runne headlong, without the *eyes* of *counsell*: so *Horace* saith, *vis consilij expers moleruit sua*; force void of counsell falls with his owne waight; *Antonius Monachus* saith, that a man which doth all things without *counsell*, is like a cittie, which withstands her enemies without *walls*, and therefore we may justly say that counsell is most *needfull* in every act, and so the son of *Syrach* saith, *my sonne doe nothing without counsell. Eccles.* 32.

1 The necessity of good counsell. *Greg. in Moral.*

Horat. car. c 3. *od* 4. *Anton. Mon. in melissa pars* 1 *ser.* 11. *ex Salem.*

2. This *necessity* of it sheweth the *excellency* of it; for when *Pyndarus* saith *aqua rerum optima*, water is the *best* of things, he meanes it, because no creature, in no place, at no time, can live long without water; so nothing can be well done without counsell; and therefore *Menander* saith, ἱερὸν ἀληθῶς ἐστιν ἡ συμβουλία, truly counsell is a most *sacred* and divine thing; and he would have said so, and more too, if he had *truly* knowne that all *good* counsell doth proceed from this *holy* spirit of counsell; but he knew it not; and therefore

2 The excellency of good counsell.

3. We must distinguish of counsells that they are all either {1. *Evill.* 2. *Good.*}

3 The diversity of counsells.

1. *Evill* counsells are according to their authors and instruments many and manifold; I will onely note you *three* sorts of them.

1 Bad.

1. *Rash*, 2. *Craftie*, and 3. *Wicked*.

Three sorts of evill counsells.

1. *Seneca* saith, *deliberandum est diu quod statuendum est semel*, those counsells are ever *best*, which are best *deliberated* and discussed and not *suddenly* executed; *quia deliberare utilia mora est tutissima*, because *delay*, though it be *grievous*, yet is it ever *safest* for our profit; and experience hath ever found that *rash* heads have caused many *sorrowfull* hearts, when their *prudent* counsell, as they thought, hath produced nothing els but *shame* and penitence; and therefore I say with *Aristotle*, *deliberandum est tarde, deliberata verò celeriter peragenda*, men ought to take *time* to consider, and when they have determined, things ought to bee *speedily* dispatched.

1 Rash counsels.

Vir ea rationis fuit optimus, si in deliberando cunctatus, & pertimuit quicquid potest contingere, in agendo autem considat, Thucyd. l. 6. *Æthic l.* 6. *c.* 9.

2. The *subtle* and craftie counsells, *prima specie læta, tractu dura, eventu tristia sunt*, at first sight may seeme *smooth*, but in time they will prove *foule*, and at last they will become *sad*, to those that follow them, saith *Cornelius Tacitus*.

2 Craftie counsels

3. *Wicked* counsells are those that are invented either against *God* or *good* men; such was the counsell of *Simeon*, of whom *Iacob* saith, *ô my soule, come not thou into their counsell*; and this signifieth, the *plots* and practices of the Scribes and Pharisees against our Saviour Christ, as both *Origen* and Saint *Ambrose* doe observe, and the Prophet *David* had propheſied thereof saying, that *The Kings of the earth stood up, and the rulers tooke counsell together against the Lord and against his annointed*; But you know what the Scripture saith, *there is no counsell against the Lord*; and the *craftiest* counsells doe not *alwaies* prevaile against *good* men, but they doe *sometimes*, nay very often turne to the *shame* and destruction of their authors, as you may see in *Haman*, *Achitophel* and others; of whom *Clandian* doth most excellently say

3 Wicked counsels. Gen. 48. 6.

Origen sup. Gen. Ho 17.

Psal. 2. 2.

Sic opifex tauri tormentorum ę reperter,
Qui funesta novo fabricaverat ęra dolori,
Primus in experium Siculo cogente tyranno,
Sanxit opus, docuitq́ suum mugire inventum Claudian. in Eutrop. l. 1.

Quam benè dispositum terris, ut dignus inīquī
Fructus consilij primis auctoribus instet,

ô how *well*, and how justly hath God disposed things here on earth, that the worthy fruit of *wicked* counsells should first fall upon the heads of their owne *inventors*.

Sic multos fluvio vates arente per annos
Hospite, qui cæso monuit placare tonantem,
Inventas primum Busiridis imbuit aras,
Et cecidit sævi quo dixerat, hostia sacri.

And therefore *Gamaliel*, the *wisest* Lawyer that I reade of, gave this advice unto the Iewes, that they should take heede how they did consult either against *God* or against his *servants*, least, in seeking to doe mischiefe unto *others*, they brought a plague upon *themselves*.

2 Good counsell.

2. The *good* counsell is a desire of doing those things that are *just* and honest in the sight of God and men; *Plutarch* in the life of *Aristides* tells us, that *Themistocles* in a certaine meeting of the *Athenians* told them, that hee had found out a way that might very much advance the *glory* and dignity of the *Athenians*, but it was not fit to be published to all the people; the Senate therfore determined it should be revealed onely to *Aristides*, and if he would *approve* it, they would all *receive* it; so *Themistocles* told *Aristides*, that he thought of burning all the navall stations, that is, all the shipping and the haven dockes of the Grecians; and so the *Athenians* should have the rule, mastery and dominion of all Greece; and *Aristides* went unto the people and told them, *Themistoclis consilio nihil esse utilius, sed eodem nihil inhonestius*, that there could not be a more *profitable* counsell for the *Athenians* then that of *Themistocles*, but withall, there could not be a more *dishoneſt*; wherupon the people charged *Themistocles*, that he should never speake of it any more; a most excellent example of a vertuous people that would utterly refuse all *profit* that was not *honest*; and therefore if *Heathens* would hearken to no counsell that tended to any *turpitude*, ô how should this shame us that are *Christians*, if wee give eare to any counsells that are *unjust*.

A memorable story.

The goodnesse & the honestly of heathens.

2 Touching counsellors.
Who is the best counsellor.
Stobæus.
Panorm. de rebus gestis Alph. lib. 3.

2. Having heard somewhat of the *counsells* of men, we are now to speake of the *Counsellors*, that we may know *who* and what *manner* of men are the *best Counsellors*; and I reade that *Bias* being demanded, *quis optimus Consiliarius*, who was the *best* Counsellor, answered, *time*; for truth is the daughter of time; but *Anphonsus*, King of *Arragon*, being asked the same question, answered, *bookes*; because they would tell him *freely* without feare, without flattery, what was *truth* and what ought to be done; Saint *Gregory* saith, *nullus fidelior tibi ad consilium potest esse, quam qui non tua sed qui te diligit*, no man can bee a *better* and a faithfuller Counsellor unto thee then he that loves *thee* more then thy *goods*; and Saint *Ambrose* tells us, he is the *best* Counsellor, that hath *understanding* to know what is best, and hath *honesty* to do nothing but what is good.

Foure properties of a good counsellor.

Out of all which you may collect, if you put all this together, that a good Counsellor must be

1. *Auntient.*
2. *Learned.*
3. A *friend.*
4. *Honest.*

} For

1 Auntient.
Young men not the best counsellors.
Greg. in mora l. 30.

1. If *dayes* teach knowledge, and *time* breeds experience, then certainely *youth* is fitter to learne then to teach, and *young* men ought rather to *take* then to *give* counsells unto others; and yet you must note, that the Scriptures calls not those men *old*, which have seene *many* yeares, *sed qui morum gravitate maturi sunt*, but such as doe excell in *gravity* and *good* life, as Saint *Gregory* doth observe; because, as the wise man saith, *The honourable age is not that which standeth in length of time, nor that which is measured by the number of yeares*, but *wisedome is the gray hayres unto men, and an unspotted life is the old age*; where notwithstanding,

Sap. 4. 8, 9.

ding, you muſt underſtand, that although the moſt *honourable* age is the moſt *undefiled* age, and wiſedome is *gray* haires, that is, deſerves to have the *honour* and reſpect that is due to gray haires, yet doth this no waies denie, but wiſedome and underſtanding, is gained rather and oftener by *experience* and length of time, then by the *quickeſt* conceptions of *young* heads; as you may ſee in many places of the booke of *Iob*; and therefore when *Sertorius* had rowted the army of young *Pompey*, and did heare that *Metellus* was come with more aide, he broke up the warre, and calling his Captaines together he ſaid, I would have ſent this *young* man home well whipped, if this *old* woman (ſo he called *Metellus*) had not come to aſſiſt him; becauſe commonly, *young* men doe not onely want *experience*, but are alſo more *raſh* then the aged, which do many times *know* more then the others *thinke*; and therefore Saint *Paul* would not have a Biſhop to be a *novice*, leſt, being lifted up with pride, *he ſhould fall into the condemnation of the divell.*

Wiſedome got by age.

Maxime reſpublica per adoleſcentulos labefactata, a ſenibus ſuſtentata ac reſtituta ſum. Cicero Cato Maior.

1 Tim. 3. 6.

2. *Learning* and the reading of bookes, is an excellent *helpe* to make a man wiſe for counſell; becauſe one yeares reading may informe him of more *accidents* then he could poſſibly ſee in all his life; and by my bookes I ſee what was done and ſaid in all *places*, in all *ages* from the beginning of the world to this preſent time; and therefore no Counſellor can be ſo *well* qualified as hee that takes the counſell of his *bookes*; and yet, becauſe our *memory* is not ſo faithfull as our *eyes*, we doe ſooner forget what we *reade* then that which wee have learned by *experience*; therefore *Bias* and *Alphonſus*, that is, *time* and *bookes* are beſt together, to make the beſt Counſellour.

2 Counſellors learned.

3. *Hoſtium nota conſilia, etiam prudentiſſima ſiunt inutilia*, ſaith *Titus Livius*, the beſt counſells of *enemies*, are often *unprofitable*, alwaies to be *ſuſpected*; and it is not without cauſe, that the Wiſe man ſaith, *The reproofe or wound of a friend, is better then the kiſſes of an enemy*; yea the Prophet *David* ſaith, *Let the righteous ſmite me friendly, but let not their pretious balmes breake my head*; a ſtrange thing that a balme ſhould breake the head; yet ſo it is when *their words ſeeme ſmoother then oyle, and yet are very ſwords*, as the ſame Pſalmiſt ſpeaketh; and therefore we muſt ſhew our *love*, if we would give counſell to any one; or els, be we never ſo *wiſe*, never ſo *learned*, men will *reject* our counſells, when they doe *ſuſpect* our perſons; which ſhould teach all preachers to *love* their people if they deſire to *ſave* their ſoules.

3 Counſellors muſt be friends that love us.

Pro. 27. 6.

Pſal. 141 5. c.

Pſal 55. 22.

4. In every one that would give counſell, *plurimum valet vitæ probitas*, the *uprightneſſe* of his life is very available; for who would looke for a cleere fountaine in a mire and a dunghill? who would drinke out of troubled waters? ſo, *quis utilem judicet cauſæ alienæ, quem videt inutilem vitæ ſuæ? anne eum idoneum putabo, qui mihi det conſilium, quod non dedit ſibi?* Who will thinke him profitable for *another* mans cauſe whom he ſeeth unprofitable for his *owne life*? or ſhall I thinke that man fit to give *me* counſell which gives none unto *himſelfe*? And therefore whoſoever will *counſell* another, let him firſt *reforme* himſelfe.

4 Counſellors ſhould be honeſt.

Ambroſ. de offic. lib. 1.

2. The *divine* counſell, is ſometimes taken for the *law* of *Moſes*, and ſometimes for the *truth* of the Goſpell, as both Saint *Baſil* and Saint *Hilarie* doe collect upon thoſe words of the Pſalmiſt, *The counſell of the Lord ſhall endure for ever, Pſal.* 33. 11. and this *counſell* bringeth health and ſalvation to all them that follow it, *Pro.* 3.

2 Divine counſell.

Baſil in Pſal. 32. & Hilar. in Pſal. 62.

The author of *this*, and ſo of all other *good* counſell is *God* and none but God; *quia meum eſt conſilium & æquitas*, and Saint *Auguſtine* ſaith, *omne conſilium eſt ab eo, a quo omnia proficiſcuntur*; all counſell is from him, from whom all things doe proceede; and his counſell is either

God the prime author of all good counſell.

Aug. de doctr. Chriſt. l. 1.

1. *Secret.*
2. *Revealed.*

1. The *ſecret* counſell of the Lord is *inſcrutable*, *irreſiſtible* and *irreprehenſible*; for *who hath knowne the minde of the Lord*, or *who hath ever reſiſted his will?* and

Gods counſell.
1 Secret.
Eſay 40.
Rom 11.

he is righteous in all his waies and holy in all his workes.

2 Revealed. Psal.103.7.

2. For his *revealed* counsell, the Prophet *David* saith, *He shewed his waies unto Moses and his workes unto the children of Israel*; but our *chiefest* Counsellor is *Christ* himselfe, and therefore he is called our *Counsellor*; and under him all those, to whom he bestoweth *this* spirit of counsell; and they are the *Apostles* and the *Preachers* of the Gospell, as Saint *Gregory* saith, or in a lower kinde, any other man *qui Christi membris dat consilium*, which giveth good counsell unto the *members* of Christ; as *Hieronimus Lauretus* saith.

Esay 9.

Greg 4. Mar. 51 & 11. Mar 18. & 14. 23 Lauret. in Sylva alleg p. 274

Hence therefore you may understand, how you may be made partakers of the *counsell* of God, of *that* counsell, which will never faile you, either in life or death; that is specially foure manner of waies,

The meanes to make us partakers of Gods counsells.

1. By *reading* his will.
2. By *hearing* his Word.
3. By *praying* for his assistance.
4. By *consulting* with him through his counsellors.

These are the onely *meanes* to make us wise, either for this life or the life to come. For

1 Reading of Gods Word.

1. If the reading of *other* bookes be a speciall helpe for good counsell, then certainely the reading of *Gods* booke must needs be of an incomparable worth for this end, this booke being like *Moses* rod, that when it was turned into a Serpent, did swallow up all the serpents of the Magicians; and therefore *Moses* saith, we should *alwaies reade the booke of the law*, and the Lord telleth *Iosua*, it *should never depart out of his hand*, but as the Prophet *David* saith, he should *meditate therein day and night*, if he would be numbred among the blessed; and if they must doe so to the *Law*, what should we doe to the *Gospell*?

Exod. 7. 12.

Word of God how excellent.

2 Hearing of sermons.

2. Because every Schoole-boy can tell you that *legere & non intelligere, negligere est*, therefore we must heare this Word not onely *read* but also *Preached* and expounded unto us; because this Word of God is like a *deepe* sea, wherein every meane capacity cannot wade.

3 Praying for understanding.

3. Because no man can understand the writings of Saint *Paul* without the *spirit* of Saint *Paul*, nor the *Word* of God without the *Spirit* of God; therefore, *confugere debemus ad orationem*, we ought to betake our selves unto our *prayers*; that God would *guide* us with his *counsell*, untill he doth *receive* us into his *glory*.

4 By consulting with the preachers.

4. Because we must not thinke our *prayers* will now procure us *immediate* revelations, but a *blessing*, upon our reading and hearing and the like ordinary meanes, which God hath appointed, as the prayers of *Cornelius* was the meanes that procured Saint *Peter* to be sent unto him; therefore we must *consult* with God by the mediation of the *Preachers* of his Word and interpreters of his will; because God hath set them apart for this *end*, & hath promised *his* Spirit unto them to leade them into all truth, and hath commanded the rest *to seeke the knowledge of his lawes at their mouth*; and therefore not onely *David* a good man did alwaies consult with the Prophets and Priests of God, but also *Saul* that was defective in many things, would goe *to enquire his way of the man of God*; and so all the children of *Israel* great or smale, that desired to *prosper*, did alwaies consult with the *Ephod*, and came for counsell unto the *Priest* or Prophet; nay the *Gentiles*, that knew not the true God, yet because they knew all *counsell* came from God, did ever send unto the *Oracles* for counsell what they should doe, in all matters of any moment.

1 Sam. 9. 6, 8.

Many mens affaires why not blessed. Esay 19. 3.

And I doe verily beleeve this is the *reason* why God doth not *blesse* the affaires of men, because they aske *counsell* but not of God, they will consult rather with *flesh* and blood, and follow after the counsell of *Egypt*, whereof the Prophet speaketh, that is, *Machinamenta mundi*, the subtle *plots* and devices of astute heads, rather then the *honest* and religious counsells of Gods servants; for the Lord professeth that *he will destroy the counsell of Egypt*, and he will catch the *crafty*, as he did *Achitophel*, in their owne snares.

Ob. But

Ob. But you will say *Priests* and Clergy men are so *cloystered* and bookish, that they are strangers to the *civill* affaires of the Common-wealth, or if they know *any* thing, they are so *conscientious* and so nice, that they dare not *tread* upon the grasse for feare of being *bitten* by a Serpent, they dare *venture* upon nothing, for feare of wounding a weake conscience, whereas matters of *state* and points of *pollicie*, must not altogether be examined at the *touch-stone* of piety; because these *rigidi Zenones*, that will allow of nothing but of *vertue*, and that vertue so *naked* without any commixtion of fraud, they are like *Cato, qui optimè sensit, sed tamen nocuit interdum reipublicæ*; which alwaies thought *best*, and yet did often *hurt* the common-wealth; *Quia loquutus est tanquam in politeia Platonis, non tanquam in face Romuli*, because he would have things so, as if we lived in *Plato's* polity, that is, a world of *honesty*, and not as we do live among the filthy dregs of *Romulus* progeny; and it is most certaine, that the same wit will not serve us among subtill *Cretans* and perfidious *Carthaginians*, as would be very sufficient among all *honest* and plaine-hearted *Nathanaels*.

Priests too nice and conscientious to be politique Councellers.

Cicero ad Attic. Ep. l. 2. Ep. 1.

Sol. To this I answer, that I know no reason why Clarks and Clergy-men, being of as good *naturall* understanding and *quicknesse* of *apprehension* as others, and of more *abilities*, by their industry in *reading* many bookes, and *observing* many occurrents, than many others, should be in any thing more *blind* than any others, especially if they should apply themselves to those imployments that the others do; and for the *rigidnesse* of their behaviour, and the *strictnesse* of their conscience, in all actions and imployments, I say it is the *onely* meanes to breake the necks of all *Machiavillian* plots and infernall machinations; for I am sure God *loved* the people of the Iewes, and would have them not onely to *subsist*, but also to be *glorious*, and more famous than any other nation of the world; and yet he gives them no *more* leave to use any *craft* or subtilty, that might not well stand with a *good* conscience, than if they were in *Plato's* polity, nor so *much* neither; and yet (I hope) they will confesse that God knew which was the *best* policy to preserve his people; and he knoweth how to give the *best* counsell, and that is the same, which is most *honest*, and may best stand with a *good* conscience; and who knowes what belongs to *cases* of conscience better than they that are to *guide* our consciences by the *counsels* of God? And therefore I say, *happy* is that kingdome, which is a kingdome of *Priests*, and where the Priests have the *counselling* of the kingdome, that it may be, as S. *Peter* calleth it, a *royall Priesthood*, when the *King* and all the *Kingdome* will rather follow the directions of the *Priests*, than of the *People*; not that kings should *only* take the advice of *Clergy-men*, as if I meant any waies to disparage their grave, wise, & most honourable Councell; God forbid, the least thought thereof should once possesse my head; but that *with* them and *among* them, and in all places of all kingdomes, the *Prophets* and *Preachers* of Gods Word should be thought fit Counsellers to guide and to direct our consciences in any imployment.

Abilities of Priests answerable to the best.

Honesty able to overcome all plots.

God gave no liberty to the Israelites to dissemble.

Priests know best how to guide our consciences.

There be foure other speciall gifts and graces of Gods Spirit which I should here handle, that is, *fortitude*, *knowledge*, *piety*, and *the feare of God*, but that I have gone over *each* of them in other places already; and I have beene so *long* upon these, that I must *hasten* towards an end; and therefore I meane to *contract* all those that are the most speciall gifts and graces of Gods Spirit, into a lesser summe, to set you downe a fewer number, and (as S. *Paul* saith) *to shew you a more excellent way*; for though it be most true, that S. *Hierome* and S. *Bernard* say, that as vices go by *troupes*, so the graces of God do so *assemble* themselves and *cohere* together, that he which hath *one*, hath *all*, and he that wants one, wants all, that is, he that hath one in any measure of perfection, hath the *seeds* of all the rest, (as *Bellarmine* saith) whereby, as occasion serveth, he can put them, being but stirred up by grace, into execution: They are not onely like those divine sisters, *like* one another, but they are also *linked* and chained together, like the indissoluble links of a golden chaine; yet I say that the *chiefest* graces which I find, and the *surest* gifts to bring us unto life, are *those three* whereof the *Apo-*

Hieron. in Epist. Ber. de pass. Dom. 42. Bellar. de grat. & lib arb l. 5. c. 3. Forma est non omnibus una, Nec diversa tamen, qualem decet esse sororum.

1 Cor. 13. ult. The three chiefeſt graces.

ſtle ſpeaketh, *faith, hope, & charity*, for as the Pſalmiſt ſaith, *he that doth theſe things ſhall never fall*, ſo I may be bold to ſay, he that hath theſe gifts ſhall never *faile*.

1 Of faith; and that is fourefold.

First, faith is diſtinguiſhed by the ſchooles to be fourefold.

1 *Hiſtoricall.* 2 *Of miracles.* 3 *Temporary.* 4 *Iuſtifying.*

1 Hiſtoricall.

The firſt is common to the divels aſwell as to men; for the word πιστεύω hath *diverſe* ſignifications, as οἶδα ὦ πέπιστευκα, I know whom I have truſted; λαῷ μὴ πίστευε, *relie* not upon the people; but commonly in Scriptures it ſignifieth to *aſſent*, as, καρδίᾳ πιστεύεται εἰς δικαιοσύνην, with the heart we *believe* unto righteouſneſſe; Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, *Abraham believed God*; κἀγὼ πιστεύω, and I partly *believe* it, ſaith the *Apoſtle*: and in this reſpect the *Apoſtle* ſaith, *the divels believe*; for we *believe* what we *know*; *& dæmones Deum & pagani credunt*, and the very divels do *know* God, ſaith S. *Auguſtine*, and they know *Chriſt*, *Acts* 19. 14. *Mat.* 8. 29. and they know the *Scriptures*; for they *alleadged* the ſame to Chriſt; and they know the *Goſpell*, and have called it ὁδὸν σωτηρίας, the way of ſalvation; and therefore they muſt needs believe, *Quia fides eſt cognitio eademq; certiſſima, in quantum intellectus determinatur ad aliquid cognoſcibile*, becauſe faith is the *ſureſt* knowledge of things, and we cannot chooſe but *believe* what we do *certainly* know: And S. *Auguſtine* comparing the *confeſſion* of S. *Peter*, *Thou art the Chriſt the Sonne of the living God*, and the *confeſſion* of the divell, *I know who thou art, even that holy one of God*, ſaith, that although S. *Peter* was *commended*, and the divell *rebuked*, yet in *utriſq; non falſa ſed vera, non deteſtanda ſed approbanda eſt*; the confeſſion was true in both; and therefore the *faith* of the divels in reſpect of the *object* muſt needs be a *right* and a true faith.

Iames 2. 19.

Aug. de cognit. vera vit. c. 37.

Mat. 16. Mar. c. 1. *Aug. de unico bap. c. 10.*

Idem tract. 10. in Ep. Ioh.

A doctrine to *confound* wicked livers, who, as S. *Auguſtine* ſaith, *Pejores & tardiores ſunt quam dæmones*, are farre *worſe* than the divels, for he *believes* and *trembles*, but the wicked even as *Nero* when *Seneca* diſſwaded him from his villanies, and perſwaded him ſo to carie himſelfe, *ut facta ſuperi ſemper comprobent ſua*; as that the gods might alwaies *approve* his actions, anſwered like a dogged Atheiſt, *ſtulte verebar eſſe, cum faciam, deos?* Thou foole, doſt thou thinke, that I *feare* or *believe*, when I do theſe things, that there are any gods? So do they ſcarce *believe* there is any God; for if they did, I wonder that with the divels they do not *tremble*.

2 Of miracles. 3 Temporary. Mat. 7. 22. Titus 1. 1. 1 Iohn 5. 4. Iohn 3. 15.

The *ſecond* and *third* kind of faith, that is, the *faith* of *miracles*, and the *temporary* faith, which *believeth* for a *time*, and then *falleth* away, they are likewiſe common unto the wicked, aſwell as unto the godly; for they do not onely *believe* the Law and the Goſpell with an hiſtoricall faith, but they may alſo do many *miracles*, as our Saviour teſtifieth.

4 The juſtifying faith.

The fourth is only *proper* unto the true Saints of God, and it is called *fides electorum*, the faith of Gods *elect*: a faith that *overcommeth the world*: and a faith which *cannot* periſh. If any man would know whether he hath this faith or not; he muſt look into theſe *two* things.

Two properties of it. 1 *His works.* 2 *Perſeverance.*

1 Property. *Greg. l. 1. hom. 22. in c. 40. Ezek.*

For firſt this is called, *fides operans*, a faith that *worketh*, and that worketh by *charity*; and therefore S. *Gregory* ſaith, *Quantum credimus, tantum amamus, & tantum quiſq; operatur, quantum credit*, that a true believer *loves* as he *believeth*, and *worketh* as he *loveth*; and S. *Auguſtine* excellently ſaith, that *credere in Deum eſt credendo amare, & amando in eum ire*; to *believe* in God is by believing to *love* him, and by *loving* him to be *united* and made one with God; ſo that, to have this *true* faith in God, is to *love* God, and to *do* the will and commandements of God.

2 Property.

And ſecondly, this faith is a *continuing* and perſevering faith, ſuch as will continue unto the *end*: Theſe are the *two* maine *properties* of the true *ſaving* faith.

2 Of hope. *Luther. in Gal. de 5. 5.*

Secondly, *Hope* is a patient *expectation* of the thing that we believe, and it is not only *inſeparably* joyned unto faith, each one having reſpect to other, as the

two

two Cherubims looking on the mercy-seat, but it hath such great *affinity* with faith, as that the one can hardly be *discerned* from the other.

Exod 25.20.

Yet I find they *differ* in three respects, { 1 *Of Order.* 2 *Of Object.* 3 *Of Office.* } For,

How hope differeth from faith.

First, though as the *fire* and the *light* in respect of time do appeare *together*, so all *graces* are infused together; yet as the fire is *before* the light, because the light is *caused* by the fire, so faith, saith *Alexander de Hales*, in respect of *causality*, because all graces flow from it, is the mother-grace, and the root of all the rest; and therefore *faith* is the ground of *hope*, and doth alwaies *precede* the same; in which respect S. *Augustine* saith, *Sicut in radice arboris nulla apparent pulchritudinis species, &c.* As in the root of a tree there appeareth no shew of beauty, and yet what beauty or goodnesse soever is in the whole tree, the same proceedeth from the root; even so (saith he) what vertue or goodnesse soever sheweth it selfe in any man, it doth all spring from the root of faith.

1 Respect of order.

Alexan. de Hal. p. I. l. 12. M. 3. art. 2.

Secondly, *Objectum fidei adaequatum est omne verbum Dei in genere*, the object of *faith* is the *Word* of God, the object of *hope* is *res verbi*, the *promise* of God, and the *goodnesse* of God; *faith* believes there is a heaven and a hell, *hope* onely looks for *good* things, and *faith* is of things *past*, things *present*, and things *to come*, but hope is only of things *to come*.

2 Respect of object.

Alsted. syst. theolog. l. 3. loc. 17.

Thirdly, the office of *faith* is to tell us *what* we must believe, but the office of *hope* is to tell us *how* we must patiently abide, and looke for what we do believe.

3 Respect of office.

And we find *hope* to be either { 1 *Humane.* 2 *Divine.* } And

Hope twofold.

The first is many times fallible, *Nam multa praeter spem scio multis bona evenisse, & etiam qui speraverint, spem decepisse multos*; for as many things do *happen* to many one beyond their *hope*, so their hopes do *deceive* many a one, and as the Poet saith,

Plaut. Rud.

1 Humane hope.

Fallitur augurio spes bona saepe suo.

They do deceive *themselves* by their own hope: and yet this is an exceeding great *helpe* unto men in all their actions; *Spes servat afflictos*, and this is the chiefest stay unto afflicted minds: *Nam fortuna innocentem deserit saepe, spes nunquam*, for when *fortune* forsaketh many times an *innocent* man, yet his hope will never leave him: but as the Poet saith,

The profit of a good hope.

Iam mala finissem Letho, sed credula vitam
Spes fovet, & melius cras fore semper ait;

Hope still doth promise better fortunes unto him: and therefore this is a most excellent vertue; though like other *humane* vertues it is *defective* in many points; as first, in respect of the things that they hope for, *wealth*, *honours*, and such like; So *Alexander* having *given* away almost all that he had in *Greece*, and being demanded what he *left* for himselfe, said *hope*; that is, of *more* honours and kingdomes: and secondly, in respect of the *cause* from whence they do expect these things, from *themselves*, or such like, but not from God; whereas indeed, that man is *accursed* which putteth his hope in man, *Quia de Creatore desperare, est spem in creatura ponere*, because that to hope in man is to forsake our God.

Ier. 17.5.

But,

The second, that is, the divine hope which is wrought in us by the Spirit of God, is *infallible*: for *whosoever hopeth in him, shall never be confounded*; *The wicked* (saith *Salomon*) *shall be cast away for his malice, but the righteous hath hope in his death*; and what can be more than this? for many things do *discourage* us in death; for the dying man seeth his body is *weake*, his friends *weeping*, his Physitians *despairing*, and his conscience *shewing* him the catalogue of his sins: O *wretched* man that he is! Who shall comfort him? Yet he whose hope is in the Lord his God, doth even then see the heavens open, and the *Angels* ready to receive him; and though he knoweth his *body* is to be laid in the grave, yet doth

2 Divine hope.

Psal. 22. 4, 5, 6. Prov. 14. 32.

doth his *flesh rest in hope*: and therefore what can be *sweeter* than hope? O dearely beloved, remember what the Psalmist saith, *Blessed is the man whose hope is in the Lord his God.*

Every hope maketh not happy.

But here you must know, that all kinds of hope in God make not all men happy; for there is a *bold* and a *presumptuous* hope, a *hope* of wicked *hypocrites* that live in sin, and yet do hope for heaven.

And therefore we must distinguish that there is a twofold hope in God.

1 Κατὰ δόξαν, an *opinionative hope.*
2 Κατὰ ἀλήθειαν, a *true infallible hope.*

Iob 8. Prov. 10. Wisd. 5.

The first is the *hope* of wicked men, and this shall *melt* away like a winter-snow, for *the hope of the wicked shall perish*; they may look for much, but they shall have nothing.

True hope springeth from the true feare of God.

The second is the *hope* of the righteous, and this shall *never* perish, because it grounded upon a good foundation; that is, the *promise* of God to them that *feare* him; for so the Psalmist saith, *Qui timetis Dominum, sperate in illum*, you that *feare* the Lord, *hope* in him:, And therefore if you would be sure to have the true *hope in God*, then *feare* the Lord; because the *testimony* of a good conscience must be the ground of *hope*; for so S. *Paul* sheweth, even by his owne example, saying, *I have fought a good fight; and I have kept the faith*, there is the *ground*, and therefore is laid up for me *the crowne of righteousnesse*, and there is the *Anchor* of his *hope* cast upon that *sure* foundation; and he that *thus* hopeth in God is truly happy.

Thirdly, of charity

Thirdly, charity is *rectissima animi affectio*, the rightest affection of the mind, whereby we love God for his own sake, and our *neighbours* for Gods sake; and as S. *Augustine* doth observe, it is *proper* only unto the Saints of God, because, as S. *Chrysostome* saith, charity is *optimum amoris genus*, the best kind of love; and therefore S. *Augustine* saith, that *habere omnia sacramenta & malus esse potest, habere autem charitatem & malus esse non potest*, a man may be partaker of all *Sacraments*, and be wicked, but to have charity and to be wicked, is impossible: and S. *Paul* saith enough in the praise of this most excellent grace: to write *Iliads* after *Homer*, were to commend it after him, and therefore Ile say no more but what S. *Augustine* saith, *Charitas est qua vincit omnia, & sine qua non valent omnia*, charity is that which overcommeth all things, and without which all things will availe us nothing; because as the Christian Poet saith,

Aug. de doct. Christ.

Chrys. hom. de char.

Christicolas veros exprimit unus amor.

It is love and charity alone that proves us to be true Christians.

Well then, wouldst thou *know* thy state, whether thou beest in the state of grace or not? Thou needest not to *ascend* to heaven and *search* into the secret counsell of God, to see whether thy name be written in the booke of life, but *descend* into thine owne heart, and see whether thou hast *perfect charity*, both towards God and man: for *if thou lovest God with all thy heart, and thy neighbour as thy selfe*, I dare assure thee that in all the Book of God, I could never find yet a *surer* note, or a more *infallible* signe of our *eternall* salvation than the same; For *hereby we know* (saith the *Apostle*) *that we are passed from death to life, because we love the brethren*; and *hereby shall all men know that you are my Disciples*, (saith our Saviour) *if you love one another*: but if thou lovest not God, or if thou lovest not all men, say what thou wilt, do what you will, lift up thine eyes, hold up thy hands, and pray in every corner, yet I know no signe thou hast of saving grace.

The surest signe that we shall be saved.

1 Iohn 3.

But here you must observe, that all kind of love towards God and men, will not serve our turne; for there is a *generall* kind of love to God, which all *wicked* men in respect of their being, and that *manifold good* which they receive from him, do beare towards God; and there is a *speciall* love to God, in a most *vehement*, and a most *excellent* manner; and there is an *inordinate* love of men, either *too much or too little*, or not after the right manner; and there is a *true, discreet*, and a *fruitfull* love to be shewed towards them: and this is properly called

Love of God twofold.

charity;

charity; and therefore if we would be *ſure* of Gods favour, we muſt uſe no *mediocrity* in loving God, we muſt uſe no meaſure; *Quia modus diligendi Deum eſt ſine modo*, becauſe he is to be loved beyond meaſure, *with all our hearts, with all our ſoules, and with all our ſtrength*, ſo as if we were *raviſhed* with the love of God, even as the Church ſaith in the *Canticles*, *Stay me with flagons, and comfort me with apples, for I am ſicke of love.* Cant. 2.5.

And ſo much for theſe three divine graces which Chriſt giveth us to ſanctifie our ſoules.

Now after the Holy Ghoſt beſtoweth upon the Saints *faith* to believe in him, *hope* to expect all happineſſe from him, and *charity* moſt fervently to love him, and all men for his ſake, then he worketh *many* other graces in the hearts of his elect, to preſerve them blameleſſe in the ſight of God, and to defend them from the *malice* of that roaring Lion; as a *filiall* feare, *never* to offend him, and a *ſpeciall* care *alwaies* to pleaſe him; and beſide and above all the reſt, he infuſeth into their ſoules theſe two excellent gifts; Two other gifts of Chriſt his Spirit.

viz. 1 *Providence to fore-ſee* 2 *Patience to indure* } all things.

First, *Moſes* in his laſt *ſpeech*, and beſt ſong that he made unto the children of *Iſrael*, ſaith, *O that they were wiſe, that they underſtood this, that they would conſider their latter end*; that is, that they would *remember* things paſt, *underſtand* things preſent, and *conſider* things to come; for this is the onely difference betwixt man and beaſt, the one craves for the *preſent time*, the other *fore-ſeeth* and *provideth* for the times *to come*: and the *want* or *neglect* of this conſiderative fore-ſight is the *cauſe* of many miſeries; for as he that *fore-ſeeth* evill, either *preventeth* it, or *preparеth* himſelfe for it, and ſo it is more *eaſily* borne of him, becauſe it doth not ſuddenly apprehend him; ſo he that never *ſeeth* it till it ſtrikes him, is the more *amazed* with it, becauſe he *feeleth* that which he never feared: and therefore as *Iob* ſaith, that he was *ſurpriſed* with that which he *feared*; ſo the Saints of God have this *grace* given them by God, to *expect* and *fore-ſee* miſeries before they come, that they may be the more *tolerable* unto them if they come. 1 Providence. Deut. 32.

And as they have one eye open to feare and fore-ſee *evill* before it commeth, ſo they have the other eye open to fore-ſee and to hope for good, that when it comes, it may be the more *welcome* to them; and that uſing all *lawfull* meanes to compaſſe it, they may the ſooner attaine unto it.

Ob. But here it may be ſome will object and ſay, as it was ſaid of old,

Εἰ μ' ἰὼν μαθεῖν, ἃ δεῖ πάθειν, καλὸν ἰὼν τὸ μάθειν,
Εἰ δ' ἰὼν πάθειν, ἃ δ' ἰὼν μαθεῖν; τί δεῖ μαθεῖν; χρὴ δὲ παθεῖν.

Scire ſi liceret quæ debes ſubire, & non ſubire; pulchrum ſit ſcire:
Sed ſi ſubire oportet, quæ licet ſcire, quorſum ſcire? Nam debes ſubire:

That is, as D. *Everard* doth as wittily tranſlate thē, as they were prettily compoſed. D. Everard in his Arretham p. 96.

If a man might know the ill that he muſt undergo,
and ſhun it ſo, then were it good to know:
But if he undergo it, though he know it,
what boots him know it? He muſt undergo it.

And ſo of *good* things, if he might the *ſooner* obtaine them by fore-ſeeing them, it were worth our paines to *looke* after them; but ſeeing no *care*, no *providence* can either *helpe* us unto the *good* we deſire, or *prevent* the *evill* we feare: becauſe as one of our Poets ſaith,

What ſhall be, ſhall be; ſure there is no choice;
Things needs muſt drive as providence decrees:
Wherefore in all our haps let us rejoyce,
Becauſe the eye eterne all things fore-ſees,
Which to no ill at any time agrees.

And

And therefore to what end should we trouble our selves in vaine, to fore-see that which we cannot forbid?

Sol. To this I answer briefly, that although God worketh all things according to his will; yet it is his will ordinarily to worke by ordinary meanes and secondary causes, as we may see in the second of *Osee* 21. *I will heare the Heavens, and they shall heare the Earth, and the Earth shall heare the Corne, and the Wine and the Oyle, and they shall heare Israel*; And therefore whom God hath *decreed* shall escape *evill*, or *attaine* unto any good, he hath also *decreed* that they should by their *care* and *diligence*, the one to *prevent* it, and the other to use all *lawfull* meanes to *procure* it; and they that will not use all *possible care* to obtaine these ends, doe most apparantly shew an infallible argument against themselves, they shall never *attaine* unto their *desired* end; because it is a sure rule, that whatsoever *end* God hath decreed, he hath also decreed the *meanes* to bring to passe that end. And therefore as he hath decreed the salvation of his Saints, so he hath decreed to give them his *grace* to *fore-see* all things that are necessary for them to know; that they may the better use all diligence to *eschew* the evill, and to *obtaine* the good.

Osee 2.21. God decreeth the meanes as well as the end of any thing.

2 Patience. Heb.10.36.

Secondly, seeing our estate in this life is a state *full* of miseries; and that we are *long* expecting good, before we can injoy it; therefore *we have neede of patience, that after we have done the will of God, we might receive the promise*; and therfore God seeing how needfull *patience* is for his servants, he giveth this *gift* unto us, (and it is indeed a most *excellent* gift, without which I know not how the Saints could well subsist,) that we might *patiently* and *contentedly* suffer whatsoever happeneth unto us, and as *Iob* saith, *quietly to waite all our dayes, untill our change shall come.*

It is recorded in the bookes of the *Gentiles* that in the *Olympian* combates, that *Champion* wan the Garland, that *bestowed* most blowes upon his *Antigonist*; but in the warres of the Lord, where God himselfe is our rewarder, wee finde that he beares away the Crowne which *beareth patiently* the most blowes from his adversaries, and in lieu thereof returneth nothing, but good words.

Patience is taken two waies.

But here we must understand *patience* is used either,

1. Καταχρηστικῶς, *abusively* and improperly.
2. Ἰδίως, rightly and properly, and

1 Abusively and that foure waies. 1 Way.

In the first sence, we finde the word used foure manner of waies.

First, for a *sinnefull* carelesnesse when men, *per patientiam asininam*, will *suffer* themselves, like lazie asses, to be *drawne* and compelled by lewd company, to drinking, swaggering, or any other sin whatsoever.

2 Way.

Secondly, for a *stoicall* apathie, when men will locke up all *naturall* passions, and strive to be *insensible* of any thing that shall befall them.

3 Way.

Thirdly, for a *customarie* indoring of all stormes; when like children in the Schoole, which doe so much the *lesse* care for whipping, the *oftner* they are whipped, wee grow *insensible* of all crosses, by a continuall *custome* of bearing crosses.

4 Way.

Fourthly, for a *naturall* fortitude, when, through the *strength* of nature and the *courage* of a heroick minde, men will undergoe whatsoever adversities shall betide them, and will seeme to beare the same, as if *their strength were the strength of stones, and their flesh of brasse*, as *Iob* speaketh.

Iob 6.12.

2 Properly. 1 Way. Rom.2.4.

In the second sence we doe likewise finde the word used many waies; as

First, for a *containing* of our selves from the *revenging* of any injuries done unto us.

2 Way. Rom.2.7. Heb.10.36. Psal.9.18.

Secondly, for a contented *waiting*, and a most quiet *expecting* of what wee desire, without muttering.

3 Way.

Thirdly, for a sensible and a well-pleasing *suffering* of all *afflictions*, wants, povertie, losses, persecutions, malice, contempt, contumelies, poverty, death it selfe; and that not for any *gaine* of worldly good, for so worldlings suffer much, *losse* of

sleepe,

ſleepe, labour, and *toyle*, to get a little *wealth*; the drunkard many a *fall*, and ſome *hurts* for the love of his pleaſant *wine*; and the envious man many a *blow*, and ſome *wounds* perhaps, to wreake his *malice* upon his adverſarie; and yet in theſe men which doe thus ſuffer much, that they may doe evill, *nec miranda, nec laudanda eſt patientia, quæ nulla eſt*; *admiranda duritia, neganda patientia*, their patience is neither to be *admired*, nor to be *commended*; becauſe it is a ſuffering for *ill* ends; but our ſuffering muſt be, for to ſhew unto the world, that rather then we will in the *leaſt* degree *diſhonour* God, or make *ſhipwracke* of our *faith* and *good conſcience*, we are moſt *willing* to indure whatſoever ſhall bee impoſed upon us.

Augin. lde patient. c. 5.

All theſe kindes of *divine patience*, the holy Spirit of God worketh in the hearts of the godly; to make them *patiently* to waite for good, and *quietly* to ſuffer all evill; and all this without grumbling, or *charging God fooliſhly*.

Iob 1. 22.

CHAP. III.

Of the formes wherein the Holy Ghoſt appeared: and why; and how the Apoſtles are ſaid to be filled with the Holy Ghoſt.

FOr the third, that is, *how* God beſtoweth theſe gifts unto men, we muſt underſtand that as his *gifts* be *divers*, ſo he doth *diverſly* beſtow them; For

3 How God beſtoweth his gifts.

First, *thoſe* gifts which are given for the *edifying* of his Church he gave them, after *two* ſpeciall manner of waies,

1 The gifts of edifying the Church how given.

1. *Abundantly* and *viſibly* in the *infancie* of his Church.
2. *Sufficiently* and *inviſibly* ever ſince, and to the end.

} For

1 Abundantly and viſibly.

First, the Scripture tells us, that *when the day of Pentecoſt was come, they were with one accord in one place, and ſuddenly there came a ſound from Heaven, as of a mighty ruſhing winde, and it filled all the houſe where they were ſitting, and there appeared unto them, cloven tongues like as of fire, and it ſate upon each of them, and they were all filled with the Holy Ghoſt, and began to ſpeake with other tongues as the ſpirit gave them utterance*: Out of all which, we may chiefely obſerve theſe three ſpeciall points,

Acts 2. 1, 2, 3, 4.

Videlicet
1. *Who were filled.*
2. *With what they were filled.*
3. *The effects of their filling.*

} For

First, Saint *Chryſoſtome* ſaith, that *all* the *company* both of men and women, were *filled* with theſe graces; Saint *Cyprian* ſaith, the whole *multitude* of the *beleevers*, that were gathered together, were repleniſhed with his ſpirit; Saint *Auguſtine*, Saint *Gregory*, and *Lorinus* ſay, that all the *Apoſtles* and *Diſciples* were filled with the Holy Ghoſt; but Saint *Hierome* and *Theodoret Beza*, and others doe affirme, that none but the *Apoſtles* onely were repleniſhed with theſe gifts: howſoever, the matter is not great, it *deſerves* not contention, though it may *afford* diſcuſſion; for mine owne part, I thinke all that were there, were not repleniſhed; becauſe it is ſaid, *many* of the beholders *wondered*, and others *derided* at this there ſudden alteration; which certainely they would *never* have don (becauſe there had beene none to doe it) if they had beene *all* filled, and I cannot *eaſily* yeeld that the *Diſciples* were *filled* with theſe gifts; becauſe the *promiſe* of ſending downe the Holy Ghoſt, was *onely* made unto the *Apoſtles* (as we may eaſily collect out of the fift verſe of the first Chapter,) and becauſe Saint *Peter* with the other Eleven, doe *onely* ſtand up to anſwer for themſelves, (as we may plainely ſee in the fourth verſe of the ſecond Chapter,) and eſpecially becauſe ſome *antient* copies have beene found, which doe *expreſſely* ſay, that *all* the *Apoſtles* were filled with the Holy Ghoſt. And

1 Who were filled at the day of Pentecoſt.

Cyprian ſer. de Spiritu Sancto.

Hieron in epitaph. Paulæ.

This

1 Cor 13 32. God can bleſſe or preſerve his ſervants in the midſt of the wicked. Iudges 16.38.

This ſheweth how *the ſpirit of the Prophets are ſubject to the Prophets*; and that as God can powre downe his *plagues* upon *multitudes* of men, and yet preſerve *one* free in the *midſt* of *millions* of men, and he can *bedewe* that *one* with his grace, like *Gideons* fleece while *all* the reſt are *drie*, and deſtitute of the ſame; which doth exceedingly commend the *wiſe diſpenſation* of Almighty God, and affoord a *great comfort* unto the Saints of Chriſt; that although they live in the *midſt* of a moſt crooked and pervers generation; yet they may ſee how God *can preſerve* them as the *lilie* in the *midſt* of the thornes, and indue *them* with his grace, when *all* the *reſt* of the world flowes with ſin.

2 With what they were filled.

Secondly, they are ſaid to be filled with the *Holy Ghoſt*, where we muſt obſerve theſe two things,

Two points.

1. The *thing*, wherewith they are ſaid to be *filled*.
2. The *filling* of them with *that* thing.

And

1 Point.

First, they are ſaid to be filled with the *Holy Ghoſt*; and we finde that the name of the Holy Ghoſt is taken two waies,

The name of Holy Ghoſt taken two waies.

1. For the *eſſence* of the *Holy Ghoſt*.
2. For the *effects* and *gifts* of the *Holy Ghoſt*.

1 Way. For the perſon of the Holy Ghoſt. That the Holy Ghoſt is a true God by nature.

First, it is taken for the *eſſence* of the *Holy Ghoſt*, as, *by the ſpirit of the Lord were the heavens made*; and in this ſence *all* creatures are *filled* with the *Holy Ghoſt*; becauſe *they live and move in him*; for *the ſpirit of the Lord filleth the world*, and *containeth all things*, ſaith the Wiſe man.

And yet ſome have beene *ſo bold*, as moſt *impiouſly* to affirme that the *Holy Ghoſt* was but a *created* quality, or a *godly motion* in the hearts and mindes of righteous men.

But the very *worke* of the *Holy Ghoſt*, as, *creating* all things, as *Iob* ſheweth, *the ſpirit of the Lord hath made me, and the breath of the Almighty hath given mee life*; and as the Prophet *David* more expreſſely affirmeth, ſaying, that *by the ſpirit of the Lord were the Heavens made, and all the Hoſt thereof by the breath of his mouth*; and here, *aſſuming* on him *viſible* formes, and *ſitting* upon *each* one of the *Apoſtles* onely, and none els; (which no *created* quality could poſſibly doe;) and eſpecially the *comparing* of *Eſayas* words, with the words of Saint *Paul*, will ſufficiently *confute* this damnable error, and moſt manifeſtly *ſhew* unto us, this *holy ſpirit* to be the *true* and *eternall God*: for whom *Eſayas* calleth the *Lord of Hoſts*, which ſaid unto him, *Goe tell this people*; *heare yee indeede, but underſtand not, and ſee yee indeed but perceive not*, Saint *Paul calleth the Holy Ghoſt*, ſaying, *well ſpake the Holy Ghoſt, by* Eſayas *the Prophet*; *ſaying*, *Goe unto this people* and ſay, *hearing ye ſhall heare, and ſhall not underſtand*; *and ſeeing yee ſhall ſee, and not perceive*; and therefore our Saviour biddeth us to goe, and *teach all nations, baptizing them, in the name of the Father, and of the Sonne, and of the Holy Ghoſt*.

Iob 33.

Pſal 33.

Eſay 6.9.

Acts 28.25,26.

Beſides, the Scripture ſaith, that *the Spirit of the Lord filleth heaven and earth*; whereupon Saint *Baſil*, Saint *Auguſtine*, Saint *Ambroſe* and others have proved againſt all hereticks, that the Holy Ghoſt is *true* God and by *nature* God; becauſe that to be *every where*, cannot by *grace* belong to any, but onely to him, that is by *nature* God, which reſerveth this to himſelfe, to be *every where*; and therefore Saint *Auguſtine* writing againſt *Maximinus*, an *Arrian* Biſhop, ſaith, I cannot expreſſe how much I marvell what a heart you have, ſo to *extoll* the Holy Ghoſt, as to make him *every* where preſent, to *ſanctifie* the faithfull, and yet that you dare *denie* him to be a God, for is not he a God which filleth heaven and earth.

Sap. 1.7. *Ambr. ſ. de S S. l 1. c. 7.*

Aug. cont. Maxim. l. 3. c. 21.

But it is objected (as *Nazianzen* ſaith) that he is *no where* called God, but the *Holy Ghoſt*, or the *Spirit* of God; and therefore he is not God.

Nazian. orat. 5. de Theol.

I anſwer briefly, that this is *falſe*; for Saint *Peter* ſaid unto *Ananias*; why hath Satan filled thy heart, to lye to the *Holy Ghoſt*? *thou haſt not lied unto men, but*

Acts 5.3,4.

unto

unto God; And therefore, ſeeing the ſpirit of God *created* all things; and being created, *preſerved* them, as *Moſes* ſheweth; *the Spirit of God moved upon the waters*, that is, to cheriſh and to retaine them together; and now in like manner, he *ſanctifieth* and *preſerveth* us, as *Melanchthon* ſheweth, in that godly wiſh which he maketh, Gen. 1.2.

Spiritus ut Domini naſcentia corpora fovit,
cum manus artificis conderat ipſa Dei;
Sic foveat cœtus, qui Chriſti oracula diſcunt,
accendatque igni pectora noſtra ſuo.

And eſpecially ſeeing that the holy Scripture doth more plainely teſtifie the ſame almoſt in every place; we ſay that the name of the *Holy Ghoſt* is firſt taken for the *Eſſence* of God.

Secondly, The name of the *Holy Ghoſt* is taken for the *gifts* and *graces* of the *Holy Ghoſt*; as where the Prophet ſaith, *Take not thy holy ſpirit from me*: and where the Apoſtle ſaith, *Know you not that Ieſus Chriſt is in you, except you be reprobates?* And againe, *you are not in the fleſh, but in the ſpirit, if the ſpirit of God dwell in you*; and ſo when it is ſaid, that *they were all filled with the Holy Ghoſt*, wee muſt underſtand it of the *gifts* and *graces* of the *Holy Ghoſt*. 2 Way for the graces of Gods Spirit. Pſal. 51.12. 2 Cor. 13.5. Rom. 8.9.

And theſe *gifts* and *graces* of Gods Spirit, are excellently well *deciphered* and *ſet downe* unto us, under the *properties* and *conditions* of thoſe *formes* and *figures*, wherein the *Holy Ghoſt* did appeare unto us, and that is (if I doe rightly collect them,) three ſpeciall times;

Firſt, unto the Iſraelites, { 1. In a *pillar* of *cloud* by day. 2. In a *pillar* of *fire* by night. } The Spirit of God appeared in the likeneſſe of five ſpeciall things.

Secondly, at the *Baptiſme* of *Chriſt*, he deſcended upon him *like a Dove*.

Thirdly, At the day of *Pentecoſt*, he appeared { 1. Like the *ruſhing* of a *mighty winde*. 2. Like *cloven tongues* of *fire*. }

Firſt, Hee appeared in a *pillar* of *cloude*, to ſhew unto us, that as the *cloude* betokeneth, Firſt, like a cloud.

{ 1. A *ſhadowing* from *heate*; 2. A *ſending* downe of *raine*; } As both Philoſophie and experience ſheweth.

And the Scripture teſtifieth the ſame, as *the Heavens were blacke with cloudes and windes, and there was a great raine*; ſo the *Spirit* of God doth *overſhadow* us from the *heate* of the *wrath* of God, it *cooleth* and *refreſheth* our ſcorched ſoules, and, as the *raine* maketh the *barren* earth *fertile* and *fruitfull*, ſo doth the *graces* of Gods *ſpirit* make our *barren* hearts *plentifull* in all good workes; for the *Holy Ghoſt* in many places is compared unto *water*, becauſe that 1 King. 18.45.

as *water* { 1. *Mollifieth* the hard earth, 2. *Fructifieth* the barren ground, 3. *Quencheth* the greateſt heate, 4. *Cleanſeth* the fouleſt things, } and ſo forth. The properties of water.

So doth the Spirit of God { 1. Soften our *hard* hearts. 2. Fructifie our *barren* ſoules. 3. Quench the *heate* of luſt. 4. Cleanſe us from *all* our *ſins*. } And ſo make us to become fit *temples* for himſelfe to remaine in us. In what reſpect the Holy Ghoſt is like unto water

Secondly, He appeared in a *pillar* of *fire*, to ſhew his *conſubſtantiality* with the Father and the Sonne, ſaith *Nazianzen*; becauſe *God is fire*, and ſo appeared in the *fiery* buſh; from whence it may be, came that cuſtome among the *Chaldeans*, which afterward ſpread it ſelfe among many other Nations of the *Gentiles*, to Secondly, like fire.

worship the *fire* for their God; whereas indeed they should have worshipped that God which is *fire* and did appeare *like fire*, to teach us, that as the *fire* hath in it (saith *Oecumenius*) these three speciall things,

That is, { 1. *Calorem.* 2. *Splendorem.* 3. *Motionem.* } { 1. *Heate*, to *warme*, *mollifie*, and *purifie*. 2. *Splendor*, to give *light*, and to *illuminate*. 3. *Motion*, to be alwaies *working*. }

The properties of the fire.

In what respects the Holy Ghost is like unto fire.

1 Resp.

Even so the *Spirit* of God; First, *Warmeth* and *heateth* the hearts of the godly, with a *fervent* and a *fiery* zeale of all godlinesse; hee *mollifieth* their hard and stony hearts, and it *consumeth* all the drossie substance of sin, and so *purifieth* their soules from all wickednesse.

2 Resp, Iohn 6.13.

Secondly, He *illuminateth* their hearts with the knowledge of God, for *hee bringeth them into all truth*, and hee maketh their *light to shine before men*, that they *seeing their good workes, doe glorifie their Father which is in Heaven.*

Mat 5.15.

3 Resp.

Thirdly, He maketh them alwaies to be in *action*, and never *idle*, but as it is said of Christ, *ever* going about *doing good.*

Thirdly, He appeared like a *Dove*, when he descended upon our Saviour Christ at his Baptisme; first, because (as *Bonaventure* saith) he came not then to strike our sinnes, by the *zeale* of his fury, but to beare them, and to take them away, through the *meekenesse* of his Passion; but on the other side, he descended upon the *Apostles* like *fire*, because in these which were *simply* men, and therefore *sinners*, he would *kindle* a spirituall fervency against themselves, and cause them to *punish* those sinnes in themselves, by *repentance*, which God had *pardoned* unto them, through his *mercy*; and secondly, he descended on *Christ*, like a harmelesse *Dove*, and not like unto *tongues* of *fire*; because *Christ* was not to be *taught*, which is signified by the *tongues*; for his *lippes were full of grace*; nor to be *sorrowfull* for his sins, which is signified by the *fire*; because *in him there was no sin*; but his *Dove*-like properties were to be shewed; that he was *innocent*, *meeke*, and *lowly in heart*; for as of *all* the beasts of the field, the little silly *Lambe* is in most *respects best qualified*, and therefore is Christ called *the Lamb of God which taketh away the sins of the world*; so of *all* the *fowles* of Heaven, the *Dove* in most respects is most excellent: for she is *annunciator pacis*, the messenger and proclaimer of peace; she brought the *Olive* branch unto *Noah*; she wanteth *gall*; she hath no *bitternesse* in her; she never hurts with her *bill* nor *clawes*; she is full of love, and yet she never sings any *wanton* tune, but *woo, woo*, is her *matutinus & vespertinus cantus*; her mournefull morning and evening song: and therefore the *Holy Ghost descended* on Christ like a *Dove*, to shew these *Dove*-like qualities of this *Lambe* of God; and to teach that wee must bee *thus* qualified like *Doves*, if we would have this *heavenly Dove*, this *Holy Spirit* of God to remaine within us, for on them that are otherwise, this *Dove* hath not yet descended.

Thirdly, like a Dove.

Greg hom 30. *in Evang.*

Cyrillus hieros. Catech. 7.

Iohn 1.29.

In what respect the Holy Ghost is like a Dove.

Mat. 3.16.

Fourthly, He appeared like the *rushing of a mighty winde*; for a *true* winde it was not, (saith *Oecumenius*,) but the *Spirit* of God, *Qui à spirando & flando dicitur*; which from *blowing* or *breathing* is called *Spirit*, is said to appeare.

Fourthly, like a mighty winde.

1 In what respect the Holy Ghost is like unto winde.

First, Like the *winde*; and that, for these five reasons.

1 Resp.

First, As the *winde bloweth* where it *listeth*; so the *graces* and *gifts* of Gods Spirit are given to whomsoever it pleaseth him; for *he will have mercy on whom hee will have mercy.*

Iohn 3. 8. Exod. 33.19.

Secondly, As the *winde* scattereth the dust, and *driveth* away the *chaffe* from the *corne*; so the *graces* of Gods Spirit doth *winnow* the consciences of the Saints, and *drive* away all *wicked* thoughts and cogitations from their hearts.

2 Resp.

Thirdly, As the *winde carrieth away* the ship against the maine streame; so will the *grace* of Gods Spirit *carry* a man against the current of his *naturall* inclination; for if *Socrates* by the sole helpe of *morall* instructions was able to bridle his

3 Resp.

his *loose* disposition, how much more shall those men be *restrained* from all lewdnesse, which are *led* by divine inspiration?

Fourthly, As the *winde cooleth* and *recreateth* all those that are *scorched* with the heate of the Sunne; so doth the *grace* of Gods Spirit, *recreate* all those distressed people that are *scorched* with the heate of afflictions, or burned with the *concupiscence* of their sins. 4 Resp.

Fiftly, As the *winde* will passe *unresistably*; so will the *grace* of Gods Spirit *worke* it owne effect; and *all* the power of darkenesse is not able to *resist* it; and therefore 5 Resp.

Secondly, It is said, that he appeared like the *rushing of* a *mighty winde*, because that as the *mighty winde* in the first *booke* of Kings, the 10. and the 11. did *rend the mountaines, and breake the rockes before the Lord*; so the *grace* of Gods Spirit, and the Word of God is *mighty in operation*, able to shake the *stoutest* and the *proudest* man, and to *breake* in peeces the *stoniest* heart: Indeed our people doe esteeme our *words* none otherwise then *winde*, which make us spend so much *winde* to little purpose, to *weary* our selves, and scarce to *waken* them; but here let them know that the Spirit of God (like *Æolus*) which shutteth up the windes in his *bagges*, can when he pleases, let out the same in a *mighty* manner, to *amaze* the consciences of the stoutest Peeres; and either to drive away their *sins*, as it drove away the *Grashoppers* and *Locusts* that over-spread the land of *Egypt*, or else to drive them away like the *Chaffe*, *from off the face of the earth.* 2 Why the Holy Ghost is compared to a mighty winde. 1 King 10.11. Exod.10.19. Psal.1.5.

Fiftly, He appeared like *cloven tongues* of *fire.* Fiftly, like cloven tongues of fire.

First, Like *tongues*; for though the *tongue*, that is, such a tongue as *is set on fire from Hell*, (as Saint *Iames* saith) is many times the *instrument* of the divell, to doe *much* mischiefe, to *blaspheme* God, and to *abuse* men; yet, *Vt non debent oves odere pelles suas, quia induunt eas lupi*; As the sheepe should not *hate* their skins, because the Wolues doe many times put them on; so ought none that is wise, reject that which is *good*, because it is often *abused* by the *bad*; therefore seeing (as *Pittacus* saith) the *tongue* as it is the *worst* member in a wicked man, so it is one of the *best* members in a godly man, as the Prophet *David* sheweth, when hee saith, *I will praise God with the best member that I have*, the *Holy Ghost* did appeare like *tongues.* 1 Why the Holy Ghost appeared like tongues. Iames 3.6.

First, Because (as a Father saith) *Symbolum est lingua Spiritus Sancti, à Patris verbo procedentis*; The tongue is a *Symbole* of the *Holy Ghost, proceeding* from the *Word* of the Father; for as the *tongue* hath the greatest cognation, and the neerest *affinity* with the *Word*, and is *moved* by the *Word* of the heart, to expresse the same by the sound of the voice (saith Saint *Gregory*,) so the *Holy Ghost* hath the neerest *affinity* that may be with the Word God, and is the *expressor* of his voice, and the *speaker* of his will, that *receiveth of him*, and *revealeth all unto us.* 1 Reason. Iohn 16.14.

Secondly, Because, as the *tongues* are the sole *instruments* of knowledge, which convaye the same from man to man; for though the *soule* bee the *fountaine* from whence all wisedome *springeth*, yet the tongue is the *channell* and the conduit pipe, wherby this wisdome, this knowledge is *communicated* and *transferred* from man to man; so the *Holy Ghost* is the sole *Author* and *Teacher* of *all* truth; Christ is the *wisedome* of God, but the *Holy Ghost* is the *Teacher* of this wisdome unto men and it pleased him by *this onely way* to convay this wisedome of God unto men; for *seeing the world by their wisedome knew not God in the wisedome of God, it pleased God through the foolishnesse of Preaching, to save those that beleeve.* 2 Reason. 1 Cor.1.21.

Secondly, Hee appeared like *cloven tongues*, because *all tongues* and all *languages* are *alike knowne* and understood of GOD, and because this Spirit can teach *all men all languages*, and the *gift* of *tongues* is a *gift* of God. 2 Why he appeared like cloven tongues.

Thirdly, he appeared like *cloven tongues of fire*, they were *ignita non polita*, *fiery* tongues, and not *fine* polished tongues; because the *Spirit* of God 3 Why he appeared like cloven tongues of fire.

delighteth rather in the *zealous* and the *fervent* tongues of Saint *Paul* and *Apollos* that warme the heart, then in thoſe *eloquent* tongues of *Cicero* and *Demoſthenes* that delight the eares; for this is the deſire of Gods Spirit to *kindle* the hearts of men, and to ſet them on *fire*, with the love of God, and our brethren: So when our Saviour preached unto the two Diſciples that travelled towards *Emaus*, they ſaid, *Did not our hearts burne within us, while he talked with us by the way?* This is the *effect* of the tongue of the *Holy Ghoſt*, to worke *zeale* and *fervency* in the hearers. And ſo you ſee the *thing* wherewith they were ſaid to be *filled*, that is, the *gifts* and *graces* of the *Holy Ghoſt*.

Luke 24.

CHAP. IV.

Of the filling of the Apoſtles with thoſe gifts of the Holy Ghoſt, and the ſignes of their fullneſſe.

2 Point. The filling of them with theſe gifts.

SEcondly, they are ſaid to be *filled* with theſe *gifts*; and *Dydimus* ſaith, that we cannot be *filled* with any creature; *Quia Deus ſolus implet creaturas*; Becauſe nothing but God can *repleniſh* and *ſatisfie* his creatures. *Vnus pellæo Iuveni non ſufficit orbis*; The whole world is not able to content us: ſo *large* is the capacity of mans deſire: And yet we finde, that in ſome ſenſe, every man may bee truely ſaid to bee full; for nature it ſelfe *abhorres* vacuity; and therefore the wicked are ſaid to bee *full of all unrighteouſneſſe, full of ſinnes, full of worldly cares*: and being *full* of theſe things, they muſt be *voide* of *grace*, and *empty* of *goodneſſe*; their *braines* empty, that they *underſtand* nothing, their *memory* empty, that they *remember* nothing, and their *hearts* empty, that they *practiſe* nothing that is good.

Rom. 1. 29.

All men are either full of ſin or of grace.

But as the veſſell that is full of *water* muſt be *emptyed* of that water, before it can be *filled* with Wine; or as thy hand *full* of Counters (ſaith Saint *Chryſoſtome*) muſt be *emptied* of the Counters before thou canſt *fill* the ſame with *gold*; ſo muſt we *empty* our ſelves of ſin before we can be *filled* with *grace*; and we muſt *caſt* away the *cares* of this world before we can be ſatisfied with the *joyes* of Heaven; and therefore the *Apoſtles* did *forſake* the world and left all things to follow Chriſt, and then having *emptyed* themſelves of all *worldly* vanities, to follow *Chriſt*; they were preſently *filled* with theſe *heavenly graces* of Chriſt.

Hugo de Prato apud Diſcip.

Now (as *Hugo de Prato* ſaith) there be foure ſpeciall *ſignes* of fullneſſe.

Foure ſpeciall ſignes of fulneſſe.

That is { 1. *Not to murmur.* 2. *Firmely to ſtand.* } { 3. *To receive no more.* 4. *To flow over.* }

And we finde this to be true in *each* ſort of them that are full, For

3 In the wicked.

Firſt, The *wicked*, which are full of all unrighteouſneſſe.

1 Signe.

Firſt, They are *dumbe*, and open not their mouthes to give *thankes* to God for any thing; and if God knocketh on theſe *veſſels* with the fingers of his bleſſings; yet we ſhall not heare the leaſt *ſound* of any thankefullneſſe; they are *full* of ſins, and therefore they cannot ſpeake of *grace*.

2 Signe.

Secondly, They are ſo *conſtant* in their wickedneſſe, (*Mens immota manet*) that as a *full* veſſell cannot eaſily be removed; ſo all the preaching in the world cannot make them to *alter* their lewd and wicked courſes.

3 Signe.

Thirdly, They are ſo *full* of ſinnes, that there is no *roome* in them for *grace*, becauſe nothing can receive but his fullneſſe.

4 Signe.

Fourthly, They *corrupt others, and ſpeake of wicked blaſphemy, and their talking is againſt the moſt higheſt*; and ſo their ſinnes doe *flow* and *overflow* the whole Countrey; to ſhew indeed that they are full and more then full of ſinnes.

Secondly,

Secondly, the *Apostles* and *Disciples*, and all *good Christians* being *replenished* with Gods *Spirit*, they have the *same* properties, but in a farre *different* sense: For

2 In the godly.

First, if God should *knocke* on these vessels with the fingers of *afflictions*, with any *plagues* or *troubles*, yet they *murmure* not at any thing, they open not their mouthes whatsoever they suffer; but they *rejoyce* in tribulation, that *they are counted worthy to suffer* any thing *for the name of Christ*.

1 Signe.

Acts 5.41.

Secondly, they stand *constant* in their profession; that neither *life* nor *death* can remove them from their most *holy faith*.

2 Signe. Rom. 8.35.

And yet here you must not think that the *constancy* of standing, while a man is *full* of Gods Spirit, doth imply a *necessity* of continuing *full* with the said *graces*; for though the *Holy Ghost* sate upon the *Apostles*, and they *stood* firme while he sate on them, or remained in them; yet for their sinnes, if they take not heed, this *Spirit* may be taken from them, (as he was from *Saul*) and *their candlesticks may be removed*, as they were from the seven Churches of *Asia*; and he that *standeth, may soone fall*, if he doth not *warily* looke unto his waies; for though the *gifts* and *graces* of God be, αμεταμελητα, without repentance; that is, though the *saving* grace of God, being *once* received by the elect, can never after *totally* be extinguished; yet those *gifts* and *graces* which are *commonly* given, (as we see) many times to the bad as well as to the good, or els for the *edifying* of the Church, may *wholly* cease, and be extinguished; as we read of *Nicolas* the Deacon, on whom the *Spirit* sate, and was one of them that were *filled* with the *Holy Ghost*, if S. *Augustine*, S. *Gregory*, *Lorinus*, and others judgement be to be followed, and yet fell from the faith, as *Bonaventure* collecteth against S. *Chrysostome*. But from hence it is well concluded, that as all or most of the *Apostles* and *disciples* that were here filled, did *continue* unto the end, as our Saviour requireth; so it sheweth that we should be all, not like the *Egyptian* dogs at *Nilus*, *Qui bibunt & fugiunt*; which, for feare of crocodiles, do take a *snatch* of the river, and then *slinke* away, but very carefull to give *attendance* every man in his calling, *donec venerit*, untill our Master commeth, and never to *slinke* away.

1 Sam. 16.15.

The *saving* graces once given, are neither *finally* nor *totally* taken away, but the *common* graces are oftentimes taken away from the wicked, by reason of their wickednesse.

Thirdly, they *forsooke all and followed Christ*; there was no *roome* in their hearts for worldly vanities, and they *deemed* them but as *dung* and *drosse*, as the *Apostle* calleth them.

3 Signe. Mat 19.27.

Fourthly, as the *little* Well in *Hester* grew into a *great* river, and *flowed* over with great *waters*; so now the *Apostles* being *filled* with the *Holy Ghost*, they powre out the *graces* of God over *all* the face of the earth to renew it, as the waters of *Noah* prevailed to destroy it; for now, *they speake with other tongues, as the Spirit gives them utterance*.

4 Signe. Hest. 10 6. in Apocryph.

And yet here we must observe, that although they were all *filled* with the *Holy Ghost*, and that from them *all* the *graces* of Gods *Spirit* did *flow* and *overflow* the earth; yet they had not *all* the *same* measure of grace; and therefore that *grace* could not *flow* in the *same* measure from them all; for as *Richardus de sancto Victore* doth well observe, there is *infusio*, *defusio*, & *effusio gratiæ*; A giving of a quantity of some *grace*; and there is a *filling* with a *fulnesse* of grace; and there is a *superabundancy* of grace; or there is a *small*, and a *middle*, and a *super-ordinary* measure of grace: and so we find it both in the *Preachings* and in the *Pennings* of these *Apostles*: for *Iames* staid only in *Ierusalem*, and the *major* part of the *rest* preached over all the world; *Iude* writ but *one* Epistle, and that one a very *short* one; and most of them writ nothing at all; but S. *John* and S. *Paul* writ very *much*: and therefore of those (as well Preachers as others) which have received *grace*, not only to *sanctifie* themselves, but also to *edifie* the Church, we must not *expect* the same measure of fruits from all: For *young* men, and the *meaner* schollers cannot do so *profoundly* as the *graver* Divines can do; and the *older* men cannot do it so often as the *younger* sort can do; and yet neither must be *contemned*; for if the *young* men had had the *time* of the *aged*, no doubt but they

That the Apostles received not all, the like measure of grace.

That we must not expect the same measure of fruits from all men.

Ariſtale. they would do as well as the *aged*: *Et ſi ſenex haberet oculum juvenis, videret ut juvenis*; And if the *ancient* men had the ſtrength and bodies of *young* men, it is not *unlikely* but that they would ſtill take paines as *young* men. Neither do I ſay this to uphold *ſloth* or *negligence* in any *age*, for to our *uttermoſt* ability (as I ſaid before) we muſt all labour and continue conſtant unto death, but to reprove our *partiall* age that *adoreth* the *Sun* riſingin the Eaſt, and applaudeth the *quicke* wits and *many* Sermons of *youth*, but makes none account of *aged Paul*, and the beſt labours of *declining* age, unleſſe, with the *Iſraelites*, they can make up the ſame tale of bricks as they did in youth, though they have neither ſtraw nor ſtubble, neither ſight of eyes, nor ſtrength of bodies to performe it, and to ſhew how every man ſhould do his *beſt, juxta menſuram donationis Chriſti*, according to that meaſure of grace, which he hath received from Chriſt.

Philemon v 9.

And ſo much for the *filling* of the Apoſtles with the *gifts* and *graces* of the *Holy Ghoſt*.

CHAP. V.

Of the effects and fruits of their filling with the Holy Ghoſt, and how this Spirit ſealeth them, and ſheweth them to be the true ſervants of Ieſus Chriſt.

3 The fruits and effects of the Holy Ghoſt.

THirdly, for the *effects* of their *filling*, it is ſaid, that *they began to ſpeake with other tongues, as the Spirit gave them utterance*; where you muſt obſerve,

Firſt, that *they began to ſpeake*, becauſe the *Spirit* of God is never *idle*, but where it ſees cauſe, will ſpeak, though it ſhould coſt the ſpeakers life.

Secondly, that they ſpake with other tongues; that is, not as *carnall* men, talking of *fleſhly or worldly matters*, nor as *wicked* prophane *wretches*, belching forth *blaſphemia in Deum*, blaſphemies againſt God, but as *regenerate* and *ſanctified* men, they ſhew forth *magnalia Dei*, the wonderfull works of God.

And hereby all men might know whether they were the ſervants of Chriſt, by this *Spirit* of Chriſt; for as our Saviour ſaith of the falſe *Apoſtles*, the ſame is true of all *Apoſtles*, *By their fruits ye ſhall know them*; For as in whomſoever the ſpirit of Satan is, you ſhall ſee that he will reveale them by their *lewd* words, and by their wicked works, which are the *works of darkneſſe*; So in whomſoever the Spirit of God is, he will *ſeale* them, and mark them with a *fourefold* mark, ſaith *Bonaventure*, that is,

Mat.7.16.

The Holy Ghoſt ſealeth us with a fourefold ſeale.

Signo	1 *Veritatis eredendorum.*	1 With *true* Religion.
	2 *Honeſtatis morum.*	2 With an *upright* converſation.
	3 *Contemptus mundanorum.*	3 With *contempt* of vanity.
	4 *Charitatis Dei & proximorum.*	4 With *perfect* charity.

1 Faith is the root of all graces.

Firſt, it worketh *faith* in their hearts, for this is the *fundamentall* root of *all* other *graces*, and therefore the *Apoſtle* well obſerveth out of the *Prophet*, that a man *firſt* believeth, and then ſpeaketh; for *we have believed* (ſaith he) *and therefore have we ſpoken*; whereas if they had not *believed*, they would never have *ſpoken* of the *wonderfull works of God*: and therefore the *Holy Ghoſt* did firſt work *faith* in their hearts, and then it cauſed the ſame to ſpeake and to expreſſe it ſelfe, by this preaching of the *works* of God. And

2 Good works, which are

Secondly, becauſe the *verity* of our *faith* is ever knowne by the *ſincerity* of our *life*, therefore theſe ſignes ſhall follow them that believe.

1 To ſuppreſſe ſin. *Greg. de 7 pec. Magdal.*

Firſt, *They ſhall caſt out divels*, that is, *vitia voluptatis*; they ſhall ſuppreſſe all *ſinnes*, as S. *Gregory* expounds it; becauſe every *ſinne* is as *bad* as the divell.

2 To praiſe God.

Secondly, *They ſhall ſpeake with new tongues*, that is, utter forth *verba utilitatis*, holy and heavenly words; and becauſe our *naturall* tongues were like *the poyſon of aſpes*, theſe may well be called *new* tongues, when they do ſing a *new* ſong.

Thirdly,

Thirdly, *They shall take up serpents*, that is, *concupiscentias sensualitatis*, the biting and poysonous *concupiscences* of our sensuall flesh shalbe, though not *quite* taken away from them, yet they shall be *taken* up in their hands, (as *Hercules* is said to have held the two serpents which *Iuno* sent to *devoure* him, in both his hands, while he was but a child in his cradle) and they shall be so *restrained* and held fast, that they shall not be *able* to do them violence. 3 To bridle their lusts.

Fourthly, *If they drinke any deadly poyson, it shall not hurt them*, that is, *injurias adversitatis*; if they must swallow down lies and slanders, yet for all the *malice* and the *mischiefe* of the wicked, *Non inflammantur per superbiam, non suffocantur per malitiam, non disrumpuntur per invidiam*; they shall neither *swell* with envy, nor *burst* with malice, nor any waies *perish* through their indignity, but *in their patience they shall possesse their soules.* And 4 To beare all injuries. Luke 21.19.

Fiftly, *They shall lay hands on the sicke, and they shall recover them*, that is, *adjutoria charitatis, & remedia iniquitatis*; they shall exercise such *deeds* of charity, that by their good *counsels* and admonitions, they shall *recover* many a *languishing* dying soule, and bring them back againe to saving health. And 5 To do good unto all men.

Thirdly, because these things cannot be *practised*, unlesse the *pompe* and *pride* of worldly vanities be quite *contemned* and troden under feet, therefore the *Spirit* of God worketh in them a mind to *forsake* all worldly things. And 3 Contempt of vanities.

Fourthly, because no work is good unlesse it proceedeth from the root of *charity*, therefore the Spirit of God *diffuseth* this love into the hearts of his servants, that they wish no *evill* to any man, but are ready to do good, even to them that *hate* them. 4 Of charity. Rom. 5.5.

And these foure seales and signes of Gods *Spirit* are expressed *Rev.* 12. where S. *Iohn* saw *a woman cloathed with the Sun, and the Moone under her feet, and upon her head a crowne of twelve Starres, and she being with child, cried, travelling in birth and paine, to be delivered*; For this woman signifieth the Church of Christ, or every *faithfull* Christian soule; And Apoc. 12.1.

1 Her *Sun-like shining* is the *brightnesse* of her good works and heavenly conversation, which doth *so shine before men, that they glorifie God which is in heaven.* Mat. 5.16.

2 *The Moone under her feet* signifieth her *contemning* and *trampling* under feet all the vaine and variable things of this sublunary world.

3 Her *crowne of twelve starres* is the symbole of her faith, containing *twelve articles of her beliefe.* And Mat. 19.27.

4 Her *paine* to be delivered, is that earnest *desire* and *love* which every Christian soule hath to *increase* and *multiply* the number of Gods children. Heb. 13.18.

And so the *Holy Ghost* having descended upon the *Apostles*, and *remaining* in their hearts, it caused them

1 To believe, and to compose that crowne of twelve starres, (which is the *glory* of every Christian soule) that is, *the twelve articles* of our faith, as the Church receiveth it.

2 To *forsake* all the world, and to follow Christ, as S. *Peter* sheweth.

3 To lead a most *upright* and a *godly* life, as S. *Paul* avoucheth. And

4 To *labour* incessantly night and day, *to send out their voices into all lands, and their words unto the ends of the world*, as now the whole world testifieth.

And so you see how in the *first* beginning of the Church the *gifts* of the *Holy Ghost* were *visibly* and *abundantly* given unto these servants of *Iesus Christ*, according as it was prophecied long before, that *he would powre out his Spirit upon all flesh*, and so *their sonnes and their daughters should prophesie.* Ioel 2.28.

CHAP. VI.

How the gifts and graces of Gods Spirit are now given unto us, and how we may know whether we have the same or not.

2 How God doth now bestow his graces upon us.

SEcondly, Christ doth now give his *Spirit otherwise* unto the Pastours of his Church, *sufficiently* for the *edifying* of the same, but through *great* paines, and *diligent* searching after knowledge; for now we must not looke for *Enthusiasmes*, nor thinke to attaine unto learning and knowledge by *revelations*; but *orando, & quarendo, & bene vivendo*; by *earnest* prayers, by *continuall* watching, and tumbling, and tossing of many bookes, and by *wearing* and *wearying* out our selves in reading, musing, and writing of many lines, we must seeke to attaine to a little learning: and when we haue done all we can, we can get nothing but *what* this blessed *Spirit* please to give us: for *except the Lord build the house the builder laboureth but in vaine*; so except hee doth blesse our studies, all our *paines* and *industry* will prove no better, then *Æthiopum lavare*, to wash a blacke-moore; a *breaking* of our braines, but an attaining to no true knowledge.

Psal 127.1.

But we may be certaine, that if we doe our duties, in *all humility* to seeke and search for grace, our God will most surely give us grace, yea, and the same graces, (though not in the same manner, or according to the same measure) which he did give unto his *Apostles*. And as here it was apparantly seene that these *Apostles* had the *gifts* of this *Spirit*, by these signes and effects of this *Spirit*; so we may most *certainely* know, (if we will diligently search) whether we haue these gifts and graces of Gods spirit or not, by the workes that we doe, and by the *things* that we finde in our selves: for *Si injurias dimittimus, quod denotat columba, si pœnitentiæ lachrymis irrigamur, quod nubes, si desiderium habemus rerum æternarum, quod ignis, si magnalia Dei annuntiamus, quod lingua, tum habemus signum præsentiæ Spiritus sancti*; If wee *water our couch with our teares* and be *truely* sorry for our sinnes, which is signified by the *cloud*: if wee be *purged* from all the drosse of sinne, and be *elevated* to desire and love heavenly things, which is noted in the *fire*; if we be carried against the naturall streame and current of our owne corruptions, which is shewed by the *winde*; if we remit and forgive all wrongs done unto us, and be *meeke* and *gentle* unto all men, *harsh* and *sullen* unto none, which are the properties of the *Dove*; and if wee zealously *preach* and *pray*, and *talke* of God, and of his will, his grace and goodnesse towards us, and render *thankes* and *praise* unto him for the same, which is the office of a *fiery tongue*: then we doe with the *Apostles* shew the effects of Gods Spirit; and wee may to our endlesse comforts *assure* our selves that *the Spirit of God is in us*. But if we finde none of these things, no *hatred* of sinne, no *love* of vertue, no *loathing* of the vanities of this world, no *lifting* up of our *hearts* to heaven, no *meekenesse* with men, no *praising* of God, but rather finde our selves cleane contrary, *defiled* with sinne, *deboist* in our lives, *injuring* men, *offending* God, *blaspheming* his name with wicked *oathes*, and *breaking* his Sabbaths with *great* contempt; then we should not onely *wonder* to see the gifts and graces of Gods Spirit in others, as the people did when they saw what had happened unto the *Apostles* upon the day of *Pentecost*; but we should rather *bewaile* and *lament* the *want* of the same in our selves; for it is unpossible that they should have *any part* or portion of Gods *Spirit*, that doe shew no *signs* nor fruit of Gods *grace*.

The signes whereby we may know whether we have the Spirit of God or no.

1.Cor.3.85.

That we should diligently examine whether we have Gods Spirit or not.

1 Way of triall

And therefore every man should *try* and *examine* himselfe, whether he find in himselfe the *fruits* and *effects* of Gods Spirit or not; For.

First, the *holy Ghost*, being like *water*, if he be in you, then you are *washed* and *cleansed* from all filthinesse; and you are like the *trees that are planted* by

by the waters side, and doe bring forth their fruits in due season: but if you be like a *barren* and *drie* ground where no water is, or like *fruitlesse* trees that beare nothing but leaves, then certainely the *Spirit* of God is not in you, and you are fit for nothing but *to be hewen downe, and to be cast into the fire.* Psalme 1.3. Matth.3.10.

Secondly, the *holy Ghost* being like *fire*, if he be in us, he *illuminateth* the eyes of our understanding, and he giveth *light to them that sit in darknesse and in the shadow of death*, that they may walke without stumbling, in the way of peace; but if our understanding be so *darkened*, that we neither know God nor the *will* of God, then certainely the *Spirit* of God is not in us; for if our *Gospell* be hid, (saith the *Apostle*) *it is hid to them that are lost*, that being *deprived* and *void* of Gods Spirit, are filled with the spirit of darknesse. A most *fearefull* saying against them that *understand not* the great mystery of godlinesse, that they have the *marke* of *lost ones*; and if he be in us, then we must needs be *fervent* and *zealous* to do al good *service* unto God, as *Apollo* was, who is said to be *hot in spirit*, or as the twelve tribes were, who *served God night and day instantly*, saith the *Apostle*: but if we be *cold* and *careless* to serve the Lord, then surely we are *destitute* of this Spirit of God; for *how can a man carry fire in his bosome, and not be burnt?* so how can we have the *fire* of Gods *Spirit* in our hearts, and not be *fervent* to all good works? 2. Way of triall. 2. Cor. 4 3. Act. 18. 25. c. 16. 7. Prov. 6 27.

Thirdly, the *holy Ghost* being like a *Dove*, if he be in us, then we are *meeke* and *lowly in heart*; for this heavenly *Dove* remaineth in none but those that are *Doves*: but if with the *Ducke* (that flying aloft among the wilde Duckes, did presently *alight*, and so brought them all with her into her owners net, whereof *Alciat* saith, 3 Way of triall. *Alciat. de Anate.*

Perfida cognato se sanguine polluit ales
Officiosa alijs, exitiosa suis.

They doubting not her *trayterous* heart at all,
Did *flie* with her, and *downe* with her did fall,)

We doe *deceive* our friends, and *wrong* our neighbours; then surely this *Dove*-like *spirit* of God is not in us; for *this holy spirit of discipline flieth from deceit*; and the fruit of this spirit is all *meekenesse, gentlenesse*, and *goodnesse*. Wisdome 1. Gal. 5. 22.

Fourthly, the holy Ghost being like *winde*, if he be in us, then all the *dust* of vanitie is *scattered* from our hearts; and our *soules* are *carried* against the streame of *naturall desires*, to wish and long for heavenly things. And 4 Way of triall.

Fiftly the holy Ghost being like *tongues*; if he be in us, then *our tongues will be like the pen of a ready-writer*, and *our talking will be of the most highest*; *Quia ex abundantia cordis os loquitur; & loquela tua te manifestum facit*; because a religious *heart* will ever expresse it selfe by a godly and a religious *tongue*; for as *with the heart man beleeveth unto righteousnesse*, so *with the tongue confession is made unto salvation*; but *if* we talke *lasciviously*, and speake all words that may doe hurt; if the poyson of aspes be under our lippes, and the holy *name* of God, or the *good fame* of men be evill spoken of through us, then surely, surely, this holy spirit of God is not in us. And if he be not in thee, then I advise thee to seeke him while he may bee found; for the time will come, when thee cannot bee found, that is, *cum optaverimus salutem in medio gehennæ, quæ facta est & prædicata est in medio terræ*; when wee shall wish for salvation in the *midst* of Hell, which *was* wrought, and *is* preached in the *midst* of the earth: and therefore now while it is to day, wee ought to seeke unto him, and to pray with the Prophet *David*, yea and to pray earnestly, that *God would renue his spirit within us*, and *stablish us with his free spirit*; for, *whosoever hath not the spirit of Christ, the same is none of his*, the same hath no *comfort* in the world, *no assurance* of his salvation, no *Faith*, no *Hope*, no *God*, no *good*. 5 Way of triall. Psal. 45 2. Matth. 12 34. Rom. 10. 10. If we have not the spirit, we ought to seeke him. *Bern ser 75 in cam.* Psal. 51 10. Rom 8 9.

But if by the *infallible* rules thou findest, that thou hast the *spirit*, and canst say with that worthy Martyr of our Church, *I have it, I have it*, as he went unto the stake to be burned, then remember what the *Apostle* speaketh, *grieve not the spirit, quench not the spirit*; spill not this water, lest that spilling this *oyle* thy If we have the spirit of God we ought not to grieve him. 1. Thess 5. 19.

lampe

Luk 11.26. 2 Pet. 2.20.

A fearefull thing to be deprived of Gods ſpirit. Iudg 16.20. 1. Sam.

lampe goeth out: and then, *thy laſt end will be far worſe then thy beginning*; and it *had beene better for thee, never to have knowne it, then to turne aſide from the holy Commandement*: for as *Sampſon* and *Saul* having the *ſpirit* of God, lived *honourably* and did performe moſt worthy exploits; but having *loſt* the ſame by their ſinnes, they became in their *lives* moſt *miſerable*, and in their *deaths* moſt *lamentable*; even ſo it will happen from the Lord, unto all *back-ſliders*, unto all them that *quench* the ſpirit: therefore (I ſay) *grieve* him not, *quench* him not.

How Preachers may know whether they have the gifts to edifie the Church.

But becauſe the *chiefeſt* of theſe gifts for the *collecting*, and the *edifying* of the Church, is the gift of *tongues*, wherby the *Miniſters* are inabled for the *preaching* of Gods Word; therefore, wee that are *Preachers* ſhould here *chiefely* looke whether we have this gift of *tongues* or not; for

1 Way. Pſal. 45.2.

Firſt, if our tongues be the *pens of a ready writer*, that we can *readily* ſpeake of *the things that we have made unto the King*, and *Preach* the Word of Truth in *ſeaſon* and out *of ſeaſon*;

2 Way Luke 12.42.

Secondly, if theſe our tongues be not *double* tongues, but *cloven* tongues, that is, able to *divide* the Word of God aright, and *to give unto every man his owne portion in due ſeaſon*; that is, mercy and comforts unto the *repentant* ſoules, and woes and judgment unto the *obſtinate* tranſgreſſours, and to teach *Faith* and *workes*, love to God and man;

3 Way. Numb. 12.21 30. 1 Sam. 25 36.

Thirdly, if theſe our *cloven tongues* be of *fire*; that is, uſed rather to *gaine* ſoules, then to *get* applauſe, or to *gather* wealth; to draw men to *glorifie* God, and not to *magnifie* our ſelves; then we may be *aſſured*, we have *received* a part and portion of theſe *gifts* and *graces* of Gods ſpirit.

But if we be like thoſe *great* clarkes, which they ſay are *rare* Schollers, but never man was heard to be the *better* for their learning; they have it in them, like the fire in the flint-ſtone, but it never comes out of them; they are loth to preach, they are loth to write, for then perhaps they ſhould not be deemed ſo learned as now they are judged to be; for a foole holding his peace may be thought to be wiſe: or if we be like *Balaams* Aſſe, that never ſpake but *twice* in al her life; or uſe to preach as *Naball* feaſted, *once a yeere*, when they receive their rents; or if we would preach, and cannot, but it were *better* for us not to preach at all, then to preach ſo *idly*, and ſo *fooliſhly* as we doe; or if we preach more for *profit*, or the *praiſe* of men, then for the glory of God; then *aſſuredly* we doe *proclaime* unto the world, that we have not yet received theſe *gifts* of *fierie cloven tongues* from God.

Bope Vrbanes letter. *Uſſher de Chriſt. eccleſ.*

Urbanus writes unto *Baldwin* Arch-biſhop of *Canterburie*, *Monacho ferventiſſimo, Abbati calido, Epiſcopo lepido, Archi-epiſcopo remiſſo*; and ſo it was ſaid of *Alexander* the ſixt,

De vitio in vitium, de flamma tranſit in ignem:

They grew worſe and worſe, as they did grow greater and greater; and I pray God it bee not true among us; that high preferment ſpoyle not many a Preacher. I ſay no more: but ſo you ſee, *how* the *gifts* which are given for the *edifying* of Gods Church, were *given* unto the *Apoſtles*, and how ever ſince, they are given unto *all other* Preachers.

CHAP. VII.

How the gifts and graces that are given for the ſanctifying of our ſoules are conferred and beſtowed upon men.

2 By what means we receive the grace of God. 2 By the outward meanes that God appointed.

SEcondly, for the *other gifts* and graces that are given for the *ſanctifying* of our ſoules, they were, and are given ever after the *ſame* manner, that is,

Firſt, by thoſe *outward* meanes which God hath appointed; and

Secondly, by the *inward working* of his *bleſſed* ſpirit; for, though I confeſſe with Saint *Auguſtine* and others, that God can ſpeake by his ſpirit, *in occulto*, and

and teach our ſpirits *in ſilentio* to cry *Abba Father*; yet we find that *ordinarily* all the gifts and graces of God, as *Faith, Hope, Charity, Patience* and all *other* graces whatſoever, are *wrought* in us by thoſe *meanes* which God hath appointed for this purpoſe; and they are two.

1 The *hearing* of *Gods Word.*
2 The *receiving* of the *bleſſed Sacraments.*

All graces come by hearing Gods Word, and by receiving of his Sacraments.

First, we find that the *beſt* way to attaine unto any gift of grace, is to *heare* the Preaching of Gods Word; becauſe *prayer*, by which *all* graces are obtained, is the *fruit* of faith, and *faith commeth by hearing*, ſaith the *Apoſtle*.

1 By hearing Gods Word. Rom. 10. 17.

Neither is it *every kind* of hearing that will *ſuffice* to obtaine grace; for as there be many that can receive no grace, becauſe, like the deafe Adders, they will not heare *at all*; ſo there be as many that can receive but very *little* grace; becauſe they *heare amiſſe*: I have read it in *Erſmus*, that *Demoſthenes* on a time, diſcourſing *ſeriouſly* of neceſſary conſiderations of State-buſineſſe, all his Auditors fell *aſleepe*; the *Orator* to awaken them, ſaid he had a pretty *ſtory* to relate unto them, *viz.* that a young man hired an aſſe from *Athens* to *Megara*, and in the *heat* of the day, he *couched* under the aſſe, to take the *benefit* of her ſhadow; the owner *denied* him the uſe of the aſſes ſhadow, ſaying, he hired the *aſſe* and not her ſhadow: and therefore he ſhould not *have* it, unleſſe he would anew *compound* for it; the young man ſaid, he would have the *advantage* of his bargaine; with that they fell from *words* to *blowes*; and ſo *Demoſthenes* ſtaid his ſpeech; whereupon all his *Auditors* deſired him to go on, that they might heare the *iſſue* of that Tragedy; the *Orator* replied, I diſcourſed of the *ſafety* of your Common-wealth, and you fell *aſleepe*; and now I told you a *Tale* of an Aſſe, and ſee how *attentive* you are to it; and ſo he reproved the *madneſſe* of his people: Even ſo, we have *many* hearers that are more *attentive* unto *triſling* words, and more delighted with the *forme* and *phraſes*, than they are with the *ſubſtance* of the matter, like unto *little* children, that love the *gilded* out-ſide of the booke, *better* than all the *wiſdome* that is therein contained; or the *laces* of their coat, *better* than the *coat* it ſelfe: And ſome we have like the *Egyptians* about the fall of *Nilus*, that at the firſt were much *affrighted* at the hideous noiſe thereof, but within a little while after they were *accuſtomed* with the ſame, they were no waies moved thereat; ſo they, like *Agrippa*, at the *firſt* hearing of the Word preached, are ſomthing *touched* with the ſenſe of their ſinnes, but within a *very* little while, they grow *careleſſe* of all goodneſſe; others like the *Auditors* in *Strabo*, that attentively heard the *Philoſopher*, untill the market-bell of their profit did ring, and then they left him all alone; or rather like the *hearers* of S. *Paul*, which gave him *audience*, untill he *touched* their hearts with their unbeliefe; ſo our men will *heare* us, if it be not againſt their *worldly* profit, and they will heare *placentia*, ſuch things as are *pleaſing* for them: Others heare ſo much, that in very deed they *domothing* els but heare; for they never *practice* any thing at all, but the practice of iniquity; they will heare *a Sermon* every day, *two* for failing, *three* ſomtimes, but they will not forſake *one* ſin for a whole yeares Sermons; they heare them to be *wiſer*, not to be *better*: Ah wretched men that you are!

Demoſthenes ſtory of the ſhadow of the aſſe.

Fooliſh hearers.

The Egyptians about the fall of Nilus. Acts 26. 28.

Cuſtomary hearers.

Worldly hearers.

Only hearers and no doers.

——*procul hinc, procul ite profani*;

Why will you *heare* Gods Lawes, and yet *hate* to be reformed? for this will *turne* to your *further* condemnation; not becauſe you *do heare* Gods Word, which is good; but becauſe you *do not do* that which you heare to be good: And ſo we have many *other ſorts* of hearers, that by their hearing do receive *no* grace, becauſe they heare amiſſe.

And therefore not *all* hearers, but all thoſe that *take heed how they heare*; that do *heare* that they may *underſtand*, and underſtand that they may *practiſe*, and practiſe that they may *pleaſe* their *God*; thoſe do receive the *gifts* and graces of God.

2 The receiving of the Sacraments a moſt excellent means to beget all graces.

Secondly, we know that the *bleſſed Sacraments* are moſt excellent *meanes* to beget *faith*, and *love*, and all other graces in the *worthy* receivers of the ſame; for

they be *verba viſibilia Evangelij*, ſuch things as do *viſibly* ſhew unto our eyes *all* that the Word of God doth *teach* and ſpeak unto our eares; for what is the *ſumme* of Gods Word and of all the preaching in the world, but that *Ieſus Chriſt ſuffered, and died for our ſinnes, that we through him might have eternall life?* And what can ſhew this more plainly than the *bleſſed Sacraments* do! For in *Baptiſme* we ſee, how the child is *regenerate* and borne anew, and *ingrafted* into Chriſt; and as the water *cooleth* all the ſcorching heat of the fleſh, and *waſheth* away all filthineſſe from our bodies, and *maketh* every thing *fruitfull*, ſo the *gifts* and *graces* of Gods *Spirit* doth *coole* in us the *heat* of our ſhefhly concupiſcence, and *cleanſeth* us from all ſinnes, and *maketh* us to abound in all *good works*: and in the Sacrament of the *Lords Supper* we do moſt apparently ſee, that, as the *Bread* which is *broken*, and then *given* us to be eaten for to *ſtrengthen* our heart, and to ſuſtaine our life; and the *Wine* is *powred* out, and *given* us to drink it for to *comfort* our hearts; ſo Chriſt was *broken* in pieces (as I ſhewed in my *Treatiſe* of his *Paſſion*) for our ſinnes; and his *blood* was *powred* out to make ſatisfaction for our tranſgreſſions; and ſo he is *given* unto us, as the *food* of our ſoules, and the only *joy* of our heart to *ſuſtaine* us, to *refreſh* us, and to be our only *comforter* in all diſtreſſe. And the conſideration of theſe *viſible* things ſhould as *effectually* work in us, *faith* to believe in him, *hope* to expect all good from him, and *charity*, for all received graces, moſt *entirely* to love him, and to be *truly* thankfull unto him for the ſame, and ſo to *worke* in us *patience* to ſuffer, as he hath ſuffered, *love* one towards another, as he hath loved us, and ſo *all* other graces whatſoever, as the *audible* declaration of them, expreſſed by the Preacher, doth unto our eares: for as it was the *manner* in old time, not only *verbally* to declare, but alſo by certaine *viſible* ſignes to expreſſe *memorable* things; that ſo it might make the *more impreſſion* in their minds; as the Ægyptians by their hyeroglyphicks; and *Zedekiah* the ſonne of *Cenaanah* made him hornes of iron, and ſaid unto *Ahab*, *Thus ſaith the Lord, with theſe thou ſhalt puſh the Syrians, untill thou haſt conſumed them*; and *Agabus* tooke the girdle of S. *Paul*, and *bound* his own hands and feet, and ſaid, *Thus ſaith the Holy Ghoſt*; ſo *ſhall the Iewes at Ieruſalem bind the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles*; ſo the Lord *uſeth* all means, *preaching* unto our eares, by the *beſt* intelligible voices, and *ſhewing* unto our eyes, by moſt *plaine* ſignificant ſignes, *what* Chriſt hath done for us; thereby to make us all to *underſtand* and to *believe* the ſame.

How the Sacraments ſhew us all that the Scripture teacheth.

The cuſtome of ancient time to expreſſe their minds by viſible ſignes.

1 King. 22, 11.

Acts 21, 11.

But as *all* kind of *hearing*, ſo *all* kind of *receiving* theſe bleſſed Sacraments is not *ſufficient* to beget *faith* and *other* graces in the receivers; for we read that there be *foure kinds* of receivers of the bleſſed Sacraments.

Foure ſorts of receivers of the Sacraments.

1 Sort. We may receive Chriſt, though we want the Sacraments.

Aug. Tract 17 & 27. de verb. Apoſt.

First, ſome receive them *ſpiritually* onely; that is, the *matter* of the Sacraments; which are, the *gifts* and *graces* of *Ieſus Chriſt*, but not the *Sacraments* themſelves; ſo *Theodoſius* was *baptized* and *ingrafted* into Chriſt by grace, though he *wanted* the outward meanes, as S. *Ambroſe* ſaith: and ſo all the elected *children* that die before they can be partakers of the Lords Supper, *non manducantes manducant*, not eating the *Sacramentall* bread, do notwithſtanding eat *Ieſus Chriſt*: *Quia manducare illam eſcam & illum bibere potum, eſt in Chriſto manere, & Chriſtum in ſe manentem habere*; becauſe that *to eat* the fleſh of Chriſt, and *to drinke* his bloud, is to be *ingrafted* into Chriſt, to be *united* and made one with Chriſt; and ſo to have Chriſt *dwelling* in us, and us in him; and therefore we find that *Chriſt* doth not only ſay, *he that commeth to me*, that is, to eat me, *ſhall not hunger, and he that believeth in me, ſhall never thirſt*, to ſhew that there is no difference betwixt *believing* in him, and *drinking* of him; but alſo the very *ſame* things are *promiſed* as well to the *believers* in him, as to the *eaters* of his fleſh, and the *drinkers* of his bloud; for in *Iohn* 6. 47. he ſaith, *He that believeth in me hath everlaſting life*, and in Verſ. 51 of the ſame Chap. he ſaith, *If any man eat of this bread, he ſhall live for ever*; and ſo the very ſame things are *threatned* aſwell againſt the *not believers* in him, as the *not eaters* of his fleſh;

To believe in Chriſt is to eat and drink Chriſt.

for

for in Vers. 53. he saith, *except ye eat the flesh of the Sonne of man, and drinke his bloud, you have no life in you*; and in Vers. 64. he saith, *there are some of you that believe not*; to teach us, that as S. *Augustine* saith, *Credere in Christum est manducare panem vivum*, to *believe* truly in Christ, is to *eat* the flesh of Christ.

Secondly, some do receive them *Sacramentally* onely, that is, the *outward* signes and elements only; but not the *gifts* and *graces* thereby taught and signified: So the Fathers that came out of *Egypt*, *were all baptized unto Moses in the cloud*, and *did all eat of the same spirituall meat, and did all drinke of the same spirituall drinke*, that is, as we do, though in other signes; for *they dranke of that spirituall rocke which followed them, and that rocke was Christ*, that is, signified and taught them Christ; and yet *many* of them *perished* in the wilderness, *Quia manducantes non manducabant*; because they were *wicked* and did only receive the *outward* signes, and did not receive the *inward grace* that was signified and offered unto them, under those *Sacramentall* signes; so the *Pharisees* had the Sacrament of *Circumcision*; yet our Saviour tels them that being *wicked*, they were the sonnes of *hell*, and *the children of their father the divell*: And in the time of the *New Testament* they had the Sacrament of *Baptisme*, for *Iohn Baptist* baptized *many* of them, and *Simon Magus* was *baptized* by an *Apostle*, and *Iudas* received the Sacrament of the *Lords Supper*; and yet we see they reaped *no fruit* thereby, because they received them only *Sacramentally*, *outwardly*, and did not *believe*; and therefore received not those blessings and graces which these Sacraments *taught* and *pointed* at.

2 Sort. To receive outward Sacraments, and not the grace signified, will availe us nothing. 1 Cor. 10. 2, 3, 4.

Iohn 8. 44.

Thirdly, some receive *neither* the Sacraments, *nor* the graces signified by the Sacraments; so all *Hereticks* that neither *rightly* believe in Christ, nor yet *truly* receive the Sacraments according to the *institution* of Christ, do *neither* receive grace, *nor yet* any signe of grace.

3 Sort. Hereticks do neither receive Christ, nor the Sacraments of Christ.

Fourthly, some receive the *true Sacraments*; because they receive them, as they are *delivered* by Christ himself; and they receive the *true graces*, that is, *all* the benefits of *Iesus Christ*, taught, manifested and exhibited unto us by *those* Sacraments; such are *all* the *faithfull* and the *worthy* receivers of the same; *Quia manducantes manducant*, because that *receiving* these, they *feed* by faith on *Iesus Christ*, and do most *truly* apply unto their owne soules, what *grace* or vertue soever is *signified* and shewed by these *outward* signes and schoole-masters of all true Christians.

4 Sort. The worthy receivers of the Sacraments do hereby receive Christ and all his graces.

And therefore if we would *obtaine* the graces and blessings of God, by the *meanes* of the *blessed Sacraments*, *let us examine our selves*, that we may be *worthy* receivers of the same: We find in the *Law*, that *three* sorts of men were *excluded* from the Paschall Lamb,

Three sorts of men excluded from the paschall Lamb.

That is,
1 *The uncircumcised*, according to the covenant of God with *Abraham*.
2 *The strangers*, from the common wealth of Israel.
3 *Those that were uncleane*, according to the ceremonies of their Lawes.

Exod. 12. 43. 48.

To teach us, that the *unreverent*, the *unbelievers*, and the *ungodly*, *great* and *grievous* sinners should not *presume* to meddle with these *blessed* Sacraments; for as the *covenant* of Gods grace, so these signes of the covenant belongeth not to any *wicked* man, so long as he *remaineth* wicked: And therefore, least (as the men of *Bethshemesh* were slaine, *fifty thousand and threescore and ten men* in one day, because they *looked* into the arke, which *belonged* only unto the Priests) we be found *guilty* of the body and bloud of Christ, and so pull upon our selves *swift damnation*, if we *snatch* the childrens bread, that *belongeth* not to us, or *receive* these blessed Sacraments *unworthily*, let us, with blind *Bartimaus*, cast off our *mantles*, the old rags of *Adam*, the *lusts* of the flesh, and let us put on our *wedding garment*, the *new* man, which chiefly consisteth of *faith* towards God, and *love* towards men, if, when we come to *receive* these Sacraments, we would receive the *grace* of Christ. But

Indignè fumâ si sumu non reverenter, Vel non catholicè, vel habens mortale scienter.

1 am 6 19.

Mat 10. 30.

2 By the inward working of Gods Spirit.

Outward works to no end, if God gives not his Spirit.

Secondly, though *ſuch* a *hearing* of the Word, as I have above ſhewed, be a *ſpeciall* meanes to *obtaine* grace; yet we muſt know, that this meanes is not *ſufficient*, unleſſe, as *God opened the heart of Lydia*, when Saint *Paul* preached unto her eares, ſo he doth *worke* faith in our hearts, when we do *preach* and expound the Word unto your eares; *Quia inanis eſt ſermo docentis niſi ſpiritus adſit cordi audientis*; becauſe, as the *Preaching of* the Word is the *gift* of God in us; ſo the beleeving of the *ſame* is the *operation* of the ſame God in you; And ſo likewiſe, though the receiving of the bleſſed Sacraments be a *ſingular* meanes, to worke *Faith* and all other graces in the right receivers of the ſame; yet we muſt underſtand, that it is not *opus operatum*, the doing of the worke that begetteth grace in any man, but the *ſpirit* of God onely *convayeth* grace, through the *conduit* pipes of theſe outward meanes: and therefore we ſhould alwaies *pray* to God, not onely for the graces of *attention* unto our eares, and illumination unto our eyes, but alſo of *ſanctification* unto our hearts, that what wee doe attentively *heare* with our eares, and do moſt perfectly ſee with our eyes, we may moſt faithfully *believe* with our hearts, and ſo attaine unto theſe *gifts* and graces of Gods Spirit.

CHAP. VIII.

On whom God beſtoweth theſe gifts and graces of his Spirit.

3 On whom God beſtoweth his gifts.

FOr the third, that is, *to whom* God beſtoweth theſe *gifts*, wee muſt know that hee beſtoweth neither the graces of *edifying* the Church, nor the other graces, to *ſanctifie* and to *ſave* our ſoules, upon all men, but onely upon thoſe whom it pleaſeth him; for as when hee was to *chooſe* his *Apoſtles*, it is ſaid, that *he choſe whom he pleaſed*; ſo of the graaces of *preſervation*, *ſanctification*, and ſuch like, he giveth them to whom he *pleaſeth*; and though he giveth *liberally* unto all men, yet he giveth not *all* of theſe, nor *any* of them all, *inconſiderately*, unto *any* man; for he lets not his graes *drop* through his fingers, (as if he cared not what became of them) and ſo ſuffer *all* men to *gather* them, *who will*; but as *a ſparrow lights not upon the ground without his providence*, ſo not *one grace* fals to any man, without his *ſpeciall* guidance and direction: And this the *Apoſtle* ſheweth when he ſaith, *Non eſt currentis, neq; volentis, ſed miſerentis Dei*; It is not in him that *runneth*, nor in him that *willeth*, but in *God that ſheweth mercy*; and this Chriſt himſelfe declareth, when he ſaith, *No man commeth unto me, except the Father draw him*; ſo no man can receive theſe gifts and graces, but they to whom they are given; for as we find a *gradation* of the love and favour of God; As,

Mar.3.13.

Iames 1.15.

Mat.10.29.

Rom.9.16.

That there is a gradation in Gods love.

1 Degree.

First, he loveth *all* the *things* that he hath made; and

2 Degree.

Secondly, he loveth *man* in a more *ſpeciall* manner, *above* all the things that he made; And

3 Degree.

Thirdly, among men, he loveth *ſome* better than others; yea

4 Degree.

Why God loveth ſome men better than others.

Fourthly, among thoſe that he loveth *beſt*, he loveth ſome *better* than the reſt; as wee ſee hee loved *Noah* and *Abraham* among the Patriarchs, *Moſes* among the Prophets, and *Iohn* among the Apoſtles; ſo hee loves theſe *beſt*, not becauſe theſe were in themſelves *better* than any others; but becauſe it *pleaſed* him to *love* them better than others; for, as if hee had made a toad a man, and the man a toad, the toad had been the better of the twaine; ſo if he had *beſtowed* more grace upon the wicked, and *with-held* the ſame from the now beſt men in all reſpects, then no doubt but the *wicked* had been the beſt; but he loveth them *beſt*, becauſe it *pleaſeth* him ſo to do; and therefore he beſtoweth *more* graces and tokens of his love upon them, to make them *better* than all others whatſoever; for the *gifts* of God do make us good, and our *goodneſſe* maketh not him to *beſtow* his gifts on us.

And

What this doctrine teacheth us

And this I ſay, not to *accuſe* God of any *niggardlineſſe* or cloſe-handedneſſe, becauſe he giveth not theſe gifts unto all; God forbid; for he is a *debter* to no man, but may *freely*, without cenſure, *do with his owne what he liſt*; But I ſay this,

1 To behold the great goodneſſe of God to his elect

Firſt, to ſhew his *exceeding* great bounty and favour towards us, that *deſerving* no more good at Gods hands than *all* the reſt of the race of mankind, ſhould notwithſtanding when we *juſtly* deſerved ſo much *evill*, (it may be *as much*, or *more* than the reſt of men) receive ſo many great *gifts* and graces, *above* and *before* all the reſt of the world.

2 To be truly thankfull unto God.

Secondly, and *ſpecially* to move us to all *thankefulneſſe* to this our good and gracious God, that *with-holding* his graces from many thouſand *others*, he would notwithſtanding ſo *graciouſly* beſtow them upon *us*; for had not he *given* us the grace to *believe* in Chriſt, to *hate* our ſinnes, and to *love* all righteouſneſſe, I ſee not how the *beſt* of us could do *any* of theſe, no more than the *wickedeſt* men in the world: and therefore I would to God, that we would ever *praiſe the Lord for his goodneſſe*, and *declare the wonders that he doth*, as generally for all men, ſo ſpecially, *for theſe* choſen *children of men*.

3 To pray for what we want, and to praiſe our God for evermore.

Thirdly and laſtly, to teach us, that when we *feele* our owne wants, we ſhould *pray* to him for helpe, to *ſupply* our need: And when we *ſee* any of our neighbours *void* of grace, we ſhould rather *pionſly* pitie them, and pray for them, than *proudly* to contemne them, and to ſpurne againſt them; for as, if God would, he might have made *thee a beaſt*, and the *beaſt a man*; ſo, if it had pleaſed him, he might have *filled them* with that grace which he *beſtowed* on thee, and he might have juſtly *left thee* in that fulneſſe of ſinne, wherein they do wallow: And therefore beholding the *goodneſſe* and *ſeverity* of God; on *them*, to whom he gives no grace, *ſeverity*; but towards *thee*, to whom he beſtoweth his gifts, *goodneſſe*, if thou *continue* in this goodneſſe; do thou *praiſe* thy God, and *pray* for them; that for *his* ſake that is *aſcended up on high*, and *hath led captivity captive*, God would be pleaſed to beſtow *his gifts and graces unto men*; that ſo *all* men may aſcribe and give *all praiſe and glory* unto him, *which was, and is, and ſhall be*, through him *which was dead, and is alive, and liveth for evermore*.

Amen.

A PRAYER.

O Most gracious God, which hast given thine onely Sonne Iesus Christ, to die for our sinnes, to rise againe from the dead, to ascend unto heaven, to prepare a place for us, and to send us thy holy Spirit to fill our hearts with all heavenly graces, which are necessary for the gathering of thy Church and the sanctifying of our soules, to prepare us unto eternall life; we most humbly beseech thee, to give us that grace to be truly thankfull unto thee for all thy graces; Increase our faith, stirre up our hope, and kindle our love both towards thee and towards all men for thy sake; and because all graces are begotten, increased, and preserved by the hearing of thy Word, and receiving of thy blessed Sacraments, we pray thee O Lord, to give us grace to heare thy Word attentively, to believe it faithfully, and to receive thy Sacraments worthily, that so being filled with thy Spirit, we may despise all worldly vanities, and have our conversations in heaven while we live on earth, and at last be received into that Kingdome which thou hast prepared for them that love thee, through Iesus Christ our Lord. *Amen.*

IEHOVÆ LIBERATORI.

This Treatise containeth,

1. *A most friendly compellation, where is handled,*
   - 1. *The unity of brethren, where is shewed,*
     - 1. *How dearely Heathen brethren in former times loved each other.*
     - 2. *How little love and unity is now among Christian brethren.*
   - 2. *The pollicy of the Apostle in seeking to win the Thessalonians to pray for them;* — *Where is shewed that there bee three sorts of Preachers.**
     - * 1. *Discreete.*
       2. *Parasites to Princes.*
       3. *Flatterers of the people.*

1. *The pietie of the Apostle in perswading all men to pray: where is handled concerning prayer,*
   - 1. *The kinds of prayer.*
     - 1. *In respect of the matter,*
       - 1. *Invocation.*
         - 1. *To remove evill.*
         - 2. *To obtaine good.**
       - * 1. *Grace, spirituall* / 2. *Peace, temporall* — *blessings.*
       - 2. *Thankesgiving which is inforced by many reasons, &c.*
     - 2. *In respect of the forme,*
       1. *Mentall.*
       2. *Vocall.*
       3. *Sudden.*
       4. *Composed.*
       5. *Conceived.*
       6. *Prescribed.*
       7. *Private.*
       8. *Publique.*
       9. *Ordinary.*
       10. *Extraordinary.*
   - 2. *The party to whom wee should pray, that is, God, for divers speciall reasons: as*
     1. *Because hee onely is Omnipresent.*
     2. *Because hee onely is Omniscient.*
     3. *Because hee onely is Omnipotent.*
   - 3. *The place where to pray,*
     1. *Generally: every where.*
     2. *Specially the Church: and that for five speciall reasons.*
   - 4. *The time when to pray,*
     1. *With our heart and affections alwaies.*
     2. *With our voice, at the appointed times.*
        - 1. *For our private prayers.*
        - 2. *For our publike prayers.**

* *Where the neglectors of publique prayers are sharpely reprehended.*

2. A most Christian request or exhortation, where is shewed

5. The manner how to pray; 1. In humility. 2. In faith. 3. In zeale. 4. With constancy. 5. In charity. 6. In piety.

6. The motives to perswade us to pray;

1. In respect of God; because prayer is an essentiall part of Gods service.

2. In respect of our selves

1. To obtaine our requests, 1. Whatsoever we aske. 2. More then we aske. 3. Better then we aske.

2. To prevent judgements.
3. To preserve all spirituall graces.
4. To weaken sinne.
5. To sanctifie the creatures.
6. To overcome all creatures.

7. To prevaile with God, 1. When he is pleased. 2. When hee is angry.

Where is shewed that the gift to pray, is the most excellent grace that God bestoweth on man.

2. The charity of the Apostle in shewing how we should pray one for another; where is shewed, that we must pray, 1. Specially for our selves. 2. Generally for all men, for three speciall reasons, and more particularly. *

* 1. For Kings and all Magistrates.
2. For our Ministers, and that for three speciall reasons, 1. Because wee owe this duty to pray for them. 2. For our owne good. 3. To helpe them *

* to discharge that great charge which is laide upon them: where is shewed the dangerous estate of Ministers whatsoever they do.

The

The ſeventh

Golden Candleſticke,

HOLDING

The ſeventh greateſt Light of Chriſtian

RELIGION.

Of the duty of CHRISTIANS.

1 THESSAL. 5. 25.

Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.

Brethren, pray for us.

I Have ſhewed thee, O man, how man behaved himſelfe towards God, *offending* his Majeſty with *hainous* ſinnes; and I have ſhewed thee what God *hath done* for ſinnefull man, how hee *ſent* his onely begotten Sonne, to be *made* man, to *ſuffer* paine and ſorrow, and to *die* a *curſed* death for man, thereby to *overcome* all our enemies, ſinne, death and hell; to *ariſe* from the dead, to *aſſure* us of our deliverance; to *aſcend* into heaven, to *prepare* a place for us, and to *ſend* his *holy* and *bleſſed* Spirit into the hearts of men to *fit* them with the *gifts* and *graces* of the ſame, to prepare them for heaven; that the *poore* man might *bathe* himſelfe in the poole of *Betheſda*, and be made *perfectly* whole; that the *wandering* ſheepe might bee *reduced* and brought home upon this mans ſhoulders; and that *ſinfull* man might be *reconciled* and *reunited* unto God againe. And therefore now, *Quid niſi vota ſupersunt?* what remaineth ſaving onely prayers? to *render thankes* unto God for this great kindneſſe, and to *aske* thoſe things that be *requiſite* for us? and to teach us how to doe the ſame, I have choſen to treate of this ſhort Text, *Brethren, pray for us.*

The coherence of this Treatiſe with all the other Treatiſes.

It is a Text *independent* either of precedent or ſubſequent matter; and it

containeth points of *piety*, points fit to be *preached*, and fitter to be *practised*, by your *sacred* Majesty, by the *worthiest* Nobles, by us *Priests*, by *all* men; and therefore *da veniam Imperator*; I *humbly* crave attention but a short time, to dilate upon this short Text, *Brethren, pray for us*. I may say of it, as S. *Hierome* said to *Paulinus* of the Catholike Epistles of Saint *Peter*, Saint *Iohn*, Saint *Iames*, and Saint *Iude*, *Eas breves esse pariter, & longas*, that they were short in words, but *full* of matter; for herein our blessed *Apostle*, (as was said of that famous Hystorian) *Verborum numero sententiarum numerum comprehendit*) in this *paucity* of words hath couched *plenty* of matter; the parts are two,

The diuision of the Text,

1. *A most friendly compellation*, Brethren,
2. *A most Christian requeste or exhortation*, pray for us.

Out of the first I note these two things,

1. *His* affection, *whereby we are taught to live in* unity;
2. *His* discretion, *whereby we may observe a Christian* pollicy, *not such as is* abusively, *though* commonly *so termed in the world*; *but such as is* joyned *with true* piety.

And in the second I obserue likewise two things.

1. *The action*, pray, *which is a worke of* piety.
2. *The extention*, for us, *which is an act of* charity.

And so you see that from this short Text, we may learne these foure points.

Videlicet 1. *Vnity.* 1. *Pollicy.* 3. *Piety.* 4. *Charity.* *Brethren, pray for us.*

The firſt part.

CHAP. I.

Of the divers ſorts of Brethren, and how this teacheth unity.

FIrſt, Brethren is *verbum amoris*, a word full of love, but it is diverſly taken in the Scripture; For

1 The compellation containeth two points.
1 The unity of brethren.
Brethren diverſly taken.

First, ſometimes *Omnem hominem per fratrem debemus accipere*, ſaith S. *Auguſtine*; we ought to underſtand every man by the name of brother, as *he that hateth his brother*, that is, he that hateth any man, *is a man ſlayer*.

1 Way.
Aug. ſer. 61. de tempore.

Secondly, Sometimes it ſignifieth *thoſe* of the *ſame* nation, as *Moſes went out unto his brethren, and ſaw an Egyptian ſmiting an Hebrew, one of his brethren*,

2 Way.
Exod. 2. 11.

Thirdly, Sometimes *cognatos Scriptura dicit fratres*; the Scriptures calleth our *kinred* by the name of brethren, as, *behold thy brethren ſtand without deſiring to ſpeake with thee*.

3 Way.
Aug. l. 1. locus de Gen.
Mat 12 47.
Mat 3 32.

Fourthly, Sometimes it is put for the *ſonnes* of the *ſame* parents, as *Heva* bare againe his brother *Abell*; and *Caine* ſaid, *Am I my brothers keeper?*

4 Way.
Gen. 4. 2, 8, 9.

Fiftly, Sometimes we underſtand *thoſe* of the *ſame* religion and profeſſion, as *you ſee your calling brethren: Et ſic fratres dicti Chriſtiani*; and ſo all *Chriſtians* are called *brethren*, ſaith Saint *Auguſtine*; and ſo Saint *Paul* meaneth in this place, *Brethren, pray for us*; for otherwiſe he was an *Hebrew*, of the ſeed of *Iſrael*, of the Tribe of *Benjamin*, and they were *Grecians* of *Theſſalonica*, the Metrapolitane City of *Macedonia*, built by *Philip* King of *Macedon*, and ſo called ἀπὸ τῆς Θεσσαλίας νίκης, of his victories obtained in *Theſſaly*, in which reſpect alſo he called his own daughter *Theſſalonica*, (as *Suidas* ſaith) but they were all *Chriſtians*, and therefore *brethren*, and therefore the deerer one to another becauſe Chriſtian brethren: *Quia major eſt fraternitas ſpiritus quam ſanguinis*; becauſe the *fraternity* or *brother-hood* of Chriſtians, which is in reſpect of the Spirit that begetteth us with the ſame immortall ſeed, in the wombe of the ſame mother the Church, to bee brought forth and brought up as children to the ſame Father which is in heaven, is a great deale more excellent, then the brotherhood of *fleſh* and *bloud*: *Nam hæc ſimilitudinem corporis refert, illa cordis unanimitatem demonſtrat, hæc interdum ſibi inimica, illa ſine intermiſſione pacifica eſt*; for that ſheweth onely the likeneſſe and ſimilitude of the body, and the *ſympathy* of naturall diſpoſitions; but this ſheweth the *unanimity* of the heart, and a concurrent deſire in all holy affections; *thoſe* are ſometimes *contrary* unto themſelves, but theſe have alwaies *cor unum, & animam unam*; one heart, and one minde, to love the ſame things, and to *agree* in the ſame points: and therefore of all brethren, the love of *Chriſtian* brethren ſhould excell and exceed all other love of brethren; and *theſe* of all others ſhould be ready *to lay downe their lives for the Brethren*.

2 Pet. 1, 10.
Aug. ſer. dom. in mont. fol. 343.
Aug. in apend. de diverſis Ser. 10. in Pſal. 10 10.
1 Iohn 3. 16.

And yet in *former* times the love of naturall brethren was ſuch, that when a ſouldier which was in the army of *Pompey* had unawares unto himſelfe, ſlaine his brother that was in the company of *Sertorius*, and *knew* the ſame when he *beſtript* his body, *ſeipſum ibi perimens fraterno corpori adjunxit*, he ſlew himſelfe for very griefe, and left his owne body upon his brothers carkeiſe: and Saint *Auguſtine* reports of the ſonnes of *Tyndarus*, that when *Caſtor* was ſlaine by *Idas*, *Pollux*

How Gentile brethren loved one another.
Val Max. l. 5 & Aug. de civit. l. 5. & Aug. de civit. Dei. l. 2. c. 23. Idem de civit. l. 8. 5.

Pollux besought *Iupiter* that he might impart halfe his owne life unto his brother,

Sic fratrem Pollux alterna morte redemit.

And so we reade of these signes *Castor* and *Pollux*, that *uterq; alternis diebus lucet*; each one of them appeareth every second day; and so the Poet saith of *Pylades* and *Orestes*,

Ire jubet Pylades charus periturus Orestem,
Hic negat, inque vicem pugnat uterq; mori.

Extitit hoc unum quod non conveniebat illis cætera par concors, & sine lite fuit.

They never disagreed but onely in this, which of them should *first* lay downe his life for the other.

And now amongst *Christian* brethren, we finde *Ovids* saying to be true,

——Fratrum quoq; gratia rara est

Bern. de advent. Domini ser. 3. p. 8.

They doe shew lesse love among themselves then the heathens did; the love of *most* is waxen cold, all are become lovers of themselves, and *no man remembreth the afflictions of Ioseph*: for although (as S. *Bernard* saith) *Iure fraternitatis consilij sumus & auxilij fratribus debitores, consilij quo erudiatur ignorantia, auxilij quo iuvetur infirmitas*; in respect of our *brotherhood* we doe owe unto our brethren both *aid* and *advice*, *aid* to *helpe* his infirmity, and *advice* to direct his simplicity: yet alasse, the whole world seeth how we doe *insult* over the weake, and lay *stumbling blockes* before the blinde, what *wrongs* and *oppressions* in the Common-wealth; what more *hostility* then among *Christian* Princes? where now more *bloudy* warres then among the *Christians*, that doe imbrew their swords in the bloud of each other, which should rather *joyne* their strength against the enemies of the Lord? and what *bitter* contentions doe wee likewise see in the very *Church* of Christ? Oh, how many *bitter* lines have *ambitious* spirits so *contentiously* scattered in every place, to *obscure* the cleare light of verity? O poore Church and *distressed* Spouse of Christ, *Pax ab extraneis, pax a paganis, sed filij nequam filij scelerati sæviunt in eam*; She hath peace from *strangers*, peace from *pagans*, peace from *all* but her *own* children; her owne *wicked* children do *raile* and *rage* against her, they *struggle* in her wombe like *Rebeccaes* twins, they *sharpen* their tongues, and *blunt* their pens in writing either against the other; and so they make the *Church* of Christ, which should be like the *coat* of Christ, without a seame, to be torne *in* pieces, like *Ieroboams* garment: for as in *Israel* one halfe followed *Tibni*, and the other halfe followed *Omry*; or as in *Rome* the wiser followed *Pompey*, the middle sort tooke part with *Cæsar*, and the rest followed *Crassus*; or in *Athens* the people of the mountaines ranne after *Pysistratus*, those of the valley chose *Lycurgus*, and those of the Sea-coast *Megacles*: even so in the *Church* of God, one is of *Paul*, another is of *Apollo*; one is of this minde, and another is of that minde; and as the Poet said of the vulgar sort,

Idem ser. in aula in Pastoa. Synod.

Of the great want of unity among Christian brethren.

Iohn 19. 1. 1 Reg. 11. 30. 1 Reg. 16. 21.

Plut. in vit Crass.

1 Cor. 1. 3, 4.

Scinditur incertum studia in contraria vulgus.

So we may now say of the better sort;

Scinditur incertus studia in contraria clerus.

They are *full* of all oppositions, each one *inventeth* some new points, each one *dissenteth* from the rest, and so by this their dissentions and multiplicity of opinions, they make *grievous* contentions in every place, and cause many men with the *effusion* of much blood, to defend those tenents which by the diffusion of a little inke, they have *invented* in their Cells; for I doe assure my selfe, if there were more *charity* and *unanimity* among the *Clergy*, there would be lesse *controversie*, and more *unity* among the *Laytie*.

But it was enough for *Abraham* to dissuade from all contention betwixt him and *Lot*, to say, *we be brethren*; and I wish that it were enough for us, for *we be brethren*; and there be enough against us, we need not be against our selves; and therefore, *Fugite ut filij lucis sectionem unitatis*; we should by all meanes shunne *dissentions*, because there be many Wolues abroad in sheepes clothing, but if we keepe *unity* and brotherly love among us, they shall never prevaile against us: but otherwise, *ut concordia crescunt minutissima, ita discordia dilabuntur maxima*; as in

Ignat. ep. 9. ad Philad.

Salust. contura. Catil.

in the time of peace, through *unity*, the *smallest* things doe grow happy, so in the time of *discord*, the *greatest* things do come to ruine: and therefore we say, that *peace* and *unity* are the *best* of all earthly *blessings* that God bestoweth on men during their *pilgrimage* in the state of mortality: and so *Brunselsius* saith, that a Christians life is nothing else but *mutuall charity*, or a continuall loving of *God* and of our *neighbours*, *Quia omnis homo est unus homo*; because *all men* in Christ Iesus should be as *one man*; like *Hypocrates* twinnes, which willed and nilled the same things; for the whole Church of Christ is nothing else, but *Ecclesia multorum fratrum*; an united company of loving brethren: and therfore they should ever owe this duty of *love* and *charity* one towards another; for though the *Apostle* biddeth us to *owe nothing* unto any man, yet he excepteth this, *to love one another*, because all Christians being brethren, they must needes owe this mutuall duty of *love* and *charity*, *Quæ sola etiam reddita semper detinet debitores*; which though it be never so much paid, yet it is ever *owing* unto our *brethren*, saith Saint *Augustine*.

Pax optima rerum quæ homini noscitur deum est, pax una triumphis innumeris potior. Sylius Ital. Aug in Psal. 29.

Idem ep. 93. ad Caelestin.

And so you see the *love* of the *Apostle* to his brethren; which should teach *these brethren* to *love* our *Apostle* againe, *Quia amor amoris magnes, & durus est qui amorem non rependit*; because *love* is a *loadstone* to draw love againe, and he is *unworthy* of love that requiteth not his lover with the same measure of love as he receiveth; for he should love *much*, to whom *much is forgiven*, saith our Saviour; and τὸ σφόδρα φιλεῖσθαι βούλεσθαι, ἀπὸ τοῦ σφόδρα φιλεῖν πήγεται, he that desires much love, saith *Isidor. Pelus.* must shew much love: and therefore as the people doe *require* love from the Ministers, so the Ministers should *receive* love from the people; for we give them *panem sanctuarij*, the spirituall bread of life: and therefore we should have from them, *panem promptuarij*, bread enough to sustaine our life.

Isidor. Pelus. l. 2. ep. 148.

But alas, such is our case, they are ready enough to *demand* what is due to them, but they are backward enough to *pay* what they owe to us; for whereas true love is *shewed* foure manner of waies.

Love is shewed foure waies.

First, In *words*, when we speake friendly *unto* our neighbours, and *beseech them to be reconciled unto God*.

1 Way. 2 Cor. 5. 20.

Secondly, In workes, *Quia probatio dilectionis exhibitio est operis*; when by our *outward* workes, we *testifie* our *inward* affection unto our brethren.

2 Way. *Greg. hom. 30 in Evang. Mat. 20. 28.*

Thirdly, by our service one to another, when we desire not so much to be *ministred* unto, as to *minister*, as our Saviour saith.

3 Way.

Fourthly, In being ready *to lay downe our lives for the brethren*, which is the greatest signe of love, and the *highest* degree of affection; for *greater* love *then this hath no man, that a man should lay downe his life for his friend*: and therefore our Saviour Christ tooke upon him, *non solum formam servi ut subesset, sed quasi mali servi ut vapularet*; not onely the *forme of a servant*, that he might minister, but also was contented to be *accounted* as an evill servant, that he might suffer for us; and all this to shew his love unto us every manner of way:

4 Way.

Iohn 15. 13.

Bernard ser. quart. hebd. pœnit.

Whereas I say, love is *thus* shewed, let us *say*, and *doe*, and *die* for our people, as we daily doe, *weare* and *consume* our selves like *John Baptist*, that was *a burning and a shining light*; like the candle that *consumeth* it selfe in giving light to others; yet are we sure to have love little enough from them, good words is *almost* all we have, and alwaies we have not that from all; for *our soules are filled with the scornefull reproofe of the wealthy, and with the despightfullnesse of the proud*: but this much shall serve touching the *Apostles* affection, and that *unity* which should be amongst us all; because *we are brethren*.

The

Part. 2.

The second part.

CHAP. II.

Of the Apostles wisedome and godly pollicy in seeking for to winne the Thessalonians to performe this duty: and of three sorts of Preachers, whereof two sorts are defective in this point.

2 The pollicie and discretion of the Apostle. That a gentle loving intreate, is the best way to perswade men to doe any thing. 2 Cor. 12. 16.

SEcondly, Saint *Paul* herein sheweth his *discretion*, by this manner of speech that he useth unto them; he tels the *Corinthians*, that *he caught them with a guile*, not to *beguile* them, but to save them; and so here and in all places, he useth all his *wit*, all his *pollicy*, and all the *wisedome* that he hath to *win* men unto Christ; and being won, to make them to serve Christ; for being desirous of their Prayers, he comes unto them, *in spiritu mansuetudinis*; in the spirit of meekenesse, he *creepes* into their hearts with termes of love, and seeks to *lead* them, *tanquam oves, leni spiritu, non dura meant*; rather as *sheepe* by an inward sweet influence, then as goats to be *driven* by an outward extreame violence; so God himselfe dealt with our Forefathers, and all their posterity; hee heaped upon them, *beneficia nimia copiosa, multa & magna, privata & positiva*, wonderous *great* benefits and blessings, to see if he could so *draw* them unto himselfe in the chaines of love, and to allure them by all *faire* meanes, and all the *allectives* under heaven, unto his blessed service; he spake them *faire*, he used them *kindly*, hee promised them *much*, he gave them *more*, and all to perswade them to their *owne* happinesse; So Christ the Sonne of God alleadgeth this for a reason, why all men should be willing to come unto him, because *he is meeke and lowly in heart*; and *Moses* the man of God, was *mitissimus super terram*, the *meekest* and the *mildest* man that was upon the face of the earth, and so the *fittest* man to guide the people of God; and *Titus Vespasian* for his curtesie and affability was called, *delicia generis humani*, the *delight* of mankinde; he was so curteous unto all, that he was wont to say, *Non oportet quemquam a Cæsaris colloquio tristem discedere*; it was not fit for any man to depart *sad* from Cæsar, for he knew this was the way to *winne* them; *Mollis responsio frangit iram*, a soft answer appeaseth wrath, and a *gentle* intreaty will soone perswade men:

Hos. 11. 4.

Mat. 11. 29.

Num. 12. 3.

Horatius de arte poetica.

Silvestres homines sacer interpresq; Deorum,
Cædibus, & victu fœdo deterruit Orpheus:
Dictus ab hoc, lenire Tygres rapidosq; Leones.

Dictus & Amphiõ Thebanæ conditor urbis,
Saxa movere sono testudinis, & prece blandâ,
Ducere quo vellet. 1 Cor. 2. 4.

The faire spoken *Orpheus* and *Amphion* by their sweet perswasions are said to have *mollified* the most *savage* natures, and to have brought unto *civility* the *rudest* and the wildest men; and therefore Saint *Paul* here doth so *lovingly* intreat them, and so *friendly* beseech them with this *sweetest* name of *Brethren, to pray for them; Brethren, pray for us.*

To teach us, that as we be *Pascendo Pastores*, the Teachers of our people, so wee should bee *diligendo Patres*, as well Fathers for affection, as teachers for instruction; and that we should *intreat* & *beseech* our people, in the bowels of Christ Iesus, when we might *command* them in the Name of the great *Iehova*; for it is most certaine, that when *bitter* reprehensions doth harden men in iniquity, a *gentle* intreaty will often winne them unto piety; for it was but the *alluring*

speech

ſpeech of *Apollo*, that made *many* to affect him rather then Saint *Paul:* and it is dayly ſeene, that a golden mouthed *Chryſoſtome*, with his ſweet perſwaſions, will winne more men to Chriſt then any one can doe with his bitter reprehenſions; becauſe as *Seneca* ſaith in another caſe, *qui vult amari languida regnet manu; inviſa nunquam imperia retinuit diu*; he that would be loved in his raigne, let him rule with a gentle hand; ſo he that would be loved of his flocke, muſt feede them with the words of *love*.

Seneca in Thebaid' act. 4.
Peragit tranquilla tempeſtas quod violenta nequit. Obſequium ingreſſu, domas immiſos, leones.

And yet for all this I denie not, but as Saint *Bernard* ſaith, *qui non vult duci, debet trahi*; he that will not be *perſwaded* ſhould be *compelled*; for *if men will not turne, God will whet his glittering ſword, and his hand ſhall take hold of vengeance:* and therefore we reade, that in the *Arke* of *Moſes*, there was *Aarons Rod* for correction, as well as *Manna* for refection: and in the *Church* of Chriſt, there is *diſcipline* for the ſtubborne, as well as *doctrine* for the ſimple; and from the *Seate* of God, there proceeded *lightnings* and *thunders*, as well as *the ſound of harpers harping with their Harpes*.

The Judgements of God muſt be threatned, when his mercies cannot allure us to ſerve him. Rev. 14.

To teach us, that (as Saint *Hierome* ſaith) *debet amor læſus iraſci*; love too much *provoked* will waxe angry: and therefore whoſoever *deſpiſeth* the riches of Gods *goodneſſe*, and *forbearance*, and long-ſuffering, he *treaſureth* up unto himſelfe *wrath* againſt the day of wrath; for this is *juſt* with God, (ſaith the *Apoſtle*) to *render unto every man according to his deeds:* and therefore, we muſt aſwell *thunder* out Gods *judgements* againſt irrepentant ſinners, as to *diſtill* Gods *mercies* to the tender-hearted Chriſtians; we muſt aſwell cry, *woe to the ſinnefull nation, to the people laden with iniquity*, as promiſe eaſe unto them, *that are wearied* under the waight of their ſinnes.

Rom. 2. 4, 6.

Eſay 1. 4.

Mat. 11.

And yet ſtill herein, in our greateſt *indignation* againſt ſinne, we muſt not forget Saint *Bernards* rule, *dum das verbera oſtende ubera*; to doe as *loving* nurces, while they *ſhake* the rod, to *ſhew* the dugge, or as the *good* Samaritan, to powre *wine* and *oyle* into the wounds of the diſtreſſed traveller; that is, ſo to mixe the *bitter* threatnings of the Law, with the *ſweete* promiſes of the Goſpell, as that we neither drive them to *deſpaire* by the one, nor yet make them *preſumptuous* by the other: and therefore herein we neede *diſcretion*, which is one of the *two* eſſentiall parts of a true Preacher, *who is that wiſe and faithfull ſteward*.

Luke 10. 34.

How needfull a thing is diſcretion for the Preachers of Gods Word. Mat. 24. 24.

First, he muſt be *faithfull* to *doe* his dutie; And,

Secondly, he muſt be *wiſe* and *diſcreete*, to know *how* to doe it; to give unto every owne his *owne* portion, and that in *due* ſeaſon; to preach *mercy*, to whom mercy, and *vengeance*, to whom vengeance belongeth; to know before whom we ſpeake, and *what* we ſpeake; to doe *bonum bene*, and to *waigh* our words in the ballance of *diſcretion*, before we *utter* them unto our Auditors, and ſurely in my judgement, it is a true ſaying, that an ounce of diſcretion is worth a *pound* of *learning*; becauſe *learning puffeth up*, ſaith the *Apoſtle*; and it is but as *Achilles* ſword in the hand of him that knoweth not how to uſe it.

Poſtulat ut capiat, quæ non intelligit arma;

Iſider de ſummo bono.

But diſcretion is the *keeper* and *guider* of all vertues; Diſcretion *guideth*, Learning *teacheth*, and Charity *edifieth*; and thus theſe three graces march in order, *that* muſt lead, and theſe muſt follow; and therefore, whatſoever is done *without* this, is ill done; *quia virtus indiſcreta pro vitio reputatur*; becauſe *zeale* it ſelfe, *Charity* it ſelfe, and *Vertue* it ſelfe, being *undiſcreet* is no better then a diſcreete vice, nor yet many times ſo good; for that it *groweth* often unto many vices, and *produceth many* inconveniences, as moſt woefull experience dayly ſheweth; for, I find two ſorts of men tainted with this fault.

That there be three ſorts of Preachers. Firſt, diſcreet and godly Preachers.

First, the *too popular Preachers*, when they come to preach before their *governours*.

Secondly, the paraſites of Princes, when they come to preach before the *people*, for I divide the whole claſſie of Preachers into theſe three ranks.

The First are thoſe that are *diſcreet* and faithfull Preachers, either before

Prince or *people*, εὐπροσηγόροι, ſuch as *would* willingly diſcharge their duties towards all men, and hold the *middle* way, *inter adulationem et litigium*; betwixt pleaſing and provoking.

Secondly, paraſites of Princes and great men. *Aug in Pſal.9.*

The Second are thoſe that uſe too much *flattery* before Princes, and too much *harſhneſſe* before the people; and theſe neither way can doe good; for commonly the *people* will not be *compelled*, and *flattery* not onely *blindes* the eyes, that they cannot ſee, but alſo *perſwadeth* the doer to *delight* in ſinne; *delectat enim facere, in quibus non ſolum non metuitur reprehenſor, ſed etiam laudatur operator*; for a man *delighteth* to doe thoſe things for which he is not onely *free* from reprehenſion, but alſo *ſure* of commendation; and therefore, *bene cum principibus ageretur, ſi ſcirent inter adulationem & laudem diſtinguere*; it were well for Princes and great men, if they could tell how to diſtinguiſh and to diſcerne *true deſart* from *baſe flatterie*, and that blinde ambition, and deſire of praiſe, ſhould not make them to ſwallow *both* without diſtinction, and to give credence unto others rather then unto themſelues.

Thirdly, the too popular Preachers

The Third are thoſe that are too popular, the *paraſites* and *pleaſers* of the people, yet ſomewhat too bold to ſpeake againſt *authority*, and theſe are too blame in many things; for, as *inſtabile vulgus*, the *headleſſe* and *heedleſſe* multitude are *unable* to conceive, and *unwilling* to be taught, *unworthy* to rule, and *unpatient* to bee ruled; ſo the *pleaſures* of *theſe* men muſt needs diſpleaſe all wiſe men, To what the vulgar people are naturally inclined.

οἱ ἔν γνώσει ὄντες, ὅτε τοῖς πολλοῖς ἀρέσκουσιν; ὅτε σωφροσύνη πολλοί; For *wiſe* men pleaſe not the people, neither can the people pleaſe wiſe men; for you ſhall ever ſee the multitude alwaies deſirous of theſe two things.

1 Thing.

* Let us breake the bonds.

Firſt, To *draw* their *heads* out of the collar of government, and to bring all *rule* into their owne hands, *diſrumpamus vincula*, * is their ſong; no *terme* pleaſeth them better then *free eſtate*, no man to pleaſe them, but of their *owne* election, no *longer* rule, but while he *pleaſe* them. O miſerable ſtate to ſerve ſuch people!

2 Thing.

Secondly, If this they cannot doe, then muſt they have a *hand* in every *point* of ſtate, yea even in thoſe of *greateſt* waight, nothing is *good*, that they doe not, nothing to *be* done, that they *allow* not, they have an *intereſt* (they ſay) in all, and therefore they muſt have a *hand* in all; and ſo in very deed *thoſe* that never learned to *obey*, would *guide* and governe their chiefeſt Governors.

Popular Preachers blamed.

And therefore I ſay that thoſe Preachers, whoſe *riſing* hath beene by the people, and who give themſelues to *popular* applauſe are either *halting* in their honeſty, or *defective* in their diſcretion; and ſo moſt unfit, either to *teach* the wiſe, or to governe the fooliſh; for in the firſt, they teach *factious* and *dangerous* poſitions; and in the ſecond, they muſt either *yeeld* to popular deſires, or *diſſent* from themſelues, and ſo *leeſe* the applauſe of the people, which is one of the maineſt things they hoped for and gaped after.

And ſo experience daily ſheweth us, that either want of *honeſtie* to *doe* what they know, or elſe want of *wiſedome* and diſcretion to *know* what to doe, hath moved the *blinde* and *wilde* zeale of many factious men, ſo *frivouſly* to intermeddle with *extravagant* and *needleſſe* diſcourſes, both of State and Commonwealth, and ſo *furiouſly* to precipitate themſelues to moſt *dangerous* contention in the Church of God, and many times being *hoyſted* up to the ſterne of dignity, to make *way* for the vulgar, to *ſpurne* againſt authority: And therefore as I would wiſh no more *wealth* of God, then I had *grace* to uſe it; ſo would I wiſh no more *learning*, nor any other grace, then I had *diſcretion* to guide them; for this is that *ſalt*, whereof our Saviour ſpeaketh; *have ſalt in your ſelues:* and therefore all *learning* and all *knowledge* without this, will ſoone *putrifie*, and prove fit for nothing, but *to be caſt into the dung-hill*; as our Saviour ſaith; And ſo much for my *two* obſervations out of the word *Brethren*, now followeth the *requeſt*, or the *exhortation*, *Pray for us.*

PART.

The third part.

3 *Part.*

Chap. I.

Of the divers kindes of Prayers, both in respect of the matter and forme.

SEcondly, In the *request* or exhortation, I noted two things,

2 The request containeth two things

{1. *The action, Pray.*
{2. *The extention, for us.*

First, for the action, that is, *Pray*, lest I should *wander*, or ride at randome in this wide *Ocean* of matter, I will divide all that I meane to speake of this point, into these *five* heads,

1 The action.

{1. *Of the divers kindes of Prayer.*
{2. *Of the party to whom we should Pray.*
{3. *Of the place where we are to Pray.*
{4. *Of the time when we must Pray.*
{5. *Of the manner how we ought to Pray.*

Five things considered concerning Prayer.

First, for the *divers* kindes of Prayer, we must know that *Prayer* is distinguished two wayes:

that is, {1. *In respect* of the *matter*. {2: *In respect* of the *forme*. } for

First, in respect of the *matter*, prayer is said to be foure-fold,

1 Prayer in respect of the matter foure-fold, 1 Tim. 2. 1.

{1. *Supplications.* } {3. *Intercession.* }
{2. *Prayers.* } {4. *Giving of thankes.* }

First, *Supplications* are for the removall of evils: Secondly, *Prayers* for the obtaining of good: Thirdly, *intercession* in the behalfe of others: And fourthly *thankesgiving* for the good received: But we may more briefly say that praier is either,

Danæus tract de orat. dom p. 47.

That there are two kinds of prayer.

{1. αἴτησις, } An *invocation* or *petition*.
{2. εὐχαριστία. } A *gratulation* or *thankesgiving*.

First, *Invocation* or *petition* is either {1. *To remove evill.* {2. *To obtaine good.* }

First, Invocation.

First, *evill* is said to be either of *sinne*, or of *punishment*; and we should *pray* against both: first, Saint *Paul*, buffetted of the messenger of Satan, *prayed:* to teach us, that when we are inticed to sinne, we should *pray*, that *God would not leade us into temptation*. Secondly, the *evill* of *punishment*, is either *temporall*, *spirituall*, or *eternall*. First, all *afflictions*, judgements, plagues, warres, and all other miseries whatsoever, they are punishments for sinne: and therefore wee should pray that God would *either* take them away from us, or *sanctifie* them unto us; that they might *worke together* for the best. Secondly, *spirituall punishment* is when for our former sinnes we are delivered up to a reprobate sense, *to doe those things that are not convenient:* and therefore wee should most heartily pray that God would *forgive* us our former sinnes, and not *punish* the same with this

1 To remove evil.

spirituall fearefull punishment. Thirdly, the *eternall punishment* is that everlasting death *which is prepared for the Devill and his Angels*, from which wee should continually *pray* to be delivered.

2 To obtain good. Secondly, The good that we should pray for, is every where comprehended under these two names, {1. *Grace.* 2. *Peace.*} that is,

All good comprehended under Grace and Peace.

{1. *Grace*, whereby we may truly serve our God, and 2. *Peace*, whereby we may quietly live among men.}

And these two Saint *Paul* doth alwaies joyne together, to shew (it may be) that hee deserves no grace, which desires no peace; for howsoever *disordered* spirits say,

Non pacem petimus superi, date gentibus iras,
Nunc urbes excite feras, conjuret in arma
Mundus.

We seeke not peace, we long for warres; yet all *well-affected* Christians that doe loathe to *bathe* their swords and to make them *drunke* with the *blood* of men, will say with *Drances*,

Nulla salus bello, pacem nos poscimus omnes.

Lucan. l. 10. No good can come from warres; because as *Lucan* saith,

Nulla fides pietasque viris qui castra sequuntur;

There is neither piety nor fidelity among the rabble rout of them that follow the Campe for love of spoyles, but as Saint *Augustine* saith, *Nocendi cupiditas, ulciscendi crudelitas, implacatus & implacabilis animus, feritas rebellandi, libido Dominandi & similia sunt in arma sequentibus*; violence, cruelties, rapes, prophaneness and all lewdnesse are commonly to be found among them: and therefore all Christians will pray for the *peace* of *Ierusalem*, they *shall prosper that love it*; because, as the Poet saith,

Aug. cont. Faust. l. 22. c. 74. *Omnia pace vigent, & pacis tempore florent*;

All things doe flourish in the time of peace, and all men may *live* without feare, and the more earnestly pray for grace.

But now me thinkes, I heare men crying for *peace* in Christ, and *warres* with men; a sweet distinction, to love God and hate thy neighbour; the devill laughes at this, to see thee such a subtil Sophister, that, when we pray, *give peace in our time, O Lord*, and at every meale we eate, we say, *God send us peace through Iesus Christ our Lord*, thou canst presently *distinguish* that this is meant *with God*, but not *with men*; for thou canst be at peace with God, when thou *makest* thy sword drunke with the *blood* of men; and thou canst then *praise* thy God best, when thou inrichest thy selfe with the spoyles of the slaughtered; for is not our life a *warfare*, and are we not all souldiers, to fight against the enemies of Iesus Christ? Yea, doth not Christ himselfe say, *He came not to send peace, but the sword*, and to set the *father* against the *sonne*, and the *daughter* against the *mother*? Alas beloved, it is true, that we are all *souldiers*, and must make *continuall* warre with *Satan*, *sinne*, and *sinfull men*; but the *weapons of our warfare are spirituall and not carnall*, saith the *Apostle*: *I will pray yet against their wickednesse* saith the *Psalmist*; and when they *curse*, I will *blesse* them, as the *Apostle* teacheth me, and so I shall kindle the coales of fire upon their head: and if this will not overcome them, I will *suffer* unto death, and in my patience I will *possesse* my soule, as my Saviour adviseth me; for I see not how *faith* can be wrought with the *sword*, or *heresies* consumed with *faggots*: Indeed when the *Samaritanes* would not receive Christ into their village, his Disciples would faine command fire to come downe from Heaven and to consume them; but our Saviour told them, *They knew not of what spirit they were of*; *for* they might have knowne, that he could *suddenly turne all the world into hell*, and consume all his enemies in a moment; but he useth his *patience* and long-sufferance to lead sinners to repentance, and he suffereth *heresies* and wicked men to bee amongst us, that *they which bee approved may bee made manifest*: and

Iob 7. 1. 1 Tim. 1. 18. Matth. 10. 34. Rom. 12. 20. Luke 21. 19. Luke 9. 55. 1 Cor. 11. 19.

therefore

therefore I say, that all *true* Christians that *desire* grace, will most faithfully pray for peace; and not onely *with God*, but also *with all men*; because the onely signe of loving God is to be in *love* and *charity* with all men.

Bonum necessarium extra terminos necessitatis non est bonum

And yet I say not this with the *Anabaptists*, to condemne lawfull warres; for though *health* is ever to be *prayed* for, as in it selfe simply good; yet *Physicke* oftentimes is good and *necessary* to recover and to preserve our health, and so to prevent many ill diseases that otherwise would soone invade our bodies; and so may warres be *just* and *lawfull*, yea many times most needfull, when the causes thereof doe appeare *just* and urgent; but I say this to commend a blessed peace, to *dissuade* all men from loathing Manna, from growing weary of their owne happinesse, and to *shew* how happy are those nations *si sua norint agricolæ*, which have a King of peace, *Qui facit eos in gentem vnam*, which laboureth for peace amongst all nations.

Caietan in Mat. 6.33.

And under these *two* things, *grace* and *peace*, are comprehended *all kindes* of blessings, both *spirituall* and *temporall*; for though some men doe make a *question*, whether we ought to pray, or seeke for *temporall* things; because our Saviour saith, that if we seeke for Gods kingdome, Τάυτα πάντα προστεθήσεται ὑμῖν; *all these things shall be cast unto you*; yet Saint *Augustine* saith, that *cum dicit primum*, when he saith, *seeke first the Kingdome of God*, he meaneth that these things in the *second* place are to be sought and prayed for; *illud tanquam bonum nostrum*, *hæc tanquam necessaria nostra*; the Kingdome of God as our *onely good*, and these things as *needfull* and necessary for us: and our Saviour sheweth as much, when he teacheth us to pray, *give us this day our daily bread*: but we must take heede, that we be not too *remisse* in seeking after *spirituall* gifts, and too *eager* in the pursuite of these *temporall* goods; for we *came naked* into the world, and we shall *returne naked* out of the same againe: and therefore, *if we have foode and rayment*, we should be therewith *contented*.

Mat. 6.33.

Aug. l. 1. de ser. Domini.

Haud ullas portabu opes, nec re-vo-tu ad undas, Nudas ad inferos labere, aquæ. Martial. l. 5.

It is observed by *Roffensis*, that in the Manna of the *Israelites* there were twelve severall wonders.

Roffens. l. c. 12.

Twelve severall wonders in the Manna.

First, the children of *Israel* were *fed* with it *forty* yeeres.

1 Wonder.

Secondly, to the godly it *tasted* according to every mans desire.

2 Wonder.

Thirdly, to the *ungodly*, it was *loathsome*.

3 Wonder.

Fourthly, a gomer of it sufficed all stomackes.

4 Wonder.

Fiftly, whether men gathered *more* or *lesse*, they had *full* measure, that is, a *gomer full*.

5 Wonder.

Sixtly, they had *two* gomers full the day *before* the *Sabbath*, and on other dayes they had but *one* gomer full.

6 Wonder.

Seventhly, It fell *every* day, excepting the *Sabbath* day.

Eightly, It *melted* in the sunne, and was *hardened* in the fire.

7 Wonder.

Ninthly, It was kept *many* yeeres in the Arke unputrified.

8 Wonder.

Tenthly, being preserved but till the *morrow*, it *putrified*, except on the *Sabbath* day.

9 Wonder.

10 Wonder.

Eleventhly, he that gathered *least* had his *gomer full*.

11 Wonder.

Twelfthly, he that gathered *most*, had but his *gomer full*.

12 Wonder.

Out of all which observations, though I might note *many* excellent things, worth your meditation; yet for this purpose, I desire you to consider but these *two* points.

Two things most observable.

1 Observat.

First, he that gathered *least* had *enough*, and he that gathered *most* had but *enough*.

Secondly, he that gathered *no more* then was sufficient, *pleased* God, and he that was *covetous* in gathering *more* then would suffice him for that day, the Manna *putrified* before the next morning, and God was *highly displeased* with him; To teach us.

2 Observat. Deut. 17. 16. 17.

1 Lesson. God careth to provide sufficient for every man.

First, that God which created *all* men, will give unto *every* man, so much as he seeth *sufficient* for him, during his pilgrimage in the wildernesse of this world; and the *greatest* men, the richest men, shall have (doe what they can)

but sufficient, but *foode* and *rayment*, during their life; for *they shall carry nothing with them.*

2 Lesson.

Secondly, that if we be *contented* with what *hee* seeth sufficient for us, we shall doe that which is *acceptable* in his sight; but if we *grudge*, through *discontent*, and *labour* by *unlawfull* meanes to gather any *forbidden* fruit, and to *inrich* our selves with the *treasures* of this world, we shall finde that *our riches will bee soone cankered*, and *our garments will bee moth-eaten*, *and the wrath* of God will be *kindled* against us to *consume* us from off the earth.

Iames 5.1.

That we should take heede of covetousnesse.

And therefore, though it bee not onely *lawfull*, but also *necessary* that wee should *pray* for *temporall* things; yet let us *take heede & beware of covetousnes*; and desire of God, but as our Savior taught us, *to give us this day our daily bread*, that is, meerely so *much*, as *he* seeth convenient for us, *food* and *rayment*, in that manner as *he* seeth good, and not as *we* would desire, during the whole terme of our *frayle* and miserable life. And in very deed, how soever our nature is ever *ambitious* of *great* matters; yet the *meane* estate is the *safest* state for every man; not onely because,

Horat. carm. l. 2. od 10.

Sæpius ventis agitatur ingens
Pinus, & celsæ graviore casu
Decidunt turres, feriuntque summos
fulmina montes,

To stormie tempests subjects are the Pine and Cedar tall,
The turrets high, as mountaines by, are subject to a fall;

1. Tim 6.9.

But especially because (as the *Apostle* saith) *they that will be rich, doe fall into temptation, and a snare, and into many hurtfull and foolish lustes that drowne men in destruction and perdition.*

Secondly, Thanksgiving.

Secondly, *gratulation* or *thanksgiving* is the other kinde, and the chiefest kinde of prayer.

The chiefest kind of prayer.

1 Reason.

2 Reason.

First, because to make *request* concernes our selves, and sheweth our love to our selves; but to render *thankes* sheweth our *love* to God.

Secondly, because the other is a *taking*, this is a *giving*; and our Saviour saith, *it is a more blessed thing to give then to receive.*

3 Reason.

Revel 7.12. Act 29 35.

Thirdly, because to make *request* shall cease, when wee come to the place where there is no want; but the Saints in heaven doe ascribe *glory*, and *wisedome*, and *thankes*, and *honour*, and *power*, and *might* unto our God for *evermore.*

4 Reason. Esay 6.3. Luke 20.

Fourthly, because the *Angels* that feele no *want* doe alwayes praise the Lord; saying, *Holy holy, holy, Lord God of hostes, the earth is full of thy glory*; and therefore we that shall be ἰσάγγελοι, like unto the *Angels of God*, should not alwayes speake with the tongues of men, to *begge*, but sometimes with the tongues of *Angels*, to praise the Lord for his goodnesse: for this is the onely thing that God requireth, or that we can render unto God for all the blessings that he hath bestowed upon us.

Antonin. l. 2. § 5. 6. 12 § 1.

Three speciall reasons to perswade men to be thankefull.

1 Reason.

And there be three speciall reasons (saith *Antoninus*) that should move us unto this duty of *thankefulnesse.*

Psal 113 1.

1. Thess. 5.

First, the practise of all the Saints, *Moses* and all *Israel* after their passage through the red Sea, *Ioshua* after his victory, *David* after his deliverance out of the hands of *Saul*, he composed songs of thankefulnesse unto God; and the manifold *precepts* of holy Scripture that doe command the same; for *David* biddeth all the servants of the Lord *to praise the Name of the Lord*; and he saith, that *it becommeth well the just to be thankefull*; and the *Apostle* biddeth us, *in all things to give thankes unto God.*

2 Reason.

A three-fold voice of every creature.

Secondly, the consideration of all creatures, which doe all of them teach men to be thankefull; because *every* creature (saith Saint *Augustine*) *Est quoddam beneficium homini collatum*; is a *gift* bestowed on man, for which man oweth thankes unto God: and therefore *Hugo de S. vict.* saith, that every creature speakes these three words to every man; *accipe, redde, fuge*; take, restore, flee;

flee; The first is *vox famulantis*, the voice of a *servant* bidding us to *receive* the gifts of God; the second is *vox admonentis*, the voice of a teacher, bidding us to render *thankes* unto God; the third is *comminantis*, the voice of a threatner, bidding us flee the vengeance of God if wee bee not thankefull unto God for these blessings. And so many creatures by their owne examples doe teach man to be *thankefull*; for the very *dogge*, saith Saint *Ambrose*, is so *thankefull* for a piece of bread, *ut pro Dom no mori velit*, that he will die for his Master; and *Geminian* tels us of a *Leopard* that was so *thankefull* unto one that delivered her *whelpes* out of a ditch, that she *accompanied* him through the forrest, and delivered him from the danger of all other savage beasts; and *C. Agrippa* saith, that a Serpent called *Aspis*, used to eat at a mans table, seeing a dog *killing* his childe, did, to shew her thankfulnes unto the *man*, kill the dog immediately after: What should I say more? but as *Solomon* saith, *vade ad formicam, & disce sapientiam*, goe to *any* creature, and he will teach thee to be *thankefull* to thy Creator.

1 Voice.
2 Voice. *Hugo de S. vict. l. 2 c. 3. de Area.*
3 Voice.
The creatures teach us thankefulnesse.
Geminianus de exempl. l. 5 c. 36.
C. Agrippa de vanit. scient. c. 62.

Thirdly, the *manifold gifts and graces* that we have recived, *that is*, the *grace of God which bringeth salvation to all men*, doth teach all men, *not to receive the grace of God in vaine*, but to be truly *thankefull* unto God for the same.

3 Reason.

And as these three reasons should *perswade* thee to be *thankefull*, so there be three other reasons (saith *Antoninus*) which should *dispell* from us all *ingratitude*.

Antom p. 2. t. 3. c. 9 § 2.

Three things that should driue away ingratitude from us.

First, because as Saint *Augustine* and Saint *Bernard* say, *Quod dederat Deus gratis abstulit ingratis*; God will in justice *take away* from the ungratefull, what he hath *freely* bestowed upon them: for so our Saviour sheweth in the parable of the vineyard, which he would *take away* from the *ungratefull* husband-men, and give it unto them that would *yeeld him fruits in due season*.

1 Thing.
2 Thing.
Ioseph. ant.

Secondly, because *ingratitude* doth not onely abstract from us that good which we *received*, but doth also *inflict* upon us the *evils* that we feared; for *Iosephus* saith, that *Hezekiah* sickened unto death, because he did not shew himselfe sufficiently *thankefull* for his wonderfull deliverance out of the hands of *Sennacherib*; and the *Apostle* saith of the Gentiles, that because *when they knew God, they glorified him not as God, neither were thankefull, therefore God gave them over to vile affections*.

Rom 1.

Thirdly, because *ingratitude* for blessings received, *detaineth* and keepeth from us those blessings that are promised; *Nam ille non dignus est dandis, qui ingratus est de datis*; for he is unworthy of *more*, that gave no *thankes* for what hee had; whereupon Saint *Bernard* saith, that *ingratitude* is a winde that *drieth* up the fountaine of Gods grace; and *Antoninus* saith, that by the civill *Law*, the father may *deprive* his sonne of his inheritance, if his sonne prove *unthankefull* unto him, which otherwise he cannot doe; and so our heavenly Father may justly *deprive* us of the kingdome of heaven, if we be *unthankefull* unto him for his blessings: And therefore when wee *pray* to God and make *request* for what we neede, let us not forget to be truely *thankefull* for what wee have: but let us remember that there bee three degrees of *thankefulnesse*; the first is *recognoscere*, to acknowledge his goodnesse with our hearts; the second is *laudare*, to *praise* him for his goodnesse with our mouthes; and the third is *retribuere*, to *expresse* the same in our lives and conversations; *Non si maledicitur Deus & negatur malis factis, tum bonis benedicitur & confitetur*; for if we deny God and curse him by our *evill* deedes, then certainely we doe praise him and blesse him by our good and godly deedes, saith Saint *Augustine*.

3 Thing.
Ingratitude what mischiefe it doth.

Three degrees of thankefulnesse.

1
2
3

Secondly, prayer in respect of the forme is said to be fourefold. As,

2 Prayer in respect of the forme is manifold.

First *mentall*, so *Moses Exod.* 14. 15. and *Anna* 1. *Sam.* 1. 13. prayed unto God when they said never a word; and thus an *afflicted* soule may *pray* to God in the midst of company, and when no man heareth him, *God* which knoweth his heart, doth heare his prayer.

First. Mentall.

Secondly, *Vocall*, as *Salomon* prayed, 1. *Kings* 8. 23. because words are to be added when we may and can use the same.

Secondly, Vocall.

Thirdly, sudden.

Thirdly, *Sudden* prayers, which we cal *ejaculations*, or a lifting up of our hearts and minds unto God upon any ſudden occaſion that preſenteth it ſelfe unto us.

Fourthly, compoſed.

Fourthly, *Compoſed* prayers, and made with our beſt wiſedomes; ſo *Daniel* prayed, and ſo all men ſhould doe, if they conſidered into whoſe preſence they goe to ſpeake; for if wee *muſe* what to ſay before a mighty man, why ſhould we not *premeditate* what to ſay before we come to God? and therefore the wiſe *Salomon* ſaith, *be not raſh with thy mouth, and let not thy heart be too haſty to utter any thing before God.*

Eccleſ. 5. 2.

Fiftly, Conceived.

Fiftly, *Conceived* prayers, *that is*, upon all new occaſions to frame new formes of words to expreſſe our mindes, as the occaſion requireth.

Sixtly, Preſcribed.

Sixtly, *Preſcribed* prayers, that is, *prayers* made by others for to *helpe* them that are not ſo well *able* to compoſe prayers themſelves: thus the 136. *Pſalme*, that was made by *David*, was ſung after *Davids* time, as wee may ſee in 2. *Chron.* 20. 23. 29. 30.

Seventhly, Private.

Seventhly, *Private* prayers, when a houſhold onely prayes together, and ſo a Chriſtians houſe is made Gods Church, and bringeth a bleſſing upon the *whole houſe*, as the preſence of Gods *Arke* did upon the houſe of *Obed-Edom*; or elſe when one man prayeth alone, according as our Saviour biddeth, when thou prayeſt, that is, when thou meaneſt to pray *privately, enter into thy cloſet, and ſhut the doore, and thy Father which ſeeth in ſecret will reward thee openly.* And thus every man ſhould often pray, becauſe thus alone we may powre out the very *ſecrets* of our ſoules before God, which we are loth to doe before the Congregation, and becauſe this is the *trueſt* triall of a man, whether he feareth God or not; becauſe hypocrites will doe it to be *ſeene of men*, but the *true Chriſtian* doth it to be heard of God alone.

Rom. 16. 5. Philemon 2. 2. Sam. 6. 12.

Ob. But you will ſay, that you can have no *convenient* time nor place *thus* privately to pray unto God.

Sol. I anſwere, that thou canſt never *miſſe time* and *place* to *ſinne*, and that *privately* and *ſecretly too*; thy ſinnes doe witneſſe this: and therefore why canſt thou not *aſwell* finde *time* and *place* to *pray*?

Eighthly, Publike.

Eighthly, *Publicke* prayers, when we *joyne* our ſelves with the *aſſemblies* of *Gods* people; *thus* the *Corinthians* had *one place* to *worſhip* in; and *thus* we ought *all* of us to do; becauſe this *publike prayer* doth moſt *honor God*, whē we *ſhew* unto the *world* that we are not *aſhamed* to profeſſe his Name & it is more *powerfull* to obtaine for our ſelves, *quia impoſſible eſt multorum preces non exaudiri*; & therefore the Prophet biddeth us, *to gather the people together to pray to God*; and ſo the King of *Nineve* did when *Ionas* threatned the deſtruction of his people.

1. Cor. 11 20. Ioel 2. 16. Ion. 3. 8.

And beſides, this publike praying is a ſigne of *vnity*, and a moſt effectuall *meanes* to ſtirre up one another to ſerve the Lord.

Ninthly, Ordinary.

Ninthly, *Ordinary* prayers, when we obſerve our *accuſtomed* times and manner of praying; for there is no man that hath any care to ſerve his God, or ſave his owne ſoule, but as for all other things, ſo ſpecially for this duty of prayer he hath ſet and appointed times, as, ſome morning and evening, ſome at noone-day, and ſo forth, to make his prayers and ſupplications unto Almighty God.

Tenthly, extraordinary.

Tenthly, *Extraordinary prayers*, both in reſpect of *time* and *manner*, as when any *extraordinary occaſion* ſhall move us thereunto; as either when God beſtoweth upon us an *extraordinary* bleſſing, or threatneth ſome *grievous* puniſhment, or when we would obtaine ſome *ſpeciall favour*, or expreſſe ſome *ſpeciall ſorrow* for ſome *ſpeciall ſinnes* that we have committed; then ought we more *eſpecially* to pray or to praiſe the Lord; ſo the King of *Nineve* did when hee heard the preaching of *Ionas*; ſo *David* after his fall, ſaith, *I have roared for the very diſquietnes of my heart, and my ſighing is not hid from thee*; ſo *Peter* when he denied his Maſter, *went out and wept bitterly*; ſo *Chriſt* a little before his paſſion did *more earneſtly* pray then ever he did before, *with loud cries and teares*, ſaith the *Apoſtle*; and ſo the Saints doe often pray *with ſighes that cannot be expreſſed*. And ſo you ſee how *prayer* is *diverſly* diſtinguiſhed, both in reſpect of the *matter* and *forme* of praying.

Ion. 3. 8. Pſal. 38. 8. *Vide* Pſal. 32. 26. Rom. 8

CHAP.

CHAP. II.

Of the party to whom we should pray, and of the place where we ought to pray.

SEcondly, For the *party* to whom we should pray, God himselfe sheweth unto us, when he saith, *Call upon me in the day of thy trouble, and I will heare thee, so shalt thou praise me:* so doth *Christ* himselfe, when he teacheth us to say, *Our Father which art in Heaven*; and so doth the *Holy Ghost*, when hee *moveth* our hearts to cry *Abba, Father:*

2 To whom we ought to pray.

Psal 50 15.

And there bee *three* unanswerable reasons, why we should *onely* pray to God, As

Why we should pray to God.

First, because he *onely* knowes the *secrets* of our hearts.

1 Reason. Ier 17 10.

Secondly, because hee *onely* is *omniscient*, that is, such a one as knoweth *all* things.

2 Reason. Ier 23 23.

Thirdly, because he *onely* is *omnipotent*, which can onely helpe us.

3 Reason. Luke 1.37.

And therefore concerning the blessed Virgin, we *honour* her name, wee *reverence* her memoriall, and with all generation, *we call her blessed*; and of the *blessed* Saints we say, that *their remembrance is like the composition of the perfume that is made by the art of the Apothecary*; It is *sweete* as hony in all mouthes, and *as Musicke at a banquet of wine*; but to pray to any of them, we have neither *precept* from God, nor *practise* in the ancient Church, nor *promise* in Gods Word to be heard; and themselves neither doe *desire* it, nor can *deserve* it: and therefore to *seeke* to God, by the *helpe* of them, as to the King by his *Favourite*, we leave it to be used in Kings *Courts*, and not in Gods *Church*, as Saint *Ambrose* speaketh; and we will *onely* pray to him, in whom we *onely beleeve*, that is, to the *onely* God, who doth at *all* times heare us, and can at any time helpe us; and if any other dare offer prayers unto any, *Nisi soli domino Deo*; But onely to the Lord God, as *Origen* speaketh; wee doe with the *Councell* of *Laodicea* anathamatize all such, for *praying* unto the *creatures*, and relinquishing their *Creator*, which is blessed for evermore.

That we should pray to none but God. Eccius.49.1.

Ambros. in Rom. c 1.v.22.

Origen. l 5. contra Celsum, Con. Laod. Can.35.

Thirdly, touching the *place* where wee are to pray, I say, the *precept* of Christ, the *practise* of Christians, and our manifold *necessities* teach us to pray in *every place*, with *Moses* upon the *mountaine*, with *Elias* under a *Iuniper* tree, with *Cornelius* in our Chambers, with *David* in our beds, with *Daniel* in the Lions den, and with all Christians in all *places*: yet for publicke prayer, the *chiefest* service of Almighty God,

3 Where we should pray. That we should pray every where. Matth.6. Act.10.30.

I say the *Church* is the *fittest* place, and the *onely* place appointed by GOD and man; for this is *doctrinæ sedes, & domus sancta*, (saith Saint *Chrysostome*) the *schoole* of Divinitie, the *seate* of Doctrine, an holy house, a *house* of God, and the *gate* of Heaven; it is *domus orationis*; the house of prayer, saith our Saviour; here were the *Arke* of the Covenant, the *Tables* of the Testimonies, the *Cherubims*, the *Mercy-seate*, and all the *visible* signes and tokens of the *presence* of God; and therefore *Christ* himselfe frequented the *Temple*; the *Disciples* were there daily, *lauding* and *praising* God; and all the *Christians* of the Primitiue Church did use to pray and preach in the Church; and this they *ought* to doe for these speciall reasons:

Chrysost. in act 3. hom.9.

The Church is the fittest place for publike prayers.

Luke 24.

Act.2 24.

First, That out of *many* people they might gaine the *more* unto Christ; for as it is good *fishing* in the *Sea*, where there are fishes innumerable, so it is good *preaching* when we see a good *company* of people; there is hope of *gayning* some where we see so many; and therefore it is good for all men to frequent the Church.

1 Reason. *Gualterus in Act.*

Secondly, that they might make a *publique* confession of their faith before the

2 Reason. *Lucas Lossius in Act. postil.*

the people, to shew that they were not *ashamed* of the *Gospell* and profession of *Iesus Christ*; they were not like unto *Nicodemus* that came to *Christ* by night, but *durst* not come by day, for feare he should be *seene* of the people, they would not serve him in *corners*; but they would *professe* him *openly*, that he likewise might *receive* them openly *before his Father which is in Heaven.*

Iohn 3.

3 Reason. *Bullingerus.*

Thirdly, that we might learne and know how unbeseeming private conventicles be, and how *unfitting* it is for Christians to have such *secret* meetings, (except onely in time of persecution:) and on the other side to shew how *commendable*, yea, and how *honourable* it is for us, to *joyne* our selves unto Gods *publicke* Congregation.

4 Reason.

Fourthly, That they may shew their *charity* and their *unity* one with another, by their meeting in the *same* place, with the *same* affection, and for the same purpose.

5 Reason. Ioel. 2. 16. 17.

Fiftly, that they might the *sooner* and the *easier* obtaine their requests at the hands of God; to have their *sinnes* forgiven, the *judgements* of God averted, and their *necessities* relieved; for so we finde that *publicke* prayers made in the Church of God, doth *best* and *soonest* obtaine these things in a *double* respect;

Publicke prayers will soonest obtaine our requests in a double respect.

That is, { 1. *Of the place.* 2. *Of the Company.* } For,

1 respect.

First, though *Enter, præsenter Deus est ubiq; potenter*; God in respect of his *Essence* and *omnipotency* is present *every* where; yet he is said to be more *especially* present in *some* places rather then *others*, in some *speciall* respects; as hee is said to be in *Heaven* more *properly* then in any other place; not in respect of his *Essence*, which *the Heaven of heavens cannot containe*; but in respect of that *glorious manifestation* of his excellency, and that *fruition* of his presence, which is *there* more *cleerely* shewed, then in any *other* place; so hee is ever *ready* to heare us, and to grant our desires in the *Church* rather then in any *other* place; not because he cannot, or will not heare us in all other places; but because there is a *blessing* annexed by his promise, to the *publicke* place of the devotion; not in regard of the *dignity* of the place, but because it *pleased* God to promise to heare the prayers that are made in *that* place; in a more *speciall* manner then he doth the prayers that are made in any *other* place whatsoever; as you may see most plainely in the 1. *Kings* 8.

1. Kings 8.

2 Respect.

Secondly: in respect of the *company* which doe gather themselves together into this place, we may more *easily* obtaine our requests in the *Church*, then in any *other* place; *Nam si duo magna possunt, quanto magis plures?* For if the prayer of *one* righteous man availeth much, or the prayer of *two or three*, when they are *gathered together in his Name*, as our Saviour saith; then how much *more* shall the prayers of a *multitude* of Gods servants doe? And therefore we should never *excommunicate* our selves upon any occasion, from this *publicke* place of devotion; but we should ever *frequent* the house of God; and *weare out the thresholds of his doores*: remember what the Prophet saith, *I was glad when they said, come, let us goe up into the house of the Lord*: and be ashamed of them, *Qui toto anno vix semel in Ecclesia conspiciuntur*; which are scarce seene in the Church *once* a yeere: such as are our *Recusant* Papists, that *despise* our Church, and *refuse* our Congregations; and our *proude* Professors, that thinke the Ministers more *bound* to come to *them* unto their *owne* houses, then *themselves* are to come to the house of *God*; and so all *idle* and *lazy* Christians, that a short little *way*, or a shower of *raine*, or some such like, the *least* impediment, will easily *detaine* them from the Church of God, and especially if there be no *Sermon*, they can *reade*, and they can *pray* at home. But alas, have they such a *promise* to be heard at home, as in the Church? or shall they not rather be *condemned* for *staying* at home, and *neglecting* the Church? for such are worse then the very *Iewes*, because *they drew* neere unto GOD with their *lippes*, & honoured him with their *mouthes*; but *these* give him neither *speech* nor *presence* in his house of service, they may say, they *pray* and they *beleeve*; but they give no

Psal. 122. 1.

Chrysost. hom. 2. in 2. Cor. 1.

Ambros. Ser. 19. in Psal. 119. Esay 29. 13.

good

good example unto others, neither doe they ſhew their *faith* by their good *workes*, as we are exhorted to doe: and therefore they may well *feare* the wrath of God to fall upon them for this contempt; for to be *out* of the Church upon the appointed day and time of prayer, (without exceeding urgent extraordinary occaſion) is in my judgement, like Saint *Peters* being *out* of the ſhip; or *Shemies* being out of *Ieruſalem*; the *one* may *ſinke* for his raſhneſſe, the *other die* for his forgetfulneſſe; and ſo may theſe *periſh* for their negligence, if the Son of God be not more *mercifull* unto them, then the ſonne of *David* was to *Shemei*; and therefore *viſite* not your friends in the time of *publicke* prayer, leſt *God* ſhould viſite you with ſome *mortall* ſickneſſe; *caſt* not your *accounts* on the Sabbath day, leſt *God* ſhould then *call* you to give your laſt *account* in a fearefull judgement; and above all, *play* not then in your *houſes*, when you ſhould be at *prayer* in the *houſe* of God, leſt God ſhould then *ſmite* you in earneſt, and your *play* would prove to be *like* the play of *Abners* ſervants, nothing elſe but *death* & *deſtruction*: but all excuſes ſet a part, let us all *frequent* the *Church*, and there pray to God for *grace*, if we would have God to be *mercifull* unto our ſoules.

2 *Sam.* 2 16.

CHAP. III.

Of the time when we muſt pray, and of the manner how we ought to pray.

FOurthly, touching the *time* when we muſt pray, Saint *Paul* bids us to *pray continually*, and in the Epiſtle to the *Colloſſians*, & ſo in that to the *Epheſians*, we are adviſed to be *inſtant* in prayer, *& quidem omni tempore*, and that at all times: But this is not *ſo* to be underſtood, as that wee ſhould doe *nothing* but pray (as the Heretickes called *Euchytæ* profeſſed to do;) for prayer is conſidered two manner of wayes.

4 The time when we ſhould pray. Coloſſ. 4 2. Epheſ. 6. 18.

Prayer conſidered.

First, as it reſpecteth the *cauſe*, which is a certaine vehement deſire of charity: and ſo in *minde* and *ſpirit* it is perpetuall; *Quia in fide, ſpe, & charitate, continuato deſiderio, ſemper oramus*; Becauſe in *Faith*, *Hope*, and *Charity*, with a continuall deſire, we doe *alwayes* pray, ſaith Saint *Auguſtine*; and *the ſpirit helpeth our infirmities, & maketh interceſſion for us with groanings that cannot be expreſſed*: and thus every Chriſtian man may ſay with the Church in the *Canticles*, *Though I ſleepe, yet mine heart waketh*; or, though I doe not *alwayes* pray with my tongue, yet my deſires doe alwaves ſpeake unto God.

2 Wayes.

1 Way.

Rom. 8. 26.

2 Way.

Secondly, as it reſpects its owne ſpoper *reaſon* and *manner* to be done, and ſo it ought to endure *ſo* long, *as* without tediouſnes or wearines, it may be *ſtirred* up by the *zeale* and *feruor* of the inward *deſire* of the heart: and therefore we ſay that,

1. *Aliud eſt ſermo multus*
2. *Aliud eſt diuturnus affectus.*

It is one thing to *ſpeake* alwayes; and another thing to *deſire* continually: & that it is one thing to *pray* with the *voyce* and *tongue*; and another thing to *pray* in *minde* and *ſpirit*; Now you muſt underſtand that in *heart* and *affection* we ſhould *alwayes* thinke of God, & commend our ſelves by our *deſires* unto him continually; and whether we *eate* or *drinke*, *worke* or *play*, *ſleepe* or *wake*, or *whatſoever* we doe elſe, we ſhould *deſire* all to be according to his *will*, for the *glory* of his Name; that he *ſeeing* our deſires, may *grant* our requeſts, to give us grace & glory; that ſo both *mentalis & manualis oratio* (as the old Poſtillers terme them) our outward *actions*, and our inward *affections* may be as *continuall prayers*, crying alwayes in the eares of God: but in *voice* & *tongue*, we are not injoyned *alwayes* to pray, but to keepe our *appointed* times both in our *private* and in our *publicke* prayers; and as *often* as occaſion ſhall be offered, either *extraordinary* afflictions befall us, or ſome bleſſings beſtowed on us; wee ſhould, over and beſides our *uſuall* times, betake our ſelves to our *extraordinary* prayers, either for our *deliverance* from our troubles, or of *thankefulnes* for our bleſſings received.

4 We ſhould ever pray in heart and affection.

First,

1 Private prayers.

First, for *private* prayers, although in respect of the *efficacy*, and powerfull moving of God, to obtaine our *requests*, or the *honour* that we shew unto God, I cannot *equalize* it with *publicke* prayers; yet (as I said before) *this* argueth more *familiaritie* with God, and is the *truest* triall of a Christian man, & in *some* respects yeeldeth *better* fruit of honour unto God, and *more* profite unto our selves, then the *publicke* prayers usually doth, or *conveniently* can doe; because that in a *private* prayer a man may both *aske* those things, & confesse those sins which in the *face* of the Church he would be *loath* to doe; and therefore the *practise* of Gods servants, the *Counsell* of Gods Church, and the *precept* of Christ himselfe, should exceedingly move us to the *practise* of this excellent *exercise*; for *Isaac* every evening would *walke* abroad to talke with God; *Daniel* would never *misse* to pray to God *three* times every day; and the Prophet *David* saith *seven times a day will I praise thee, because of thy righteous judgements*; and I have read it *decreed* in one of the Councels, that *every* Christian man should pray unto God *twice* at least every day; that is, at *morning* when he riseth, and at *night* when he goeth to bed: and especially before he *goeth* to bed; for as *Seneca* saith most truly of men rising in the morning;

Gen. 14. 63.

Dan. 6. 13.

Psal. 119. 164.

Quem dies vidit veniens superbum,
Hunc dies vidit fugiens jacentem:

Many a man rose *well* in the morning, and hath beene seene *dead* before the evening.

So may I say of men going into their beds, many have beene seene going *lively* into the same, and never seene alive come out againe: and therefore every man should *so* prepare himselfe when he goeth into his bed, as if he went into his grave; for as *Menander* saith; ὑπνος τὸ μικρὸν τοῦ θανάτου μυστήριον Sleepe is nothing else but a short kinde of death, and so the Poet saith, *Stulte quid est somnus gelida nisi mortis imago?* Sleepe is the image of death; And so

Sleepe like death.

Somnus ut est mortis, sic lectus imago sepulchri;

As sleepe is the *image* of death; so our *beds* are the very *pictures* of our graves.

And our Saviour Christ doth most earnestly exhort *every* man to *private* prayer, saying, *When thou prayest, enter into thy closet, and shut the doore, and pray unto thy Father in private, and he that seeth thee in secret, will reward thee openly*; and therefore *every* man should appoint certaine *times* unto himselfe, for his *private* prayer to God.

2 Publicke prayers. That we should never misse the appointed time for publicke prayers.

Secondly, as we should not *misse* our appointed times of *private* prayers; so much *lesse*, should we *omit* the injoyned times for Gods *publicke* service; for God himselfe hath appointed us a day in the weeke to *serve* him, & to *pray* unto him: he might have injoyned *sixe* for himselfe, and have left but one for thee; but he did in a maner make himselfe *poore* to *inrich* us; leaving *sixe* for us to doe our *owne* affaires, and requiring but *one* for himselfe to be served by us. And our Church hath *appointed* an houre or two of that day, to *pray* and to *praise* our God.

What a danger it is to neglect publicke prayers.

And yet wee see many times on *that day*, yea, sometimes in *that houre* of prayers, the Taverns *full*, and the Churches *empty*; and as those men in the Gospell had *each* one his severall *excuse*, for not comming unto the supper; so have these their *exceptions* for not comming unto the Sermon; some *like not* the Preacher, others have not leisure; some *visit* their friends, which is a deede of *Charity*; others *cast* their accounts, which is a point of *Policy*, to see how the world goes with them; others *wearied* with cares, it may bee with *gaming* all night before, doe *rest* and *sleepe*, which is an act of *necessitie*; others playing at *dice*, or at *cards*, or at *bowles*, or some *other* game, and all but for their *recreation*, which is a thing *allowed*; & they will all say, *God forgive us*, and they thinke that is enough. But alas beloved, what if God should *dislike* thee, for disliking him, whom he hath *appointed* to teach thee, or should *visit* these visiters with some *mortall* sicknes, & *send* their *soules presently* to hel, because their *bodies* were then

absent

absent from the Church? or what if he should then call the *accounters* of their *wealth* unto an account for their *deedes*, or *smite* in his indignation those *drousie sleepers* with some *deadly* apoplexie, and those impious *players* with some *fearefull* vengeance? I trow they would unfainedly *wish* to have beene rather *praying* in the Church with the congregation, then either *visiting*, or *counting*, or *sleeping*, or *playing* for gaine or recreation.

Ob. But you will say, that you hope God is *mercifull*, and you trust in him, and therefore he will not be so *severe* against you, as we are to prach unto you.

Sol. I answer, that you may *trust* in Gods *mercy*, but I know no *ground* that you have for it; for *they that call on him shall be saved*; and the *righteous* shalbe *preserved*; and *he will be mercifull to them that feare him*; there is no question of it: but that *they* which *neglect* Gods service, should have *any* part in Gods mercies, they may *thinke* to have it, but I know no *promise* in the world they have for it; and therefore if we desire God to *heare* us, & doe looke for the *blessing* of salvation, let us *goe* into his Church to *heare* his voice, & to *pray* unto him in this *appointed* time of Devotion; and seeing the Lord requireth us, *to watch with him but one houre*, to doe him service, yea, for our *owne* happinesse; let us take *great heed* unto our selves, that wee robbe him not of that *one* houre, and so commit such *fearefull* wickednesse, so *offensive* to God, and so *dangerous* to our owne soules.

To hope for Gods mercy, and to neglect Gods service is aine presumption.

Fiftly, for the *manner* how we ought to pray, the *Apostle* saith, *we know not how to pray as we ought*; *Quia nihil tam longe distat a nobis, quam orare ut decet*; because nothing is harder for us to doe, then to pray as we should: and therefore our Saviour was most carefull to teach us how to pray, both in the *matter* and in the *manner* of Prayer.

¶ The manner how to pray.

Christ did set us downe a perfect pattern of prayer.

1 In matter.

First, In *matter*, when you pray, say thus, *Our Father which art in Heaven, &c.* to make them ashamed of their impious conceits which *reject* this heavenly prayer, and *affect* those monstrous prayers of their owne begettings, whose *birth* precedeth their *conceptions*; for in this Prayer, nothing is *wanting* that should be desired, nothing is *more* then ought to he required.

I might here inlarge this *Treatise* into a *Volume*, to expresse the *excellencies*, and to explaine the *mysteries*, and so comment upon this Prayer, and upon every particular petition of the same, but that I see my booke *swelled* already into a bigger volume then at the first I did suppose it would, and I know *many* famous and worthy men have most *worthyly* and *learnedly* left many excellent *expositions* upon the same, which you may finde obujously in every place.

2 In manner.

Secondly, In manner he left his owne *example*, when he prayed; for in the Garden of *Gethsemane*,

Delights of the Saints.

1. He *kneeled* downe, in all *humilitie*.
2. He said, *Father*, in the assurance of *Faith*.
3. He said, *O my Father*, to shew his *zeale*.
4. He prayed *three times*, to shew his *constancy*.
5. Vpon the *Crosse* he said, *Father forgive them*, to shew his *charitie*; And,
6. Throughout *all his life* he was a true *server* of God, and *delighted* onely in doing the *will* of God, to shew his *pietie*.

And all this he did to *teach* us to pray, first, in humilitie; secondly, in faith; thirdly, in *zeale*; fourthly, in constancy; fiftly, in charitie; sixtly, in pietie.

1 That we ought to pray in all humilitie.

First, In *humilitie*; because the prayer of him that *humbleth* himselfe pierceth the skies, and will not *depart* untill God heareth it, saith the Son of *Syrach*;

2 Consideration should humble us.

Now there be two things that should teach us to be humbled.

1 Our owne miseries.

First, the consideration of our owne *miseries*, what poore and miserable creatures we be, wormes and no men, dust and ashes; and therefore *why art thou proud thou dust and ashes*.

2 Gods greatnes.

Secondly, the consideration of Gods *greatnesse*, to whom thousand thousands of Angels doe administer: *Varus Germinus* was wont to say to *Cæsar*, *Qui apud te, O Cæsar, audent dicere, magnitudinem tuam ignorant, qui non audent, humanitatem*

Varro Cæs. his saying to *Cæsar.*

nitatem tuam nesciunt; they that *dare* speake to thee, doe not know thy *greatnes*, they that *dare* not, are ignorant of thy *humanity* and meekenesse; I may say farre better, our God is *meeke and lowly in heart*, that we may speake unto him; but he is so *great* in Majestie and Power, that one ought to speake in all *humilitie*, and that, not with the Gentiles, whose *heatheniſh* fashion was *adorare ſigillaria ſua reſidendo*, to worship their Gods as they sate, but *meekely kneeling upon our knees*, that we may shew both inward and outward humilitie; for this was the practise not onely of *great sinners*, or of men of *meane* estate in the world, but also of the *holiest Saints*, and of the *greatest* men of greatest account in the world, *Kings*, *Princes* and *Monarches*, *Apostles*, *Prophets*, and *Priests*, *Moses*, *Aaron*, *David*, *Salomon*, *Samuel*, and *Christ* himselfe, the Sonne of God did often use to *fall* downe, to *kneele* and *prostrate* himselfe upon the ground when he prayed unto his Father; *& prostratus in terra orat medicus, & non inclinatur ægrotus*; and shall this heavenly Physitian *kneele*, and we thinke much to *stoope*?

Cyprian. 9. ad Don.

O then beloved, seeing thousand of thousands of heavenly *Angels* doe administer unto the Lord our God, consider with thy selfe saith Saint *Bernard*, *Quanta cum humilitate debet rana paupercula odorare eum?* with what great *humilitie* ought we poore wormes of the earth to adore him? And therefore, as *Eusebius* reporteth of that most Christian *Constantine*, that it was his usuall custome, every day to shut up himselfe close into some secret place of his Palace, and there upon his *bended knees* & with a most *submisse* humble voice to make his *devout* prayers and soliloquies un o Almightie God; so let us worship God, not onely in our *inward* mindes, but also *outwardly* with our bodies, and, as I said before, meekely kneeling upon our knees.

2 Wee ought to pray in faith.

Secondly, In *faith*; *Quia juxta mensuram fidei erit mensura impetrandi*; because the more faith we have, the more grace we shall receive; and this is *proved* unto us, out of the *examples* of them that came to Christ; for the *ruler* of the *Synagogue* beleeved, that if Christ came and laide his *hands* upon his daughter she should bee healed; the *woman* with the bloody-fluxe beleeved, that if shee might but touch the *hemme* of his garments she should be healed; but the *Centurion* said, *dic verbum*, doe but *speake the word* and my servant shall be whole; and so we finde that every one of them *received* according as he *beleeved*: and therefore every man that prayes to God should be like the *Leaper* in the 8. of *Matth.* who though he was *weake* in body, yet was he *strong* in faith; for in regard of the *Law* he ought not to have come, and in regard of his *sickneſſe* he was scarce able to come; and yet *venit*, he came unto Christ, though *non tam passibus corporis quam fide cordis*; not so much with the *feete* of his body as by the *faith* of his heart; for had his *heart* beene no better then his *legges*, and his *faith* no better then his *feete*, hee would never have troubled himselfe to come unto *Christ*: so ought every man, to draw *neere* unto God, in the *assurance* of faith; *quia irrisio Dei est, si quid illum ores quod exoraturum te non certe confidas*; because it is a mocking of God, saith *Pellican*, to *pray* unto him, and to *doubt* that we shall not have our requests; therefore Christ teacheth us to say, *Our Father*, to make us *confident* of obtaining, and concludeth with *Amen*, *significare indubitanter à Domino conferri quod petitur*; to signifie that we shall *undoubtedly* receive what we faithfully *desire*, saith S. *Augustine*: And therefore when we *pray* to God, *let us draw neere unto him with a true heart*, *in assurance of Faith*, that wee shall be sure to have, either what we *desire* of him, or what he *seeth good* for us.

Matth. 8.

Aug. hom. 23.

Pellic. in Matth.

Aug. de temp. ser. 182.

3 That we ought to pray in zeale.

Thirdly, In *zeale* and affection; because the Lord respecteth not much babling, *sed ad cordis potius vocem quam ad corporis aures eius apertæ sunt*; because he lookes rather unto the *desire* of the heart, then he doth to the *voice* of the tongue, saith Saint *Bernard*; for *hee heareth the desire of the poore*, when hee stoppeth his eares against the *prayers* of the hypocrite; and therefore wee finde that the *outward* voice without the *inward* attention and devotion of the heart will availe us nothing at all; God never regarding the *voice* of the tongue *talking* with him, when the *thoughts* of the heart are *wandring* in the world; whereas many times

times wee finde that an earnest seeking with the heart, hath prevailed without any words uttered by the tongue, as *Moses* when hee *cried* to God with his *heart*, and yet *opened* not his *mouth*; for that is most true which Saint *Gregory* saith, *nanto minus quis clamat, quanto minus desiderat, & tanto fortius cœlos penetrat quanto fortius desiderat*; the more *earnestly we desire* any thing the more *loudly* we doe *cry* unto God, and the *colder* is our desire, the *slower* is our calling on him, and the *harder* to obtaine of him: and therefore when we pray to God, O let us not be like the Iewes, *who drew neere unto him with their mouthes, and their hearts were farre from him*; but as the *Apostle* saith, that *he will pray with his mouth, and he will pray with his understanding*, so let us pray with our *hearts* and *affections*, and not suffer our wandring *thoughts* to walke about worldly vanities, when our *tongues* are talking about heavenly things.

Exod. 14. 15.

Esay 29. 14.

1 *Cor.* 14. 15.

Fourthly, with *perseverance*: because that good is done in *vaine*, which is not *continued* unto the end; and so I shewed at large in my Treatise of *the resolution of Pilate*: and therefore our *zeale* herein should bee like the *fire* that the Vestall Virgins kept in *Rome*, or rather like the *Sacrificing* fire upon the Altar, that *ever* burnt, and *never* went out.

4 That we ought to persevere in prayer
Resolution of Pilate,
Levit. 6. 13.

Fiftly, In *charitie*; because God will not *forgive* us, nor *give* us any thing, except we *forgive one another*.

5 That we should pray in charitie.

Sixtly, In *piety*; because *God heareth not sinners*, but *if any man be a worshipper of God*, and *doth his will, him he heareth*, and so Saint *Iohn* saith, *if our hearts condemne us not, then have we confidence towards God, and whatsoever we aske we receive of him, because we keepe his Commandements*, and doe those things that are pleasing in his sight; *et tum cor nostrum fiduciam in oratione accepit, cum sibi vita pravitas nulla contradicit*; and our hearts haue then onely confidence towards God, when there is no pravitie of our life, nor any wickednesse of our conversation to contradict it, saith Saint *Gregory*: and therefore Saint *Basil* saith, that a prayer should be filled up, *non tam syllabis quam operibus*; not so much with *words* as with *workes*; because it is the prayer of a *righteous* man, as the *Apostle* saith, which availeth much with God, and not the prayer of sinners, which (as the Prophet saith) shall be turned into sinne, because he taketh the name of God in vaine, when he useth the same in his mouth, and yet hateth to be reformed. And therefore, seeing the Lord himselfe saith, that although *wee should multiply our prayers unto him*, at all times, and in every corner, yet *he will not heare us*, if our hands be full of blood, or our *hearts* full of malice and envy towards our neighbours, let us pray every where, *lifting up pure hands*, as the *Apostle* saith, and let us *wash* our selves from all sinnes, and be ready to doe all good, if wee would obtaine any thing at the hands of God. And so you see to whom, when, how, and for what, we ought to pray.

6 That when wee pray we should cleanse our selves from all sinne.
Gregor. in moral.

Iohn 9. 31.

Psal. 109. 6.

Esay 1. 15.

1 *Tim.* 2. 8.

Chap. IIII.

Of the motives that should perswade and move every man to to pray.

The motives that should move us to pray.

Now there bee many *reasons* that should move us to pray continually, but especially the *charge* of God, *seeke yee my face*, and that in a double respect.

Psal. 27. 8.

That is, { 1. *In respect of God.* 2. *In respect of our selves.* } and

First, in respect of God; because it is an *essentiall* part of Gods worship, whereby we doe most *chiefly honour* God, by acknowledging and professing him, first, to be every where, secondly, to be the giver of all goodnesse, thirdly, to be full of pitie, fourthly, to be almightie, fiftly, to be bountifull, sixtly, to be faithfull and true in all his promises, and so forth.

1 In respect of God, Prayer an essentiall part of Gods worship.

1 In respect of our selves. Mat 7.7. Iames 4. 3. Prayer how available it is for men. 1 To obtaine grace. as, Whatsoever we aske. Iob 16.23.

Secondly, In *respect* of our *selves* wee ought to seeke unto God by prayer; because of the *necessitie* and *utilitie* of prayer; for this is the *onely* way to obtaine good things; *aske and you shall have, seeke and you shall finde*, saith our Saviour; and *you have not, because you aske not*, saith the Apostle: And if wee aske and pray, we shall finde the same profitable.

First, to obtaine whatsoever we aske, more then we aske, and better then wee aske; For,

Luke 16.21.

Prayer obtaineth whatsoever we aske.

Mat.7.7.

Luke 18.14.

Act.7.56.

First, he will give us whatsoever we aske, as our Saviour sheweth; *Hitherto you have asked nothing*, but now, *Whatsoever you aske the Father in my name, hee will give it you*; For, though there be many semblances betwixt us and *Lazarus*, he being a beggar full of *sores*, and wee beggers full of *sinnes*, and he desiring to be *refreshed* with the crummes of *bread* which fell from the rich mans board, and we have neede to be *relieved* with the crummes of *mercy* that fall from our Masters Table; yet herein wee are in a farre better case then *Lazarus* was, in that it was his hard hap to knocke at the doore of a *cruell* and a *miserable* Caitiffe, that would at no time open unto him, nor yet give him any thing, the *least* thing, the crummes of bread that he de desired, to save his life; but we knocke at the doore of a most *kinde* and *mercifull* Father, who saith, *Aske, and you shall have, Seeke, and you shall finde, Knocke, and it shall be opened unto you*, that you may enter into eternall life; And so wee finde the Publican did but *aske* for mercy, and he had it, and went home *more justified* then the Pharisee, and *Stephen* did but *knocke* at the doore of Heaven, and presently the heavenly gates were opened unto him, and *hee saw Iesus standing at the right hand of God*; and so whosoever *truely* and humbly besought Christ for any thing, we never reade in *all* the *Gospell* that he was denied it.

Ob.

But it may be some will say, I have *often called* upon God, and he heareth not; I have *asked* and he granteth not; and therefore how doth he performe his promise to *give* unto us *whatsoever* we aske?

Sol.

Why God deferreth to give us what we desire. 1 Reason. 2 Reason.

I answere, that God sometimes makes as though he heareth not, not because he resolveth to *deny* us, but he *deferreth* to grant our requests; either,

First, to let us further *know* our owne *wants* and *miseries*, which if hee would helpe at the *first*, we should never *perceive* them to the full.

Secondly, to *trie* our *faith* and *patience*, whether we will *continue* constant in relying on him, *though he kill us*, as *Iob* speaketh; or, if he presently relieve us not, whether we be ready to kill our selves, as desperate *Saul* hath done.

3 Reason.

Et quod a nobis avidius desideratur, eo de nobis suavius lætatur. Greg. in Moral.

Thirdly, to *kindle* in us the *fervor* of greater devotion and desire to *obtaine* the things that we perceive we want: *Quia desideria dilatione crescunt*; because *delayes* doe increase *desires*, *Et diu desiderata dulcius obtinentur*; and the more *earnestly* we desire any thing, the more *joyous* it is being obtained; and therefore as *Laban* kept *Iacob* a long while from his yongest daughter, whom he loved best, that his love might be the more *increased* continually towards her; so God oftentimes holdeth us for a time in *suspence*, that so he may the more *sharpen* our appetite, and *inflame* our desire more and more to the thing that we doe desire.

God knoweth best when to relieve us.

And this the Prophet *David* knew, when he said, *I cry unto thee in the day time, and thou heares not, and in the night season*; and yet this is not to be thought folly in me, as the *Septuagint* reades it; For, though the world perhaps might deeme it a point of great simplicity, to cal and cry to him that makes as though he heareth not, by regarding not our prayers, as it seemeth, by not granting our requests; yet he knew this *folly* of the faithful to be farre *wiser* then all the wisedome of the world; because, as the same Prophet *David* speaketh, *The Lord is a sure refuge in due time of trouble*; hee is a sure refuge in *trouble*, but especially in *due* time of trouble; because, as we know our *troubles*, so the Lord knowes the *due* time to helpe us out of our troubles, when we our selves doe not well know the same. And therefore if we call upon God, and God maketh as though he heareth not, yet let us not say; *Deus meus quare me dereliquisti?* *My God, my God, why hast thou forsaken me?* but let us still call and cry to God, and say unto our soules,

Quare

Quare dereliquisti Deum? Why hast thou *forsaken* God, and given over to pray unto him, when it is an infallible rule, that *nunquam Deus deserit hominem, quousq; homo deserat Deum*; that God never *denies* to heare man, untill man gives over and ceaseth to pray to God. Or else,

I answere as Saint *Iames* saith, that *you aske and receive not*, because you aske amisse, *Aut præter verbum, aut non propter verbum*; either not for Christ his sake, or not according to the word of Christ; not, as I shewed thee before, in *humility*, in *faith*, in *charity*, in *piety*; but, as the Church in the *Canticles* sought him, *whom her soule loved*, and found him not, because she sought him in her bed, that is *carelesly* and *negligently*; she sought him where he was not; Christ being not so *easily* found, especially upon beds of Downe, but rather in the *Temple* where his Father found him, or upō the *Crosse* where the thiefe did find him, or in the *bramblebush* where *Moses* saw him and there found him: so many men do *seeke* many times and *finde* not, because they seeke amisse, it may be for *worldly* things, where as they should *first seeke for the Kingdome of Heaven*, as our Saviour teacheth, and then *all other things should be given unto them*; and they *knocke*, and it is not *opened* unto them, because they knocke *amisse*, it may be too *late*, when the doore of grace and of mercy is shut; for otherwise it is most certaine, that never man asked any thing at the hands of God, but he had his request granted by God, unlesse he fainted and grew weary of asking; because the words of Christ must hold infallible, *Whatsoever you aske the Father in my Name, he will give it you.* Yea,

Why God denieth what we aske

Secondly, if we *pray* unto him, he will give us more then we aske; for the *Centurian* besought Christ only to *speake a word*, that his servant might be whole; but he had not onely the *word* whereby his servant was healed, but also *many* other words to his never-dying-praise, for that faith wherewith he beleeved, & whereby he should be saved; and the thiefe upon the *Crosse* desired onely to be *remembred* when Christ came unto his Kingdome; but Christ granted him *that day* to be with *him in Paradise*; and those blind men which besought Christ onely to restore their *naturall* sight, whereby they might see the light of the Sunne, had also the *spirituall* eyes of their soules opened, whereby they did *beleeve* in the Sonne of God; and so that man in the Gospell, whereby we may understand every sinnefull man, desired but three *loaves* onely to entertaine his guest, but his friend, that is, God, did give him as many *as he needed*; to shew unto us, that Christ is such a *bountifull* Master, that if we pray unto him, he will not onely give us what meane things we aske, but also many more excellent heavenly things, which he knoweth to be needfull for us. Yea,

2 More then we aske.

That God giveth more then we pray for.

Luke 11. 8.

Thirdly, he doth not onely give us what we *aske*, and more then we *aske*, but he giveth us also *farre better things* then we aske; for as Saint *Peter* gave the lame *Creeple* the health of his body, when he desired but a *little almes* to relieve his want; So God giveth us the *health* of our soules, when we desire the *wealth* of the world; and he inricheth us with *Heavenly* treasures, when we crave *worldly* vanities; because it is the property of God, saith S. *Bernard*, *Dare prius quod potius*; to give us *first*, what is *best* for us: And therfore whensoever we pray to God for any thing, we may be sure our prayers wil never be *fruitles*, but wil certainly bring us either those things that we ask, or things *far better* for us thē the things we aske; for God seeth that we desire many times such things, as we our selves afterwards should finde they had beene *hurtfull* to us, if we had *obtained* them; even as many times wee give great thankes unto God that many things were *denied* unto us, which we desired of him: and therfore God doth well, & he doth good unto us, in *denying* what we desire, when we desire things *hurtfull* for our selves.

3 Better then we aske. *Act.* 3. 5.

That God giveth us better things then we desire.

We know not what is good for our selves.

And yet because our prayers shall never returne *empty* away from God, Christ giveth us those things that are *healthfull* for us when we aske for things *hurtfull*, if we aske them as we ought to doe; for a man may pray *rightly*, and yet for things *hurtfull*; because we know not what is good for our selves: And therfore S. *Augustine* saith excellently well, *Quod multis propitius Deus non tribuit quod volunt, ut tribuat quod utile est*; that God denieth many times his Saints, with whō he is well

Quid prosit vel obsit, novit medicus non agrotus.

pleased, what they would have, that he may bestow upon them, what they should have; *Quia audit Deus suos ad necessitatem, non ad voluntatem*; Because God heareth his servants to give them what they *neede*, and not what they *crave*.

Aug Serm, 54.

God sheweth his love many times in denying us.

And so it is apparant, that as *quadam concedit iratus*, God *granteth* some things unto the wicked, when he is most angry with them, as he did the *Quailes* unto the *Israelites*, of whom the *Psalmist* saith, that *while the meat was in their mouths, the wrath of the Lord came upon them, and consumed the wealthiest in Israel, Ita quadam negat propitius*; so he *denieth* many things to whom he *loveth*, as he denied *Elias* when he desired to *die*, and the sonnes of *Zebedee* when they desired *to sit, the one on his right hand, and the other on his left hand in his Kingdome*, that is, *in temporall* Monarchie which they dreamed of: And he doth this, *ut meliora tribuat*, that he may bestow farre *better* things upon them then they desired for themselues; for so we find he denied *Elias* to die so *meanely*; that he might carry him up in a fiery Chariot most *gloriously*, and so he denied the sonnes of *Zebedee* that *temporall* honour which they desired, that they might both sit on his right hand in *eternall* felicity.

1 Reg 13 4.

Mark, 10.35.

Secondly, as prayer is most profitable to *obtaine* what is desired, so it is most availeable to *prevent* judgements *threatned* against us, as we may see in the examples of the *Ninivites*, and so likewise to remove judgements *inflicted* on us, as we may see in *Iames* 5.18. and in *Reg.* 8.53.

2 To prevent judgements. Ier. 26.19.

Thirdly, prayer is most availeable to *preserve* and no nourish all spirituall graces; for by this Saint *Peters* Faith was *preserved*, and the *Collossians* knowledge was *increased*, as the *Apostle* sheweth.

3 To preserve our graces. Luke 23.32. Col 1.9.

Fourthly, prayer is the chiefest meanes to *weaken* sinne in us, and to *procure* our sinnes remitted unto us, as our Saviour himselfe sheweth, when he teacheth us to pray unto God, *to forgive us our trespasses as we forgive them that trespasse against us.*

4 To weaken sin.

Fiftly, prayer *Sanctifieth* the creatures for our use, and maketh them to become *usefull* and *healthfull*, which otherwise might prove *pernicious* and *hurtfull* unto us.

5 To sanctifie the creatures. 1 Tim. 4.5.

Sixtly, prayer overcommeth all *creatures*; for it *divided* the red sea, it *stopped* the heavens, it *opened* the same againe, it brought *Ionas* from the Whales bellie, *Daniel* from the Lions den, and Saint *Peter* from the dungeon: it overcomes *all* men, *quia plus valet unus sanctus orando quam innumeri peccatores praliando*; one man praying will availe more then many men fighting, saith the Glosse upon the prayer of *Moses*, when *Ioshuah* fought with *Amalech*; and it overcomes the very divels, which goe not out, but by prayer and fasting; for as Christ made a scourge of *small cords* to drive the buyers and sellers out of the Temple; so the prayers of a Christian, consisting of *many petitions*, is like that scourge of small cords, able to drive out all divels, all sins from the soule of a Christian, which is the Temple of the holy Ghost.

6 To overcome all things.

Seventhly, prayer prevaileth against God himselfe; for I *pray thee let me goe*, saith God unto *Iacob*, for *the day approacheth*; not so saith *Iacob*, I will not let thee goe except thou blesse me: O *Iacob* wilt not thou let God goe? no saith he, except he blesse me: I, but will God take this well at thy hands, that thou wilt not let him goe? O yes; for he saith, *my delight is to be with the sonnes of men*; and so *Iacob* prevailed with God, and his name was called *Israel*: And I would to God that we would also wrastle with God by prayer, as never to let him go untill he blesse us, for then we shall be sure he will not goe at all; because the blessed shall be called to him, *come ye blessed*, and the cursed onely shall be taken away from the presence of the Lord. But, *Moses* prevailed further; for *Iacob* prayed for himselfe, *Moses* for others; *Iacob* for a friend of God, that served him, *Moses* for the enemies of God, that dishonoured him, by making a Calfe in *Horeb*, and worshipping the molten image; and therefore *Iacob* prevailed when God was *well-pleased*, but *Moses* prevailed when God was *angry*, and his wrath did burne like fire, and he said in the fiercenesse of his wrath, *suffer me now that I may destroy them*

Prayer only prevaileth with God. Gen 32.26.

Prayer appeaseth the wrath of God. Exod. 32.10.

them all at once; yet *Moses* would not, but he fell upon his face and prayed, and so *standing in the gappe*, he prevailed with God, and turned away *his wrathfull indignation from them*: so prayer overcomes him at all times, when he is pleased, when he is angry; for our prayer is like a *cord* wherewith we binde the hands of God, that when he is ready to *smite* us for our sinnes, he is *fast bound* by our prayers that he cannot punish us: and therefore when the Iewes *despised* and neglected this duty of *prayer*, and the Lord *powred* out his wrath upon them for their wickednesse, the Prophet *Esay* complaineth, *that there was none that called upon God, that rose up to take hold upon him*, that is, by *calling* upon his name, to binde his hands with the *cord* of prayer.

O powerfull prayer, that art able to *binde*, to binde the hands of God, with bands more indissoluble then those seven greene withs that bound the hands of *Sampson!* what shall I say of thee? I might say as much, as Saint *Paul* saith of faith. By *prayer*, the families of *Seth* did serve the Lord, for then *they began to call upon the name of the Lord*, saith the Text; by *prayer*, *Abraham* obtained, that if tenne righteous men should be found in five Cities, the wicked should be all spared for those tenne mens sake; by *prayer*, *Moses* devided the red sea; by *prayer*, *Ioshua* stayed the course of the heavenly Orbes; by *prayer*, *Phinees* stayed the wrath of God, that it consumed not all the *Israelites*; for when *Phinees stood up and prayed, then the plague ceased*, saith the *Psalmist*; by *prayer*, *Ionas* overcame the great *Leviathan*, and made him, which otherwise would have beene a grievous gulfe to *destroy* him, when he had *swallowed* him up quicke, to become as a *ship* to save him, and to bring him to the Haven where he would be; and what shall I say more? for the time would be too short for me to tell of *David*, *Samuel* and the *Prophets*, of the *Apostles* and *Martyrs*, and all the Saints of God, who through prayer *subdued* their enemies, *wrought* wonders, *obtained* the promises, *stopped* the mouthes of Lyons, *quenched* the violence of fire, *escaped* the edge of the sword, of *weake* were made *strong*, waxed *valiant* in battell, turned to flight the armies of the aliens, and in the end all of them *whom the world was not worthy of*, through *prayer*, obtained eternall life; for *whosoever calleth upon the name of the Lord shall be saved*, and these all called upon his name, and he *heard* them.

Iudg. 16. 8, 28. Heb. 11.

Gen 4. 26.

And besides all this, it is worth the observing that (as *Lactantius* doth most truly say) *summus colendi Dei ritus est ex ore justi hominis ad Deum directa laudatio*; the chiefest part of Gods worship is an humble faithfull *prayer*, and praises out of the mouth of a righteous man: and therefore Saint *Paul* setting downe the whole armour of a Christian, putteth *prayer* as the chiefest part of all: and so *Zanchius* saith, that this is; *optimum genus, ideoque ultimò ab Apostolo, armaturæ explicatum*; the *best* part of all our Christians weapons, and therefore last expressed by the *Apostle*; because that unlesse Gods helpe be craved by prayer, *reliqua arma parum prosunt*; all the other armour will availe us nothing; and therefore though we be wholly armed with all the rest of Gods armour, yet ought we most humbly to *acknowledge* our owne imbecilitie, and most earnestly to sue for the helpe and assistance of God by hearty prayer.

Lactant. de vero cultu l. 6. c. 25. f. 399.

Zanch. in c. 6. Ep. ad Ephes.

Prayer the chiefest part of Gods service.

But here perhaps some will say, it cannot be more excellent then *faith*, because the *Apostle* saith, *above all take the shield of Faith*.

I answer, that this armour of a Christian, is of two kindes.

1. *Ad defendendum*, to defend our selues.
1. *Ad feriendum*, to smite our foes.

Of the first kinde the *Apostle* nameth these five,

The armour of a Christian of two kinds.

First, Truth; secondly, Righteousnesse; thirdly, readinesse to imbrace the Gospell of Christ; fourthly, Faith; Fiftly, Hope.

And of these indeed, *Faith* and *Hope* are the chiefest; but they are are not more excellent then the other of the other kinde; for then they should be more excellent then the *Word* of God, which is the sword of the spirit: and therefore I say that prayer is *armatura armaturæ*, that armour which preserveth all our armour un-

battered and unbroken; for though *Faith* and *Hope* and the other graces bee most excellent, yea, of invaluable and inconceivable worth, yet seeing there is a difference betwixt Gods graces, and that as *one Starre differeth from another in glory*, so one *grace* may differ from another in *excellency*, both in regard of the *qualitie* and *efficacie* of the same, and so bring a *greater* weight of *glory* to the receivers and well users of the same, I say of *prayer*, as *Salomon* saith of the vertuous woman, that *this surmounteth them all*; for, it is a rule in Logick, the *end* is ever *better* then the *meanes* that bring us to the end, but preaching, hearing, understanding and beleeving are *media*, the meanes whereby wee are brought to *pray*; and therefore the *Apostle* taketh this for his *Text*, and maketh it to be the *basis* and ground-worke of all his subsequent discourse, *he that calleth upon the name of the Lord shall bee saved*; but then saith hee, how, or by what meanes shall this be done? *How shall they call upon him in whom they have not beleeved? How shall they beleeve in him of whom they have not heard? How shall they heare without a Preacher?* and so he maketh preaching, hearing, and beleeving, to be the *meanes* whereby wee come to *call* upon the name of the Lord, that wee may be saved: And it is a rule in all sciences, that the *practice* is better then the *theorie* of any thing; and therefore *prayer* which is the *practice* of all pietie, must be better then all other *theoricall* graces whatsoever: And it is an *axiome* of our Saviour Christ, that *beatius est dare quam accipere*; it is a more *blessed* thing to *give* then to *receive*, and therefore *prayer*, which is the *onely* grace whereby wee *render* unto God that *praise* and glory which is due unto his name, must needes be *more excellent* then *all* the other graces, whereby we *receive* blessings from God.

That the gift of prayer is the chiefest of all Gods graces.

Joel.2.32.

Rom.10.14.

And is prayer so superexcellent a grace, *super alias caput extulit omnes*; that it *surpasseth* all other graces? then surely I cannot choose but commend that great *devotion* of our ancestors and forefathers, that were so *zealous*, so *instant*, and so *constant* in continuall praying: Indeede I bewaile their *ignorance* and their *blindnesse*, that knew not well for *what*, or to *whom*, or *how* to pray: but I know *God will not breake the bruised reed, and the smoking flaxe he will not quench*; and therefore, though their prayers wanted the true *light of knowledge*, which no doubt would have made them more *acceptable* unto God, and more *comfortable* to themselves, yet I doe assure my selfe God *despised* not the *smoake* of their devotion, nor *rejected* the desire of their hearts; yea, seeing that (as Saint *Augustine* saith,) *melior est fidelis ignorantia quam temeraria scientia*; an *humble* zealous ignorance, is better then a *rash* proud and disdainfull knowledge, I doubt not but they *pleased* God farre *better* with their *devout* ignorant praying, then many of us doe with our *negligent* and never praying knowledge; for they ascended to the *highest* steppe of all devotion and pietie, which is *prayer*, and many of us never goe beyond the *lowest* step, which is *hearing*; they *did* what was commanded, and *knew* it not, many of us *know* it and *doe* it not; they spent *most* of their time in *praying*, and most of us spend our time in *hearing*; and so placing all religion, almost in *hearing*, wee are like those foolish women, which are *ever learning and never able to come to the knowledge*, nor willing to come to the *practise of the truth*.

How our forefathers exceeded us in devotion. *Camit.ult.*

But, though the *hearing* of Gods Word bee the chiefest outward ordinarie meanes, to beget *Faith* and *Hope* and *all* other graces in the hearts of Gods elect, and therefore must not by any meanes be neglected if we would be saved, yet seeing that (as the *Apostle* saith) *not the hearers of the Law* but the doers of the Law *shalbe justified*, & that prayer is the chiefest part of Gods service, yea, and that it is,

First, the onely request that Christ made unto his Church, when hee tooke his last farewell of her on earth, saying, *O let me heare thy voice, the companions hearken to thy voice, O cause me to heare it*: that is, by thy continull prayers and supplications unto me;

Secondly, the greatest comfort of a Christian man; for wee are all so full of miseries while we live in this wretched world, that there is no man living, but if hee could have knowne, before he was borne, what miseries *must befall* him in this

this life, he would have heartily prayed that the *wombe* of his birth might be the *tombe* of his buriall: and yet in all the calamities that man must undergoe, hee can have no greater comfort then hee hath by praying to God; for by this alone we *walke* with *Angels*, we talke with *God*, we *relate* our griefe, we bewaile our sorrowes, and being *alone*, wee have the *best* and *sweetest* conference in the world;

O then beloved *brethren*, as *Nazianzen* saith of *Gorgonia*, that she was given to pray, *Ut genua terræ contreverint*; that her knees seemed alwayes to *stoope* and *grow* to the ground, by reason of her *continuall kneeling* in hearty prayers; and as *Eusebius* saith of *Iames* the brother of the Lord, that his knees by reason of his *continuall kneeling* in prayers, became as hard as Camels knees, that is, benummed and bereaved of all sense and feeling; so let us use *continually* to pray; and if wee would *obtaine* any thing at the hands of God, or if we would overcome the malice of men, let us pray, and pray continually saith the *Apostle*; or if we be so full that we want nothing, yet we have neede to pray; for Christ prayed not onely in *deserto*, which was a place of *distresse*, but also in *horto*, in the garden, which was a place of *pleasure*, not onely in his *agony*, but also in his dignitie, when he should be made a King; to teach us that we have as much need to *pray* in *prosperitie*, as in *adversity*; to *pray* for helpe, that we enter not into temptation, and to *pray* for *grace*, that we may rightly use the grace of God: and therefore in all *estates*, and at all *times pray*; and in your prayers, pray for us. And so I come to the last part, which is the large *extent* of prayer.

That we have as great need to pray in prosperity as in adversity. *Iohn* 18.2. *Iohn* 6.

The fourth Part.

Chap. III.

For whom we ought to pray, generally for all men, more especially for the Magistrates, and most especially for the Ministers of Gods word.

SEcondly, having heard of the first part of the *Apostles* request, the act that you should doe, *pray*; wee are now to consider of the second part, which is the *extention*, for whom you should *pray*, *for us*, *pray for us*.

You must therefore pray *first* for your selves; it is of *necessitie included*, for *nulli sapit, qui sibi non sapit*; it is certaine, that hee which *seldome* prayeth for himselfe, *will never* pray for others: neither is it *enough* for us to pray for our selves, but we must pray *one* for another; for though the wicked, *sibi nati*, *sibi vivunt*, *sibi damnati*; are good for nothing; and therefore will *pray* neither for *themselves*, nor *others*; yet the godly will pray for themselves, and for all others.

That we ought to pray for all men.

First, *Propter vniversalem vocationem*; because we *outwardly* call all men, and preach to all men, *every one that thirsteth, come to the waters*, and therefore wee must pray for all men.

Secondly, *Propter efficaciam gratiæ*, because of the unspeakeable *efficacy* of this grace of *prayer*, which is able to obtaine of God, of these stones and stony-hearted sinners, to raise up children unto *Abraham*; for if the words of men bee so powerfull to move the affection, as that the Poet saith,

——*quid facundia posset,*
Re patuit, fortisq; viri tulit arma disertus.

then how much more powerfull is the word of God, which *is the power* of

Christus vim verbis, vim gemmæ, vim dedit herbis, Verbis majorem, gemmis herbisq; minorem.

of God unto salvation to all that beleeve, and is able *to divide the soule and the spirit*: and if the word preached be so powerfull, how much *more* powerfull is the word of prayer? and therefore seeing we preach to all, why should we not *pray for all*?

Thirdly, *Propter nostram ignorantiam*, because *God onely knoweth who are his*, and we are none of his privie Counsellers, we know not whose names *are written* in the booke of life; nor *when* God will call any man unto his mercy; whether at the sixt houre, or at the ninth *houre*, or at the last houre; for as he *that now goeth on his way weeping*, may *returne with joy*, *carrying his sheaves with him*, so he that now goeth on in sinne, may with the prodigall childe, *returne* and *finde* grace: and we daily see, that one man, *de quo desperamus convertitur*, & *fit optimus*, & *alter de quo multum præsumpseramus deficit* & *fit pessimus*; of whom we *despaired*, is *converted* to be a good man, as *Saul*, to be a Saint *Paul*, and another of whom we conceived great *hope*, hath *relapsed* and became most wicked, as *Iudas*, *Magus*, and others, so that *nec timor noster certus est, nec amor*; neither our hope nor feare is sure; and therefore seeing wee know not who are Gods people, we are to hope well of all people, and therefore to pray for all; saying alwayes with our Liturgy, *that it may please thee to have mercy upon all men.*

More particularly the *Apostle* willeth us, that *first of all praiers and supplications should be made for King and all in authoritie*, because that not onely mans *salvation*, and the *knowledge* of the truth, but also the *quietnesse* of kingdomes, and *whatsoever* else tendeth to the benefite of the publicke weale, commeth by the *power* of prayer, as Saint *Augustine* saith; their place is *high*, their charge is *great*, and to be a King is to be a man full of cares,

——— *cui mixta dolori*
Gaudia nulla ferunt spes semper mixta timore.

Their *sollicitous* thoughts can have but little *joy*, and that *joy* is alwaies *mixt* with cares; yea, their very *crownes* containe nothing else but weighty affaires, the service of God, the safety of men, and so the *whole charge* both of Church and Common-wealth,

——— *Quantum sit onus regnare probarunt.*

And this sheweth how hard a thing it is to governe; and therefore it is our *dutie* most heartily to pray for our Kings, but not *peremptorily* to pry into the authorities or prerogatives of our Kings; for *tolle regalia, tolle regem*, if you take away the *royalties*, you leave *no King*; for Christ was a King, *sed quia rex sine regno*; but 1. *King.* 2, 22. because he *seemed* without his royalties, they would have no King but *Cæsar*; and therefore I say, that whosoever limiteth the prerogatives of an absolute King, hee may leave him to be a man, but he scarce leaves him to be a King; aske *Abishag*, and aske the kingdome saith *Salomon*, take the one and leave no other; but as the *Iesuiticall* Priests would have all Kings to be ruled by their *Popes*, so our puritanicall, Anabaptisticall people, would rule all Kings themselves by the rules of their clanculary Parliaments, and Parliamentall conventicles; and to that end they are ever *limiting* their authorities, & ever *nibling* at the prerogatives of *free* Monarchs; still affecting that government wherein themselves would have a large interest; 1. *Sam.* 8. But the Divine veritie teacheth otherwise, in the 1. *Sam.* 8. where the extent of the authority of *free* Monarchs is fully expressed, as I could, if I had time, easily prove it; and *Iustinian* saith, *Beneplacitum regis, vigorem legis habet*; the Kings good will hath the vigor and strength of a Law, that is, where there is no law to the contrary and *Budæus* saith as much in the pandects.

But then you will say, this is to make way for *tyranny* and not to maintaine their true authoritie.

I answere, their authoritie or what they may doe, is one thing, and their *duty*, or what they ought to doe, is another thing; the *one* they may exercise over men, and none can controll them, and for the other, if they doe ill they must render an account though they bee Kings, but to God not to men; for *tibi soli peccavi*, against God onely have they sinned, as the Prophet *David* saith;

and

and therefore when we speake of the *authoritie* or *prerogatives* of Kings, we doe it not to make them bold to doe what they list without feare, for *with God there is no respect of persons*, but if *Coniah though he were as the signet on Gods right hand offend, he will cut him off*; and they may see their duty in *Deut. c.* 17. from the 16. verse to the end; which I wish to God all Kings would reade often; that they may observe it alwayes; or else God will binde kings in fetters, and their Nobles with linkes of iron; therefore be wise, O yee Kings, and see what you doe, as well as what you may doe; but wee speake this to keepe the people in obedience, that are alwayes naturally inclined to kicke against authority, that they should ever obey and suffer, and never resist whatsoever betides them; for you must ever note a difference betwixt those actions of Kings and Princes, which are *sine offensa*, unblamable, and those which ought to be *sine resistentia*, unresistable; the first are those which are according to Gods Law; the second are those which are not onely good, for which they shall bee *rewarded*, but also those that are evill, according to their *owne will*, and contrary to the *will* of God, for which they shall be punished; for *we* finde by the example of *David* towards *Saul*, and by the precept of Saint *Paul* unto all Christians, that *whatsoever* they doe wee may not *resist*, wee may not *touch Gods annointed*, neither with *hand*, *word*, nor *thought*; and *they* shall finde it to their cost, that for all those things they doe amisse, they shall render a strict account to God; for though I say that wee are to suffer all things, *sine resistentia*, without resistance; yet I say not that wee must doe it, *sine querela*, without complaint to God, to be relieved; and you know what he saith, *I will heare their cry and will helpe them*: and I hold this to be the rule of true Christian obedience: And therefore wee should leave to pry into those things which are *forbidden*, and give our selves to pray for our Kings, which is *commanded*; for that is most *pleasing* to God, not *displeasing* unto them, necessary for the good, and profitable unto us all; for *quo sublimior gloria est, eo major & cura est*; the more eminent in place, the more neede of grace: and therefore Kings should not *despise* the prayers of the poorest, nor the poorest neglect to pray for their Kings; for though this is the best good that they can doe to pray for them, yet this good they can do unto the best; & we find that *Hezekias* the great & good King of *Iuda*, desired the prayers of *Esayas*, *Daniel*, that beloved Prophet of God, desired the prayers of *Shadrach*, *Mesaach*, and *Abednego*; & God cõmanded *Iobs* friends to desire the prayers of *Iob*; & so S. *Paul* the great *Apostle* of Iesus Christ, though he abounded in revelations and exceeded in the graces of Gods spirit, yet doth he in many places desire the prayers of all: and therefore let us pray for our *Kings*, and all such as are in authoritie, even for the good of our selves; because God many times sends *evill* Kings unto *wicked* people, and sets *an ungodly man to rule over them*, as a *just* punishment of their iniquitie; yea, sometimes he makes *good* Kings to become *burthensome* unto a land, as he did *David* when hee numbred *Israel*, for the sinnes and wickednesse *of them that dwell therein*; and on the other side, he makes *evill* men *good* Kings and governours, for the love that hee beareth unto all faithfull people; or, if still they *continue* evill, hee will *soone* take them off, if the people *truely* and faithfully *serve* him, and *pray* unto him for their Kings continually as they ought to doe; because God hath promised to *heare* the prayers of the faithfull, and to *grant* unto them their requests.

And as wee are *injoyned* to pray for our *Magistrates*, so here the *Apostle* sheweth that we *ought* also to pray for our *Ministers*, for himselfe and the rest of the *Apostles*, and all other *Preachers* of Gods Word, *pray for us*; and this is, *praeceptum breve, leve, & utile*; a *short* request, but *one* word, *pray*, you cannot *forget* it; and it is *easie*; for the *poore* may doe it as well as the *rich*; and as the *distich* saith,

Æque pauperibus prodest, locupletibus aquè.
Æque neglectum pueris, senibusque nocebit;

It

De hac re, est in Biblico codice mentio voluminis cujusdam in quo Sacrata regni jura scripsit Samuel eaque sic in eris tradita in tabernaculo deposuit vide Pet. Cunaeum de republ. Heb. l. 2. c. 14. p. 128.

2 *Reg.* 19. 4.

Deut. 2. 18.

Iob 42. 8.

2 *Reg.* 19. 4.

Dan. 2. 18.

Job 42. 8.

It is as good for *you* that doe it, as it is for *us* for whom you do it; and the *neglecting* of it will *prejudice* you, as much as us: and therefore *pray for us*. And I find the *Apostle* requesteth this *divers times*, therefore no doubt but for *divers reasons*.

Heb.13.

Three speciall reasons to move us to pray for our Ministers.

First, you should pray for *us*, because we pray for you, yea, oftētimes when you *doe* not, & sometimes when you *cannot* pray for your selves, as *Pharaoh* sheweth, when hee sent to *Moses* and *Aaron* that they should pray for him; and it is *peccatum non orandi*; a sinne of not praying in us, when we *neglect* it, as *Samuel* sheweth, *God forbid that I should cease to pray for you, and so sinne against God:* and therefore, *lege talionis*, you are bound to pray for us.

2.Pet.2,12.

Secondly, you should pray for us for the *good* of your selves; for *weake* Ministers are the destruction of the people: *Ieroboam* made all *Israel* to sinne, because he made Priests of the *meaneſt* of the people; for if *they* fall and perish, *many* perish; because as S. *Peter* saith, *many shall follow their damnable wayes*. And if you looke upon all *sorts* of men, you shall finde that *they* should be the most *absolute* of all men in all *good* parts; for every *eye* is upon them, therefore the Law required *they should be men without blemish*, and every *man* is to bee *taught* by them, and therefore *the Priests lippes should preserve knowledge*. Or if you consider all *degrees* of men, *they* have all *neede* of them, and *they* are *necessary* unto all, to *correct* the bad, to *confirme* the good, to *teach* the people, and to *assist* the princes; for *who* should speake in *Sermons, Parliaments*, or in any other *Assemblies*, to *preserve* pietie, to *increase* charitie, and to *justifie* the rights of Princes, and to *vindicate* the same against the gaine-saying of *Corah*, but we that are to teach *every* soule to *feare* God, to *love* their neighbours, and to be *subject unto the higher powers*? And yet we see *regale Sacerdotium* that royall Priest-hood, which should be *upheld* by Kings to be *assistants* unto Kings, to governe Gods people in all pietie and honesty, to become almost *vulgare Sacerdotium*, a laicke presbyterie of a strange concretion, or a *popular* Priest-hood full of all prying curiositie and contradiction: but I hope this will serve to shew how *behovefull* it is, to have *wise, discreet*, and *faithfull* Ministers, even for the good of *all* the people; for *like Priest, like people*: if wee be ill, wee make many ill; because, as the people of themselves have not *any* grace to doe good, they know not how to doe it unlesse we teach them; so they have not *much* wit (though it bee alwayes propense to evill) to doe *many* evils; *quia non nisi ex magnis ingenijs magni errores*; because *strange* plots can never proceede from *meane* wits; but you see what *cruell* combustions the *bloody-witty* Iesuites doe make in all the world, to erect their *Popish* Monarchie, and what *foolish* factions our owne *giddy-witty* Puritan-Priests have made amongst our selves, to bring all things to an anarchie: and therefore for your own sake, you should *pray* for *us* that are your teachers, that we may be *such* as may be *good* for you; to teach you in all honesty and godlinesse.

Thirdly, you should *pray* for *us*, that by your prayers we may be *helped* to discharge that *great* charge, which is laid upon us; for we are bound *to beare one anothers burden*, and to helpe one another in all necessities;

But of *all* the men in the world, *we* are in the *strangeſt* state, and therefore have *most* need of *all* assistance; For,

1. *Our worke is the greateſt which we are to doe.*
1. *Our danger is greateſt, whatsoever we doe.*

The great charge of preachers.

First, our worke is not *collectio pecuniarum*, a trading in the world to get *wealth*, or a hunting after our owne *preferment*; but it is *cura animarum*, a charge of soules, the *greateſt* charge in the world: a burthen saith *Moses*, yea such a burthen, *Angelicis humeris formidandum*; as would make Angels shoulders to shrinke, saith *Erasmus*: and therefore Saint *Paul* cries out, πρὸς ταῦτα τίς ἱκανός; *Who is sufficient for these things?* for we are not onely to *Preach in season & out of season*, that is, *volentibus et nolentibus*; to them that are *willing*, & to them that are *unwilling*,

willing, as Saint *Auguſtine* expounds it; becauſe that to the *willing*, it comes in *ſeaſon*, whenſoever it comes; and to the *unwilling* it comes *out of ſeaſon*, come when it will; but we are alſo to be an *example* of good life unto *all* others, and to live like *Gregorie Nazianzen, qui fecit ea quæ docuit, & ſeipſum minimè condemnavit contraria agendo quam docebat*; which did the things that he *taught*, and did not *condemne* himſelfe by living *contrary* to his teaching: The life of Preachers ſhould be a moſt *upright* and a *ſincere* life, without all offence; *quia inter ſeculares nugæ nugæ, in ore ſacerdotis ſunt blaſphemiæ*; becauſe thoſe things which are but *triſles* or ſmall ſinnes among ſecular men, they are *great*, and *horrible*, *untolerable* ſinnes among the Preachers of Gods Word; *nam ibi criminoſior culpa eſt, ubi honeſtior ſtatus*; for the more *honourable* is our calling, the more *odious* is our offending; and the Lord ſaith, *I will be ſanctified in them that come nigh me*: and therefore what care and what *diligence* ought we to have to looke to our ſelues, *ut nihil ſeditatis in nobis appareat*; that we might *abſtaine from all appearance of evill*, and *faſhion not our ſelves* in any thing *like unto the courſes of this preſent world*.

Ruff. in vit. Nazian.
How uprightly we ſhould live.
Bern. l. 2. de conſiderat. ad Eugen.

Levit. 10.

Secondly, as our *taske* is great which we are to doe, (thus *uprightly* to live, and moſt *faithfully* to preach the Word of God) ſo our *danger* is great whatſoever we doe; for we are betwixt the *barke* and the *tree*, betwixt the *fire* and the *water*, betwixt the *anger* of God and the *malice* of the devill, and as the Poet ſaith, *incidit in Scyllam cupiens vitare Charibdim*, we ſhall fall into one, doe what we can; For,

In what a dangerous ſtate the Miniſters do live.

First, If we *neglect* our duties, either in not *preaching*, or in *ill-living*, the *bloud of the people*, beſides living in our ſinnes, *ſhall be required at our hands*: and therefore, *woe is me if I preach not the Goſpell*, ſaith the *Apoſtle*; *& væ miſeris qui ſunt catholici prædicando, & hæretici operando, væ qui tenent in memoria quæ non agunt in vita*; and woe to thoſe *miſerable* men which preach *well*, but live *ill*, which have *Chriſt* in their *Sermons*, but not in their *actions*, which *know* and *teach* others what to doe, but *will* not doe it themſelues; woe, woe, to thoſe miſerable men, ſaith Saint *Bernard*; *Quia ſatius eſt ſuſtinere pœnam Caipha, Pilati & Herodis, quam pœnam ſacerdotis indignè Miniſtrantis*; becauſe it were better to ſuffer the puniſhment of *Caiphas, Pilate* and *Herod*, then the puniſhment that is due to an *unworthy* Miniſter.

The fearfull ſtate of thoſe Miniſters that neglect their duty.

Secondly, If we *truely* preach the Word of God, and live as *uprightly* as the Saints of God, yet we ſhall be ſure never to eſcape the *cenſures* of men, nor the *malice* of the devill; for though in old time there were counted but ſeven wiſe men (that had that name) among the Greekes, yet now there are not, (in their owne judgements) ſo many fooles amongſt us; and therefore, *et garrula anus & delirus ſenex*, as Saint *Hierome* ſaith to *Paulinus*; Coblers and Tinkers in their ſhoppes will judge what we ſhall ſay in our Pulpits: But if this were all, we could well indure it, but it is not; for as *wee* ſeeke to *deſtroy* the Kingdome of darkeneſſe, ſo doth the *Prince* of darkeneſſe ſeeke by all meanes to *deſtroy* us; and therefore he ſhooteth all his poyſoned darts at us, he *ſtirreth* up the hearts of wicked men to *trample* us under feete, as the mire in the ſtreete, to doe us all the miſchiefe that lyeth in them, and to deale with us as their Fathers uſed the Prophets, and as we read of them in the ſecond of *Wiſedome* 10. &c. ſaying, come, *Let us lye in waite for the righteous, let us ſee if their words be true, let us examine them with deſpitefulneſſe and torture, that we may know their meekeneſſe, and prove their patience*; for they be not for our turne, we have no benefit by them, but *they upbraid us with our offending of the Law, and object to our infamie the tranſgreſſion of our education*, yea, *they reprove our thoughts, and their life is not like other men, but their waies are of another faſhion, eſteeming us as counterfeits, and abſtaining from our waies as from filthineſſe*, and therefore, ſeeing *they are ſo grievous unto us, even to behold, let us ſee if their words be true*, and let us joyne our ſelues againſt them; as againſt our mortall enemies: thus doe they conſult, thus doe they combine themſelues as againſt all righteous men, ſo ſpecially againſt the Preachers of Gods Word, and the reprovers of their faults: O then, beloved brethren,

Tincta Pœanibus ſanguine tela dabis, Ovid in Ibin.

Wiſ. 2. 10, 12.

what *created* power is able to undoe this covenant of hell it selfe, when *subtilty* and *cruelty*, the world, and the divell, like *Simeon* and *Levi*, that were brethren in evill, have combined together to overthrow us? surely God who is Θεὸς παρὸν μικρον, *Deus in opportunitatibus*; a God in the needfull time of trouble (as *Simplicius* calls him) must be our helper and defender, or else we shall be soone consumed and brought to nothing; for we are *weake* to resist, and our enemies *strong* to oppresse, and all our hearers, our *owne* people, of whom we should receive *most* comfort, are either *mockers* and scoffers of us, or at least *judges* of us, *who*, and *when* we doe ill and *when* we doe well; rather then *helpers* of us by their prayers, that we may doe well; and therefore we see how many of us are: one man *learned* without *discretion*; another *worldly* wise but cannot *preach*, a third *preacheth* well, but *liveth* ill; and in briefe, most of us defective of what we should bee: and all this turneth to the hurt of all men.

And therefore that we may be as we ought to be, good for our *selues*, good for you all, you see how necessary it is that you should pray for us, and especially.

First, that *evill* and *licentious* Ministers might have grace, for their *amendment*, or the censure of *ejectment* out of the Church, as *Adam* was out of *Paradise*: some indeed had rather *cover* their faults then *cure* them, lest the *revealing* of their vices might be a cause of *reviling* their fellowes; but alas had it beene more credit for the *Apostles* to have had *Judas* still *retayned* or *excluded*? I trow *excluded*: and therefore he lost his dignity; to teach us that all such false stewards should heare the same sentence, *Episcopatum tuum accipiet alter*; let another take this place, for *a little leaven will leaven the whole lumpe*; and one lewd man may doe much mischiefe; and therefore as our Saviour drove the buyers and sellers out of the Temple; so should all buyers and sellers of the Church of Christ, all factious and contentious *Preachers*, and all *loose* and *lewd* livers, *be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus*; and that all the *leaven* of iniquity may be *purged* from the *Ministery*. And,

Secondly, that God would not suffer the world to *condemne* the righteous with the wicked, nor to accuse all for the offence of some, but as the Poet saith in another kinde,

Parcite paucarum diffundere crimen in omnes
Spectetur meritis quaq; puella suis;

So in this; that they onely should be *blamed* which are *blame-worthy*; or if they will still *persecute us*, that neither *Satan* with all his cruelties, nor yet the *world* with all his subtilties may deject the minds of worthy and godly Ministers, but that in all afflictions and contempts, they may say with the Prophet *David*, *Why art thou so heavy, O my soule, and why art thou so disquieted within me? yet put thy trust in the Lord, for he is thy helper and defender*; and that they may *goe on* in the course of godlinesse like the two Cowes which carried the Arke, which went on *straight* forward without turning to either hand: and like King *Therons* Coursers, that were never weary of running; that so they may *escape* all the fiery darts of *Satan*, and *finish their course with joy*, when they shall receive that *Crowne of righteousnesse which the Lord hath prepared for them that love him.*

Pyndarus.

And thus dearely beloved, you see that although man for his sinne, was *ejected* out of Paradise, and subjected to all miseries, yet through the *mercy* of God, in sending his Sonne to be made man to *suffer* for man, to overcome the *divell, sinne*, and *death*, to *raise* himselfe from death, to *ascend* to Heaven, to *send* his holy Spirit to *fill* our hearts with his heavenly graces, we shall, (if we beleeve in him, and serve him, *praise* his Name for all his blessings, *love* one another, and *pray* one for another,) *attaine* unto everlasting happines: Vnto the which *happines*, the Lord of his goodnes bring us all, through *Iesus Christ* our Lord, to *whom* with the *Father* and the *Holy Spirit*, be ascribed, as is most due, all *Glory* and *Honour*, and *Praise*, and *Thankes*, and *Power*, and *Majesty*, and *Dominion*, both now and for evermore. *Amen.*

A Prayer.

A PRAYER.

O Eternall God, and our moſt gratious Father, we moſt humbly beſeech thee for Ieſus Chriſt his ſake, to forgive us all our ſinnes, which we acknowledge and confeſſe to be more in number then the ſands of the Sea, which cannot be numbred; cleanſe us O Lord with the bloud of Chriſt, and plant in us thoſe heavenly gifts and graces whereby we may be inabled to ſerve thee as we ought to doe, in holineſſe and righteouſneſſe all the dayes of our life; increaſe our faith, ſtirre up our hope, and kindle our love, and our charity both towards thy ſelfe and all men for thy ſake; give us patience to undergoe, without offending thee, whatſoever miſeries this wicked world ſhall any wayes heape upon us: bleſſe our gracious King, the Prince, and all the royall iſſue; bleſſe all the Miniſters of thy Church, and all the Magiſtrates of this Common-wealth: Grant O Lord, thy grace unto thy Miniſters, that they may faithfully preach the Word of truth, and ſincerely live a moſt upright, and a godly life; grant to the Magiſtrates thy grace O God, to defend right without remiſſeneſſe, and to puniſh vice without maliciouſneſſe; and becauſe we are all thy creatures, the workes of thy hands, made by thee, preſerved by thee, and injoying all we have, life and livelihood, from thee; O Lord be merciſull unto us all, and remember that we are but duſt; conſider, O conſider that we are but as graſſe, not able to doe what we would, not able to doe any thing that is good, unleſſe thou doſt it in us: O then let our ſoules live, and we will praiſe thy Name, we will magnifie thee for ever and ever, for all the bleſſings that we have received from the, our Creation, Redemption, Sanctification, Preſervation, and our aſſured hope of Glorification, and all other graces whatſoever, through Ieſus Chriſt our Lord. *Amen.*

A Soliloquie of the Author.

O Eternall God, thou haſt created me, and I have offended thee; thou haſt redeemed me, and I ſtill continued unthankefull unto thee; and yet thou haſt heaped many bleſſings upon me, and given me grace to be deſirous to ſerve thee, and according to my poore and weake ability, to ſhew forth theſe lights unto thy Church; I confeſſe, O Lord, whatſoever is ill herein is onely mine, and whatſoever is good is truely thine; and therefore I deſire thee to pardon mine evill, and to make me thankefull for thy good, and ſo to accept that worke done by thy grace, that it may be crowned with thy glory. I doe not long for any worldly thing, *the whole world lyeth in wickedneſſe*, but I deſire my ſoule may be married unto thee, to live with thee for evermore: and therefore O bleſſed God, ſeeing that as I have none in heaven, ſo, I have none in earth but onely thou to be my helper, I beſeech thee to be my redeeming kinſman, to preſerve my wearied body from the malice of this world, and to preferre my diſconſolate ſoule unto everlaſting joyes, through Ieſus Chriſt mine onely Saviour.

Amen.

IEHOVÆ LIBERATORI.

FINIS.

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IEHOVÆ LIBERATORI.

FINIS.

THE BEST RELIGION:

Wherein is largely explained the *Summe* and principall *Heads* of the Gospell.

In certaine Sermons and Treatises, the Particulars and Dependance whereof are set downe immediately after the Epistle.

With a large Alphabeticall Table.

By GR. WILLIAMS Doctor in Divinity, and Deane of *Bangor*.

ACTS 16. 17.

These men are the servants of the most high God, which shew unto us the way of salvation.

LONDON,
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M.DC.XXXVI.

begat *Ecclesiam morientium*, a congregation of sinners, all subject unto death; so *Christ* the *first* day of the week was *raised* up, and lives for ever, to beget *Ecclesiam resurgentium*, a congregation of believers, that through him might live to God and with God for ever.

4 Respect. Christ rose the third day to be a patterne of our condition.

Fourthly, Christ by his example was to set down a *patterne* and a *sampler* of our *state* and *condition:* and we are all to learne of him, and to do as he did, if we desire to be happy where he is; but here we see Christ had his three *dayes* and no more; and therefore we must have the *same* three dayes, and the same *like to his*, if we would be Christians *like to him*.

The three dayes of Christ, and of all Christians.

Now these three dayes of Christ were thus *distinguished*; the first day was called the day of *preparation*, and this was the day of his *Passion*; the second day was called the *Sabbath*, and this was the day of his *rest*; and the third was called the *first* day of the week, and this was the day of his *resurrection*; and so must our three dayes beare *equipage* and prove to be *like* his, if we would be his.

The first day is a day of Passion.

The first is a day of *preparation*, a day of *passion*, a day of *clouds* and *darkenesse*, wherein with strong *cries*, and *teares*, and *prayers*, we must commend our selves unto the tuition and protection of God; for in this day we must *strive* and *struggle* against sin and Satan; we must *suffer* all their *bitter* darts against us, and we must fight against them till we die; and though this be a day of *sorrow*, yet we have some *comfort* in this day: for as this his *first* day was the *shortest* of all his three dayes; so is our *life* but a *day*; *Give us this day our daily bread*; and this day is but a *span long*, the shortest time that may be, like unto a *dreame*, or a *tale* that is told: and therefore we should be the more *ready* and willing to beare our *crosse*, because the time of our suffering is but very *short*.

Our suffering is but short.

The second day is a day of rest.

The second is a day of *rest* in our graves, where our *flesh shall rest in hope*, to be *raised* up at the last day. And

The third day is a day of resurrection

The third is a day of *resurrection* unto glory, the first day of the week, and the first beginning of a never-dying world.

But as Christ could not have *risen* in *glory*, had he not *rested* in *hope*, neither could he have *rested* in *hope*, had he not *suffered* and *died* in faith; so cannot we attaine unto a *joyfull* resurrection upon our *third* day, *unlesse* we *rest* in *hope* in our *second* day, neither can we *rest* in *hope* in our graves the *second* day, unlesse we do valiantly *fight* and *suffer* unto death on the *first* day; for this is the *order* that Christ took, and *the disciple is not above his Master:* and therefore if any bid us *come down from the crosse*, let us stop our eares, *like the cockatrice*, and let us bide on still with *Iesus*, that so we may *rest* and *rise* with *Iesus*.

Our Saviours order.

And so you see *how*, and *why*, our Saviour *Christ* was to *rise* againe the *third day*.

How Christ remained three dayes in his grave

Ob. But here it may be some will say (as they *qui disputare mallent quam credere*, which had rather dispute about his resurrection, than *believe* in his resurrection) that he was not only to *rise* the *third* day, but also to *remaine* three dayes and three nights in the heart of the earth; and yet we find that he was *buried* by *Ioseph* and *Nicodemus* about three houres before Sun-set on *Good-friday*, and he rose againe about foure or five a clock on *Sunday* morning, which maketh not in all above thirty six, or thirty eight houres, or not above forty houres, if we cast it to the highest account: and therefore how could he be three dayes and three nights in the heart of the earth?

Leo Ser. 1. de resurrect.

Sol. To this *Leo* answereth, that Christ, lest his long *absence* should too much *perplexe* the afflicted minds of his disciples, *Denuntiatam tridui moram tum mira celeritate breviavit, &c.* Did so exceedingly *shorten* the fore-spoken three dayes space, that while the *last* part of the *first* day, and the *first* part of the *last* day is numbred with the *second* day, the *time* is only *shortned*, but the *number* of the dayes is not *diminished*; and so S. *Augustine* saith, that the *last* part of the *first* day is taken for the *whole* day, and so likewise the *first* part of the *last* day is taken for the *whole* day; and it is said that *within the space of three dayes* he should rise againe, that is, before three dayes should passe over.

Obiect.

Ob. But then, though this taking of *part* for the *whole*, might be *sufficient* to prove his being *three dayes* in the earth; yet this is not *sufficient* to shew how he was *three nights* as well as *three dayes* in his *grave*; for our Saviour saith, *He must be three dayes and three nights in the heart of the earth*, whereas by this reckoning we find but *two nights* in all: and therefore, passing by the severall answers of sundry learned men, to say what I think,

Mat. 12.40.

Sol. I answer, that twelve houres was the *Iewes* perfect day, according to that saying of Christ, *Are there not twelve houres in the day?* And the very same *twelve houres*, in the opposite Region of the heavens, is a *perfect night*; and we find that Christ remained in his grave *three whole twelve houres*, call it how you will: and therefore thus he may be truly said to be three dayes and three nights in the heart of the earth; or els,

Ioh. 11.9. How Christ remained three dayes and three nights in his grave.

I say secondly, that if we *measure* the time according to Gods measure of a day in the beginning, that is, from the *beginning* of the Evening, untill the Evening *returned* againe, as *the evening and the morning was the first day*, that is, the evening of the night, and the morning of the day, was the first day, then I say, that under these *parts* of the first and last day, must be (as there in *Moses* it is) understood the nights also; for as *Moses* reckoneth the *evening* and the *morning* of the day, for *the day and night*; so must we here understand these *three dayes*, for *three dayes and three nights*; and so *Christ* remained *three dayes* and *three nights* in the heart of the earth.

There are three sorts of dayes. 1 *Dies naturales*, 2 *Dies artificiales*, 3 *Dies civiles, vel dies operis*. Gen 1.5.

And thus we see both by *types* and the *predictions* of the Prophets, and by the *assertion* of Christ himselfe, that the *Messias* and *Saviour* of the world should be slaine, and must *rise* againe the *third day*.

Chap. V.

Of the Iewes reasons why they believe not Iesus the Sonne of Mary to be the Messias, and why they thinke he raised not himselfe from the grave.

2 Way.

SEcondly, for the *confirmation* of this point *à posteriori*, from the *apparent* proofe of the fulfilling of the same truth in the person of any one that was *slaine*, and did *rise* againe the third day, the question is betwixt *us* and the *Iewes*; whether *Iesus* the Sonne of *Mary*, whom they *crucified* and *buried*, and whom we *preach* and *believe* in, be the true *Messias* or not, and whether he *raised* himselfe from his grave, yea or no.

The question betwixt us and the Iewes.

To both these the *Iewes* answer no; not the *Messias*, not raised from the dead.

First, not the *Messias*, because *he came not down from the Crosse*, when he was fast nailed unto the same; for *if he be the King of Israel*, (said the *chiefe* of them, their high *Priests* and *Elders* of the people) *Let him now come downe from the Crosse, and we will believe in him.*

The Iewes reason, that Christ is not the Messias. Mat. 27.42.

Ah *foolish* nation, a nation *void* of understanding, and *children* of your *father* the divell, *Namq; haud tibi vultus humanus, nec vox hominum sonat*; for here you sing the *same song*, and you harp upon the *same string* as he did; *If thou beest the Sonne of God, cast thy selfe downeward*, saith the divell; and *if he be the King of Israel, let him come down from the Crosse*, say these children of the divell: so you see the one would have him to *descend* from the *Temple*, the other from the *Crosse*; the one from *serving God*, the other from *suffering* for man, and both to *descend*, whereas God made man to *ascend*.

Former reason answered. Mat. 4.6.

Chrysost. de cruce

Os homini sublime dedit cœlumq; tueri
Iussit.——

Ovid Metam. l. 1.

And of all his creatures, he made him only straight, to look up towards heaven, and bids men alwaies to have *sursum corda*, their *hearts* like their *heads*, lifted

God made man to ascend.

Phil.3.20.

up, their *thoughts* in heaven, and their *conversations* in heaven, as the Apostle speaketh: And therefore whensoever we are inticed to *descend* from the *height* of Gods service, or *suffering* upon our Crosse, and to settle our *affections* here upon the base things of this *world*, let us know, it is the voice of *Satan*, not of God.

Mat.27.42.

I, but let him *come downe*, and we will *believe* in him, saith this people; and let us enjoy the *pleasures* and the vanities of the earth, and we will *serve* him, saith the generation of this world.

Luke 16.31.

But as our Saviour saith unto them in another case, *If you will not believe Moses and the Prophets, neither will you believe though one should arise from the dead*; So S. *Bernard* saith in this case, if now you will not believe in him that *raised* himselfe from the *grave*, you would never have believed in him, if he had then *descended* from the *Crosse*; *Quia plus erat de sepulchro surgere, quam de cruce descendere, & plus mortem resurgendo destruere, quam vitam descendendo servare*; because it was a *greater* matter to raise himselfe from the *grave*, than to descend from the *Crosse*, and it was a farre more excellent argument of invincible omnipotency, being dead, to destroy death, by *rising* againe from the dead, than being alive, to *save* his life by descending from the Crosse: And so I say to the base descending *worldlings*, if they will not stay upon the *Crosse*, to suffer with *Christ* here, they are not worthy to be exalted to raigne with Christ hereafter; and if they will not *believe* in him, and serve him for the hope of the joyes of heaven, they are not *worthy* to be received into the number of his servants; because *such* men love the world more than God, and will not love God but for the worlds sake, like unto the Woman, *Quæ non maritum amat, sed aurum mariti*; which loves her husbands wealth more than her husband, or not her husband, but for his wealths sake.

Greg: Hom. 21. in Evang.

That it was a greater matter to rise from the dead, than to come down from the Crosse.

Aug. de verb. Dom. Serm.

The Iewes reason that Christ raised not himselfe from the grave.

Secondly, they say he *raised* not *himselfe* from the grave, but his Disciples came by night and stole him away; and if this be true, he could not be the *true Messias*.

Whether the Disciples stole away Christ from his grave or not.

But what? his Disciples that *forsooke* him, and *forsware* him, while he was yet alive, and could, if he would, have rescued himselfe out of the hands of all his enemies? Alas, poore men, durst they now, silly fishermen, thrust themselves among the *pikes* of armed souldiers, to steale away a dead carkasse, that could neither helpe himselfe nor them? No, no, they were readier to *hide* themselves in graves, than to *adventure* to take him out of the grave: And therefore *Mary Magdalen*, that knew his Disciples did not, nor durst not take him away, thought rather, (when she found him not in his tombe) that they which left him *no rest* in his life, did also take him and tosse him now out of his grave,

Virg. Æneid. l. 1.

——Sic multum terris jactatus & alto.

And so left him not, neither in life nor death; *Dementia insanabilis*, so implacable was their *rage*, and so outragious was their *malice* against him.

Amb in hunc locum Luca.

But though she was in the *right*, that his *Disciples* did not *meddle* with him, yet herein she was *deceived*, *Putando Christum sublatum esse de monumento*, when she thought that the souldiers had *removed* him, (saith S. *Ambrose*;) because this *victorious Lion* did *Sampson-like* carry away the gates of *Gaza*, and burst open the doores of his sepulcher, that his glorious *Body* might come forth; yet the womans weakenesse may be excused, *Quia cum pietate sociatus est*; because her errour proceeded of *ignorance*, and was accompanied with an *upright* conscience: but who can *extenuate*, or who will not *aggravate* that extreame *folly* and horrible *impiety* of this *wretched* and malicious people? For they not onely *refused* to receive him for their Saviour, and said, *Nolumus hunc regnare super nos*, we will have none of this man, we will have none other man but *Cæsar* to be our King; but they did also *persecute* him as a *seducer*, and *crucified* him as a false *usurper*, & then *buried* him without honour, *there were no widowes to make lamentation*, nor any of his friends that durst shew it; and being buried, they locked fast his sepulcher, *Molemq; & montes insuper altos imposuere mali*, & these wicked men have prest him down with a mighty stone, and they *hire* a band of armed soldiers to watch him,

Judg 16.3.

How the High Priests did what possibly they could to hinder the resurrection of Christ.

that

that he ſhould neither riſe himſelfe, nor his *Diſciples* come and take him away: And therefore his *Diſciples* that were ſo *lately* amazed at his *paſſion*, were *now* ſo ſtupified at this *obſignation*, this *ſealing*, and *watching* and *warding* of him, that they *durſt* not once paſſe out of doores to looke after his *Reſurrection*, untill theſe three Women, (which in reſpect of their ſexe, eſteemed themſelues more *free* from violence, and thereupon *preſumed* firſt to ſee the Sepulcher) had informed them, that *this one had chas'd a thouſand*, and had put all that band of men to flight.

Or if their *hearts* had ſerved them, to adventure ſo great a danger, and that they had *recollected* more courage now after his death, then ever *Peter* the boldeſt of them had, during his *life*, (which all men will ſay, is moſt *unprobable*, becauſe *a living Dogge is better then a dead Lyon*; and therefore *Chriſt* being *alive* might *animate* the vildeſt coward-like *Thirſites*, to be more *valiant* and adventurous for his defence, then now being *dead* he could doe to the moſt heroicke *Achilles*;) yet is it any waies *likely*, or could it *poſſibly* be, that his *Diſciples* ſhould come thither, *breake* up the Monument, *tumble* away that great ſtone, *take* up his body, *beſtrip* him of his winding ſheete, *lay all his linnen cloathes*, wherewith he was wrapped, ſo *orderly* by themſelues, (a ſigne they had *leiſure enough*, and were in no danger at all, or elſe they were very fooles, that they did not *ſuddenly* ſnatch him away, and take ſome other time and place to *beſtrip* him,) and then carry him away, never after to be *ſeene* or *found*, without the eſpyall of ſome one or other, among ſo many that attended there? *Ideo mentita eſt iniquitas ſibi:* But the *Iewes* anſwer, that as the *fooliſh Virgins*, (whereof our Saviour ſpeaketh) ſo theſe fooliſh and ſottiſh Souldiers, *they all ſlumbred and ſlept*; and then while their *Argos* eies were *ſleeping*, his *Diſciples* came, thoſe poore freſh-water Souldiers, and their committed *charge* was ſtollen away. *Eccleſ. 9. 4.*

But then I replie firſt, with *Rhemigius* out of S. *Auguſt*. If they all ſlept, *Quomodo furtum viderunt?* How can they tell his *Diſciples*, and not others *tooke* him away? Might not God take him as he did *Enoch*, or the *Angels* bury him and hide him, as they did the body of *Moſes*? or how can they tell who tooke him away? for they *ſlept*; and therefore ſurely no *credit* to be given unto them: If they had ſaid, *We ſlept*, and therefore *we cannot tell* what became of him, this might have had ſome *likelihood* of truth: but to ſay, *We ſlept*, and his *Diſciples* ſtole him away; this muſt needs be *apparantly* falſe. The abſurdities following the high Prieſts ſaying. 1 Abſurditie.

Secondly, If they *ſlept* why did the *High Prieſts* give them money, large money (ſaith the Text) for their negligence, and not rather *puniſh* them for their ſlothfulneſſe? muſt men be ſo *largely* rewarded for evill doing? eſpecially in ſo *weighty* a cauſe, as, not the loſſe of a City, or a Kingdome, but the loſſe of ſalvation to the whole race of mankind, when all depended upon this one point; for if he roſe againe, he was the *Saviour* of the World; if not, he was but an *impoſtor*: Why then would they not *watch*? or if not, why not *ſeverely* puniſhed? and no puniſhment *too great* for ſo *great* a negligence? 2 Abſurditie.

Thirdly, If they were *awake*, why did they *hire* them to ſay they were *aſleepe*? This may be anſwered: They knew *money* delivered him into their hands, and therefore they thought that *money* would conceale the truth from the people, for as the Poet ſaith; 3 Abſurditie.

——— *Quid non mortalia pectora cogit*
auri ſacra fames? ——— *Virg. Æneid. l. 1.*

What *wickedneſſe* is not done for money? Theſe *Souldiers* had beene *Preachers* to publiſh this *truth* unto the World, had not their mouthes beene *ſtopt* with ſilver; for as this *opens* the mouthes of many, to *bruite* forth and to teſtifie many lies; ſo it *ſhuts* the mouthes of as many, to *conceale* and keepe ſecret many *truthes*; and therefore the high Prieſts did give *large* money to theſe ſouldiers, to *conceale* this truth, and to *belie* themſelues, to ſay that they were aſleepe, when as indeed they neither ſlumbree nor ſlept. How the love of money maketh many men to doe any thing.

Well then, if they were *asleepe*, how can they tell, *what* became of him, and why did the *chiefe Priests* give them such *large* summes of monies for their negligence? or if they were *awake*, why did they *hire* them so *dearely* to say they were *asleepe*? To all this they must answer *now* to us, as they did *heretofore* in another case to Christ; *We cannot tell*: But then *O foolish Iewes*, if you cannot tell, why will you not *beleeve* that your *Messias* is alreadie come, and that God hath *raysed* him from the dead? Saint *Paul* tels us why, *Because partly obstinacy is come upon them, untill the fulnesse of the Gentiles be come in.* O Lord if it be thy will, doe thou *open* their *eyes*, that they may see this *truth*.

Matth.21. 27.

Rom.11.25.

CHAP. VI.

Of the testimony of the Angell, and the manifold apparitions of Christ after his Resurrection, to prove the truth and certainty of his Resurrection.

YOu see then, how the *Iewes* are *blinded*, to destroy themselues; but on the other side, we doe *know*, and *beleeve*, and *teach* this *Iesus* the Sonne of *Mary*, whom the *Iewes* have *crucified*, to be the true *Messias* and *Saviour* of the World, not onely because he lived *without sinne*, and died *without cause*, (on his owne behalfe;) but especially because that he being *dead*, and laid in his *grave*, did *declare himselfe mightily to be the Sonne of God, by his Resurrection from the dead:* And this *Resurrection* of him, we doe most *faithfully* beleeve, and as *constantly* teach, for these three especiall reasons and respects; and a threefold cord is not easily broken.

Rom. 1.4.

That wee beleeve the Resurrection of Christ, for three speciall respects.

1. *In respect of this Angelicall assertion.*
2. *In respect of his personall apparitions.*
3. *In respect of many other circumstantiall demonstrations.*

First, the *Angell* said unto the women, *why seeke yee the living among the dead?* he is not here but he is risen, *Et si non credideritis oraculo credite oculo*, and if you will not beleeve us, beleeve your owne *eyes*, for you may see the *place* where he lay. And this was spoken unto two women, as Saint *Matthew* sheweth, and by two Angels, as Saint *Luke* saith, and therefore if *Dives* thought that the words of one man comming from the dead would be sufficient to make *all* his brethren to beleeve the *torments* of hell, why should not the words of these heavenly *Angels* be alonely sufficient to make us to beleeve this *divine* truth of the *resurrection* of the Sonne of God? for the *Angels* though they be *mutabiles natura*, mutable in respect of their nature, yet are they now *confirmati per gratiam, ne a veritate voluntatem averterent*, so confirmed by grace, that they shall never avert themselues from the truth, saith *Isidorus*.

Matth. 28 1. Luke 24. 4.

First, The Angels testifie the Resurrection of Christ.

Isidorus de summo bono.

Secondly, as the *Angels* had testified, that he was not there in the grave *among* the dead, but was risen and alive among the living; so *truth it selfe* confirmes this truth unto us, by those manifold *apparitions* that he made after his resurrection, during the space of forty dayes, that before he ascended into heaven, he walked here on earth. And these (if I be not far deceived in my reckoning) were at least *twelue times*, according to the number of his 12. *Apostles*.

2 That Christ appeared twelue severall times after his resurrection. *Marke 16 9.*

First, he appeared unto *Mary Magdalen* apart; where we must observe, that he appeared *first* unto a *woman*, that no woman should thenceforth be any wayes *reproached* by any man, for their *first* transgression and seduction of man; *quia ut culpam viro transfudit, transfudit etiam & gratiam, veteriſque lapſus erumnam resurrectionis judicio compensavit*, because that as a *woman* was the *first instrument* of death, so she was the *first messenger* of life, and brought the *first* tidings of the *resurrection* of Christ, which is the surest argument of the *salvation* of man.

First, to *Mary Magdalen* and why.

Ambroſ. l 10. in Luc. 24. Beda in c. v/s. Luc.

And he appeared to this woman first, *quia Dominum pre caeteris dilexit, ideo pra caeteris videre meruit*, because she *loved* him *above* all, therefore she *obtained* to see him *before* all: She loved *much*, saith our Saviour, and she saw him *first* saith the *Evangelists*: and therefore no doubt, but he shewed himselfe to her *first*, because she loved him most: whereby we see that with God *there is no respect of persons*, no difference of *sex*, but whosoever loveth him, man or woman, young or old, *that* person shall be respected of him; for *I will love them that love me*, saith the Lord: and therefore whosoever *feareth God and worketh righteousnesse*, whosoever loves him *most*, and seekes him *first*, he may be sure he shall be first found of him. And secondly, he appeared to this woman *first*, because this woman was *most memorious* and mindfull of him, and of all those mercies and benefits wherewith Christ had inriched her soule; and therefore he was *most mindfull* of her.

Aug. medita. c. 35.

Hieron. ep. de quæst. hebraic.

But who this *Mary Magdalen* was, it is easier questioned then answered; for *Theophylact*, *Stapulensis*, and others, doe avouch that there were three *Mary Magdalens*; Saint *Ambrose* saith there were two; *Albertus*, *Aquinas in John* 12. and *Rossensis de tribus Magdalenis*, doe constantly affirme there was but one: and she, they say, was a *Noble woman*, one of the bloud-royall of the Tribe of *Iuda*, the daughter of one *Syrus* and *Eucharia*, a sister unto *Lazarus* and *Martha*, which divided the inheritance of their father betwixt them three; *Lazarus* had all the possessions that were in *Ierusalem*; *Martha* had *Bethany*; and *Mary* had *Magdalum Castrum*, the Castle of *Magdala*, from whence she was called *Mary Magdalen*.

Ambrosi. lib. in Luc. 24. Albertus in Luc. 7.

Whether there were more *Mary Magdalens* then one.

For my part, I confesse *curiosity* is to be avoided, yet the *truth* is to be imbraced, and *Maries* face is not like *Moses* face, so vailed with *mysteries*, but that we may without *danger* inquire who she is; and therefore to say what I thinke, I am of S. *Ambrose* minde, that (at least) there were two (if there were no more) *Mary Magdalens*; for Saint *Iohn* saith, that *Mary Magdalen* stood *at the Sepulcher weeping*, and that *Iesus* appeared unto her, and said *touch me not*: here is a *Mary Magdalen* all alone: and Saint *Matthew* saith, that *Mary Magdalen* and the other *Mary* came unto the Sepulcher, and were instructed by the *Angels* that *Christ* was risen, and therefore they departed and went away with joy; and it is not said that *Mary Magdalen* staied behind, but that both went (for he names but two) and as they went to tell his Disciples, *Iesus* met them, and they came and *held* him by the feet, and *worshipped* him: and therefore no doubt, but there must be *two distinct Mary Magdalens*; for she whereof Saint *Iohn* speaketh, was alone, and staid by the Sepulcher *weeping*, and was denied to touch Christ, because (as Saint *Ambrose* saith) shee doubted, and did not as yet fully *beleeve* the truth of his *resurrection*; but shee whereof Saint *Matthew* speaketh, was accompanied with the other *Mary*, and returned with the other *Mary*, and met him in the way, and held him by the feet, and worshipped him, Christ suffering her to doe this, because she *beleeved* him to be risen from the dead.

Iohn 20. 1. 11. 18.

Matth. 28. 1. 9.

Why *Mary Magdalen* was not suffered to touch Christ.

Now which of these *Mary Magdalens* was the woman to whom Christ *first appeared*, Saint *Marke* plainely sheweth, that it *was she out of whom he had cast seven devils*; a *great* sinner, and a *great* lover of our Saviour Christ, the *chiefest* sinner of all these women, and the *first* seeker of our blessed Saviour; for she came alone, *while it was yet darke*, before the *day-light*; by the light of *grace*; but the other *Mary Magdalen* came with *Mary* the mother of *Iames* and *Salome*, at the *rising* of the Sun, *long* after her. A *great* comfort and a rare patterne for all sinners; her *sinnes* repented of, and relinquished, were no *hinderance* of her to see our Saviour *first*: but because her sinnes were *great*, we see her repentance was very *great*, her *care* was great, her love *was great*; for shee *wept and washed our Saviours feet with her teares, and wiped them with the haires of her head*, a true token of *inward sorrow*; she *powred a box full of precious ointment upon his head* as hee sate at meate, an apparant argument

Marke 16. 9.

Ioha 20 1.

Marke 16. 2.

The great care & diligence of this *Mary Magdalen.*

of her *outward works*; shee rose *earely*, she sought him carefully, and she wept *bitterly*, not with those undiscreet women for *Thammyse*, which was a *brazen* image with leaden eyes, that being *molten* with heate, did *seeme* to weepe, and so caused the women to *sympathize* in teares, and to weepe (as is thought) for *Adonis*: but shee weepes for *Adonai*, for her Lord and Saviour *Iesus* Christ; a *rare* example of *great* piety; and therefore though she had *offended* much, yet because she *sorrowed* much, she *loved* much, she had *much* forgiven her, and *much* love shewed unto her; for he which is *first* and *last*, did shew himselfe *first* unto her: O that they which walke in *her sinnes*, would tread in the *same steps* of her repentance.

Ezech. 8. 14.

Secondly, to the three women returning homeward.

Secondly, he appeared to all *the women* together, as they returned homeward from the Sepulcher; to teach us, that never *any* man truly *sought* for *Christ*, but with these *women*, *he* should be sure to *find* him.

Thirdly, to *Simon Peter* alone. *Chrys.* 1 Cor. 15. 5.

Thirdly, he appeared to *Simon Peter* alone, the *first* among the men saith *Chrysostome*; for when the women told the Disciples, that *Iesus* was risen, *Peter* and *Iohn* ran both unto the Sepulcher, and though *Iohn* came there *first*, yet *Peter* entred *first*; to note unto us, not onely that *mysticall* truth, which divers of the Fathers have observed, *viz.* that the *Synagogue* of the *Iewes*, like *Iohn* that came *first* to the monument, but would not enter, had the *first meanes* to come to Christ, and yet *refused* to come unto him; for it *commanded* the precepts of the Law, and it *heard* the Prophecies of the Gospell concerning the *incarnation* and the *passion* of the *Messias*, and yet *quem longè latèque prophetavit, præsentem vidit & recipere renuit*, whom they *long* expected and *much* desired, and ranne *fast* to see him, *when* they *come* unto him, or rather when he came to them, they quite rejected him, and would not *beleeve* in him; and the Church of the *Gentiles*, like Saint *Peter* that came *last*, yet entred *first* into the Sepulcher, though they had the *last* and the *least* meanes to come to Christ, yet would they *first* beleeve in *Christ* crucified, according as it was prophecied of them, *as soone as they shall heare of me they shall obey me*; but also that *historicall* truth, (which *Chrysostome* observes) that as Saint *Peter first* entred into the grave, so he should *first* see him that was *laid* and *raised* out of that grave, and that for these three especiall reasons.

A mistery discovered.

Why of all the Apostles he appeared first to S. *Peter*.

Idem hom 38. *in* 1 Cor. 15.

First, lest that if he had appeared *first* to others, *Peter* should thinke *Christ* had *rejected* him, as he *worthily* deserved, because he had so unjustly denyed Christ, *Ideo Petro apparuit primum*, therefore he appeared *first* to *Peter*, lest *otherwise* he should give *offence* to *Peter*, and seeme still to be *mindfull* of his offence, saith *Theophylact*, and Saint *Chrysostome*.

Secondly, because Saint *Peter* was a most *faithfull*, and a most *worthy* witnesse, such a one as would so *willingly* and so *manfully*, as he did in all places, *testifie* and lay *downe* his life for the *testimony* of *Iesus* Christ.

Thirdly, because Saint *Peter* was the *first* and the chiefest *Apostle* whom he called *first*, and *who* confest him *first* to be the Sonne of God: and therefore he doth appeare *first* unto him, and biddeth the *women* tell his Disciples and *Peter*, that is, and *Peter* especially, that he was risen, and went before them into *Galilee*.

Theoph in Mar. cap. 16. 7

But *when* or *where*, or after *what manner* he appeared thus *first* unto *Peter*, because the Scripture doth not *expresse* it, we can no wayes *determine* it, as both *Theophylact* and S. *Gregory* doe observe: and therefore it being a question, *plus subtilitatis quàm utilitatis habens*, that hath more *subtile* scrupulosity then any comfortable *utility*, I will peaceably passe it over.

Fourthly, to the Disciples travelling to Emaus. Luke 24. 13. *Theoph. sup. Luc.*

Fourthly, he appeared to the *two Disciples* journeying towards *Emaus*; the name of the one was *Cleophas*, and many thinke the other to be Saint *Luke* himselfe, who out of his *modesty* concealeth his owne name, saith *Theophylact*: It is certaine that they were none of the *Apostles* but some of the seventy two Disciples (as *Nicholaus de Gorham* well observeth;) for they came to *Ierusalem*, and *found the* 11 *Apostles gathered together*: and therfore these *two* could not be

any

any of the twelve; because they found eleven together, and *Judas* was hanged, and *Matthias* not elected: and the manner how he appeared unto them is *largely* and *plainely* set downe by the *Evangelist*, and *how he was knowne of them in breaking the bread*; whereupon Saint *Gregory* hath left these two excellent *morall* notes and observations.

To flie the world is the next way to finde God.

First, that these two, *fugientes civitatem sanguinolentam statim inveniunt Christum*, flying this *bloudy* city, did presently finde their Saviour; to shew unto us, that *while* we live among the *wicked*, we shall live separate from God; but as *Elias*, when he left *Iesabell*, was *presently* accompanied by the *Angell*, so these *two*, and *all those* that forsake the *world*, or shun the *wicked*, shall presently finde their God.

That we shall sooner know God, by doing his will, then by the learning of his Word.

Secondly, That they which knew him not by the *expounding* of the Scriptures, doe *know him* by the *breaking* of the bread; to teach us, that we shall be more illuminated by him, for the *doing* of his will, then for the *hearing* of *his Word*: It is true, that *the hearing* of *his Word* did inflame *their hearts* within *them*, and *moved them*, no doubt, *exceedingly* to love *him*, and to perswade *him earnestly* to stay with *them*; but *their eyes* were *opened*, and their understanding *inlightened* by the breaking of *the bread*: for it is *most certaine*, that *practicke knowledge* is the surest *knowledge* in the World; and to *practice* any thing, is *the chiefest* way to attaine unto the *knowledge* of that thing: And therefore *David* saith, *He was wiser then his Teachers, because he kept the Commandements of God.* It may be *his Teachers* knew them *as well*, if not better *then he*, else how could they be *his Teachers*? yet herein he was *wiser then they*, because they perhaps *knew them*, and *taught them*, like the *Pharisees*, and did them not, but *he learnt them*, and *kept them*: and therfore *he was wiser then his Teachers, because he kept the Commandements.* And as it is the *chiefest way* for us to get the knowledge of *any thing*, by the *practising* of the same; so are they the *only men* which God *chiefly doth illuminate*, which do *give themselves* to the *practising* and performing of his will: For *To him that ordereth his conversation right, will I shew the salvation of God*, saith the *Prophet*. So here *Christ*, though he *would not* let these Disciples *know him*, while *they talked with him*, yet *Dignatus est cognosci dum pascitur*; He vouchsafed to *open their eyes*, and to *make himselfe* knowne unto them, when *they fed him*. And therefore, if we would *know* God, and be *knowne* of God, let us not only *heare his Word*, and *talke* of his will, but let us also *performe* his will, and keepe *his Commandements*; let us *feede him* in *his members*, and hee will *feede* our *Soules* with that foode which perisheth not.

Pſal. 119.

The keeping of Gods Law made *David* wiſer then his teachers.

Pſal. 50. 23.

Fiftly, To the eleven Apoſtles together.

Fiftly, He appeared unto the *eleven Apostles*, and all the rest of the *Disciples* that were with them, when the doores were shut, and standing in the *middest* of them, he said, *Peace be unto you*; to shew, that he was *The Prince of Peace*, which had now *purchased* their *peace* indeede; and he demanded, why *thoughts* should arise in *their hearts*; to shew unto us, that he was a God; because he knew the very *secrets* of their *hearts*; and then to shew that it was *himselfe*, and none other, he sheweth them *his hands* and *his feete*; and he did *feede* with them, and *fedde* them also with the *Word* of *God*, opening to them the *Scriptures* concerning *him*, and opening their understanding, that they might understand the Scriptures.

Sixtly, To the ſame company, when *Thomas* was with them. Iohn 20. 24, 26.

Sixtly, Because *Thomas* was not with them, when he *appeared* unto them before, therefore he appeared to the same company *againe* within eight daies after, when *Thomas* was with them, (saith Saint *Iohn*;) and then he suffered his *body* to *handled*, and he shewed unto them the *wounds* of his body, which he kept (saith S. *Augustine*) *Non necessitate, sed potestate*; Not for any *weakenesse* in himselfe, that he could not *heale* them, and whole up those wounds that he received, but through his *power* he *reserved* them.

Why Christ reſerved his wounds.

First, to to shew the *greatnesse* of his *love*, that would suffer *so much* of wretched men, and for wretched men.

Secondly, to shew the *greatnesse* of mans *malice*, that would, *Diomedes-like*, so cruelly deale with so mercifull a God. Thirdly,

Thirdly, to ſtrengthen the *weake* faith of his *wavering* ſervants, *Vt vulneribus corporis ſanaret vulnera incredulitatis*; That they ſeeing the wounds of his *body*, might thereby have the wounds of their *unbeleeving ſoules* healed.

Fourthly, to ſhew the *certainty* of his *Reſurrection*, when they ſaw he had the *ſame Body*, which was *crucified* and *pierced* by his enemies.

Whether *Thomas* was with the eleven, the firſt time *Chriſt* appeared to them.

Ob. But againſt this it may be objected, that *Thomas* was with the reſt of his *Apoſtles* the very *firſt time* that he appeared unto them; for ſo Saint *Luke* ſaith, that the *two Diſciples* returning to *Ieruſalem*, found the eleven gathered together, and as they ſpake, *Ieſus* himſelfe ſtood in the middeſt of them: Therefore it ſeemeth ſtrange, that Saint *John* ſpeaking of this very ſelfe-ſame apparition, which was the *firſt* immediate night after his *Reſurrection*, (as both Saint *Luke* and Saint *John* doe accord) ſhould notwithſtanding ſay, that *Thomas* was not with them; for Saint *Luke* ſaith, eleven were there, and as yet there were but eleven in all; becauſe as I told you, *Iudas* was *hanged*, and *Matthias* was not elected.

Sol. I anſwer, that Saint *Luke* putteth downe eleven in a certaine number, for all of them that were there; becauſe there were eleven of them in all: And ſo he putteth all that were *there*, for all that *were* of them; As if in a Court where there be foure appointed *Iudges*, I ſhould ſay, I brought my cauſe before the *foure Iudges*, though but *three* of them ſhould ſit when my cauſe was heard: Or elſe I ſay, that Saint *Luke* and Saint *Iohn* may very well thus be reconciled; that when the two *Diſciples* came, *Thomas* might be with them, and all the *eleven* might be *together*, and when *Ieſus* came, *Thomas* might be abſent; for Saint *Luke* doth not ſay, that *Ieſus* found the *eleven* together but that the *two Diſciples* found the *eleven* together, and ſo they might be; and yet S. *Iohn* might ſay true, that *Thomas* was not with them, when *Ieſus* ſtood amongſt them; becauſe he might *depart* after they came, before *Ieſus* appeared unto them: for the *Evangeliſt* doth not ſay, how *ſoone* or how *late* Chriſt came, after the *arrivall* of the two Diſciples, but that he came *that night* as they were talking of him; and it is very *probable*, it was a good while after the comming of the two Diſciples; for before *Ieſus* is ſaid to ſtand amongſt them, it is ſaid, that thoſe two Diſciples had told their fellowes what things were done in the way, and how *he was knowne of them in breaking of the Bread*; all which declaration could not be delivered without ſome *length* of time, in which time *Thomas*, and others perhaps too, might take his leave for that night, and depart: And ſo I ſay, *Thomas* was there when the two Diſciples came, but was not there when our *Saviour* came.

Thomas was there when two Diſciples came, but was gone before Chriſt came.

Seventhly, to ſeaven men together Iohn 21. 2.

Seventhly, He appeared to *Peter*, and *Iohn* and *Iames*, *Nathaniel* and *Didymus*, and two other Diſciples, when they were a fiſhing at the Sea of *Tyberias*: And there he proved unto them the *verity* of his *Deity*, by that miracle of providing Fiſhes for them for to eate; and the *truth* of his *humanity* by eating meate with them.

Chap. 21. v. 14.

Ob. But here it may be objected, that Saint *Iohn* ſaith, this was *the third time* that he ſhewed himſelfe to his *Diſciples*, after his reſurrection: Therefore how ſhould it be *the ſeventh time?*

Sol. I anſwer briefly, that Saint *Iohn* ſpeaketh of his *publike* apparitions, to his *Apoſtles* and *Diſciples*, and not of any of his apparitions to the *Women*, nor of any *private* apparition unto any *particular* perſon; for ſo the words are, *This was the third time that he ſhewed himſelfe to his Diſciples*, that is, *Solemnely* and *publikely*, making himſelfe knowne unto them, which he did not unto the two Diſciples going to *Emaus*: And ſo we finde, that this was *the third time* that he *publikely* appeared unto *all*, or the *moſt* part of his *Apoſtles*.

Eighthly, To Saint *Iames*.

Eighthly, He appeared unto *Iames* the brother of the Lord; that is, the Coſen-Germane of *Chriſt*, according to the Fleſh; being the Sonne of *Mary*, that was ſiſter unto the Virgin *Mary*, (as Saint *Hierome* ſaith,) and not the Sonne of *Ioſeph* by another Wife, (as ſome would have it;) and he was called *Iames the*

Heaven in Canel.

1 Cor. 5. 7.

juſt,

just, in regard of *his upright* and innocent life: Saint *Paul* particularizeth this apparition unto *Iames*, as a most speciall appearance, saying, *that he was seene of Iames*: but *when this* apparition was, we find it not expressed; yet Saint *Hierome* saith, it was within a very *short* time after his Resurrection; because (as he saith) this *Iames*, at the receiving of the Passeover, *vowed* that he would neither *eate* nor *drinke* untill he saw *Christ* risen from the dead: And therefore, when *Christ* came unto his Disciples, he called for *meate*, and did *eate* before them, and gave it likewise unto *Iames*, that hee might now *eate*, as Saint *Hierome* saith. 1 Cor. 15.7.

Ninthly, He appeared to the *eleven* Disciples at one time upon Mount *Thabor* in *Galilee*; and this S. *Matthew* intimateth, when he saith, that *Iesus* bade the women tell his brethren that he was risen, and that they should goe into *Galilee*, and *there they should see him*. Luke 24.41. Ninthly, to the eleven Disciples on Mount Thabor Mat. 28.10.

Tenthly, He appeared to more then *five hundred brethren* at once. Tenthly, To more then 500. brethren at once. 1 Cor 15.6.

Eleventhly, Hee appeared to all his *Apostles* and *Disciples* upon Mount *Olivet* by *Ierusalem*, when in the presence of them all hee ascended up into Heaven. Eleventhly, To all his Disciples on Mount Olivet. Mat 28.16.

Twelfthly, He appeared unto Saint *Paul* travelling to *Damascus*, as unto one *borne out of due time*, as himselfe confesseth. Twelfthly, To S. Paul going to Damascus.

Thus he did appeare unto his *Apostles*, and *Disciples*, and *faithfull Servants*, which were *appointed* afore of God, to be *witnesses* of his *Resurrection*; and thus they have *testified* unto all men these things *which they have heard with their eares, which they have seene with their eyes, and which their hands have handled, of the Word of life*: And if there were *nothing* else in the World, to *move* and *perswade* men, to give *credit* unto *their testimony*; yet me thinkes the *plainenesse* of their declaration, and the *smalnesse* of their expectation of any manner of *profit* or *reward* in the World, for the *testifying* of these *things*, should be *sufficient* to make all men to *beleeve them*: For Two speciall things should make all men beleeve the testimonies of the Apostles.

First, All the World may see, they sought not with any *tricks* of wit, to set a *faire* die upon a *bad* cloth; nor with any *glozing speeches*, fine sentences, subtill arguments, or any such like *sophisticall* waies, to procure *credit* unto themselves, and to draw men to beleeve *fabulous* inventions; but their proceeding is *plaine*, carrying nothing with it, but a declaration of *simple truth*, nakedly reported, without any manner of *humane subtilty* to confirme it. And First, their plainenesse.

Secondly, All the World may see, they looked for *no gaine* in the World, but the *gaine of Soules*, no *credit* by their writing, no *profit* by their preaching, but onely that men would *beleeve* the *truth*, to save their owne soules: If the man whom they had affirmed to be dead, and to have *risen* againe to life, had still *continued* with them, and had beene in *expectation* to bee some great *Monarch* of the world, it might be said, they avouched his *rising* from the dead, in hope to be *raised* by him to some *eminent* place in the world; but you see they looke for no *such* thing, neither by their testimony to raise *him* to any humane honour, nor by *him* to be raised, or to be any waies *rewarded* in this life themselves, unlesse it be to be *afflicted* and *persecuted* unto death, for this *testimony* of *Iesus Christ*: This was the *best* that they could expect: and therefore the *testimony* of these men must needs bee *faithfull* and *true*, to prove more then abundantly sufficient, that *Iesus* is the true *Messias*, and that being *dead*, he *raised* himselfe to life againe the *third day*. And yet Secondly, their desire, what they aimed at by their testimony.

Chap.

CHAP. VII.

Of many other circumstances that doe infallibly prove the Resurrection of Christ, and so consequently that Iesus Christ to bee the true Messias and Saviour of the world.

3 The circumstantiall proofes of the Resurrection of Christ.

THirdly, Besides all this, there be many other *circumstantiall* proofes and declarations of this same truth: God not *desirous* to make men beleeve so *great* a matter, as is the eternall salvation of all the world, without more then abundantly sufficient witnesse. And therefore

First, the great earth-quake. *Cajetan in Mat.* 28

First, At the very *instance* of his Resurrection, and descending of the Angels, (as *Cajetan* saith) there was a very great *earth-quake*, the earth either *dancing* for joy that Christ was *risen*, or *trembling* for feare that men would not *beleeve* this Resurrection of Christ.

Secondly, the sudden courage of the Apostles.

Secondly, The Apostles and Disciples *hearts* were presently *changed*; for whereas a *little* before they durst not peepe out of doores, because they did but *waveringly thinke* that this was he, *which should have redeemed Israel*, they doe now *couragiously* compasse the whole world, and *confidently* teach and avouch *there is no other name given under heaven, whereby men may be saved*, but *the name of Iesus*.

Thirdly, the apparitions of the raised bodies.

Thirdly, *Many* that were dead, *rose* from their graves, and *appeared* unto many of their acquaintance in *Ierusalem*, to testifie unto them, and to assure them of the Resurrection of *Christ*. *Dives* thought if *one* was sent from the dead, his *brethren* would *beleeve* him; and behold here are *many* sent, and yet the *Iewes*, the brethren of *Christ*, will not *beleeve* them.

Fourthly, the testimony of *Pilate*.

Fourthly, *Pilate* himselfe that *condemned* him to death, did *testifie* of his Resurrection unto life, in a letter that he wrote unto *Tiberius Cæsar*: and therefore *Tiberius* desired the Senate, to *admit* Christ into the number of their gods, for it was their custome (saith *Tertullian*) *Veniſi homini Deus placeret, Deus non eſſet*; That God should be no God, unlesse he were *approved* of men; and because they *refused* to receive him, (God not suffering the *Arke* and *Dagon* to stand together upon the same Altar, nor *Christ* and *Beliall* to bee worshipped together in the same Temple,) *Tiberius* was *incensed* against the *Romanes*, (God *working all things together for the best for them that love him*) that hee gave *free* leave and liberty unto all Christians, to *beleeve* and *professe* the Name of *Iesus Christ*.

Tertull. Apol. gentes c. 5.

Fiftly, the testimony of *Iosephus Iosephus antiq. l.* 8. *c.* 9.

Fiftly, *Iosephus*, the most learned among the latter *Iewes* saith, that *cum Pilatus eum in crucem agendum decrevisset, &c.* After *Pilate* had *crucified* him, he *appeared* unto his followers the *third* day, according as the Prophets had fore-shewed.

Sixtly, the sufferings of the Martyrs.

Sixthly, All *Martyrs* have most boldly *confessed* this truth, and have most constantly *suffered* in the defence of this truth: *Tertullian* doth most excellently shew the *difference* betwixt the *Martyrs* and *Malefactors*, saying; *Mali apparere dovitant, deprehensi trepidant, accusati negant, condemnati marent*; Evill doers are *loth* to be *seene*, being *taken* they *tremble*, being *accused* they *deny* it, being *condemned* they *deplore* themselves; but with the *Martyrs* there is no such matter; for they are neither *ashamed* of their profession, neither doe they *grieve* at their apprehension; but if they be *noted* for Christians, they *rejoyce* at it; if they be *accused*, they confesse it; if *adjudged* to die, they deeme it *better* then life: and therefore (saith he) *Quid hoc mali est, cujus reus gaudet, cujus accusatio votum est, & cujus pœna fœlicitas?* What evill is this, when the *guilty* of the fact *rejoyceth* in his accusation, and is made *happy* in his condemnation?

Zeph. 2. 11. Seventhly, the confession of Christ his enemies.

Seventhly, The very *enemies* of Christ, yea, and his greatest *adversaries* did *confesse* and *justifie* this truth of Christ; for as the Prophet said, that the *Messias* should *famish all the gods of the earth*; so Christ did *spoyle* them all, and *stoppe* the mourhes

mouthes of all *infernall* spirits, that by their *lying* oracles, they could speake *no more*, but against their wills to *confesse* that hee was the *Holy One of God*, and that this *Galilean* had overcome them all, as *Iulian* that great *Apostata*, to his great *cost* at last, *confessed*, saith *Nicephorus*.

Eightly, The great *plagues* and *punishments* that were presently *inflicted*, and have still to this very day *continued* upon all the *persecutors* and *denyers* of Christ, doe sufficiently *prove* the *Resurrection* of Christ, and *that Christ* to bee the true *Messias*; for *Pilate*, being accused by the *Iewes*, was inforced to appeale from *Vitellius* the chiefe Governour of *Syria*, and to goe to *Rome*, to defend himselfe before *Cæsar*, who before *Pilate* came there, was dead; and therefore hee had *none* other remedy, but to *wander* as a Pilgrime and a forlorne creature, till he ended his daies in *extreame* miseries: so *Agrippa* suffered *intollerable* calamities: so *Herod* the *Tetrarch*, was *spoyled* of his goods, *deprived* of his Kingdome, and *banished* from his Countrey: So *Herod* that killed *Iames*, was miserably eaten up of *loathsome* wormes, and to the *Iewes* was *measured* the same *measure*, as they had measured unto Christ before; for as they had sold him for *thirty pence*, so *thirty* of them were sold for *one penny*; and *five hundred* of them were nayled to Crosses in *one* day, in so much that *nec locus sufficeret crucibus, nec cruces corporibus*: there was not *place* sufficient for the Crosses, nor Crosses *enough* to nayle them on: It were too too lamentable to relate more of those *dolefull* Tragedies, which *Iosephus*, *Eusebius*, *Evagrius*, and others, have written of them, and what they suffered at the *finall ruine* and *destruction* of *Ierusalem*, and what heavie *bondage* (farre worse then that *Egyptian* slavery) they have endured to this very day: Hence it is that *Rabbi Samuel*, about sixe hundred yeares agone, writ a *tractate* in forme of an *Epistle*, unto *Rabbi Isaac*, Master of the Synagogue of the *Iewes*, in *Subjulmita*, a Citie of *Morocco*, wherein he doth excellently *discusse* the cause of their *long* captivity, their *great* blindnesse, and *extreame* misery: and after that he had proved, that this *punishment* was inflicted upon them, for some *great* and *grievous* sin, he sheweth that *sinne* to be the *same* whereof the Prophet *Amos* speaketh; *For three transgressions of Israel*, and *for foure, non transferam eos: I will not turne away the punishment thereof, because they sold the righteous for silver*: And though hee saith that their *Rabbies* doe understand this *righteous* to bee *Ioseph* that was sold by his brethren into *Egypt*; yet because the Prophet putteth this for the *fourth* sin, and the *greatest* sin of *Israel*; and because he cannot finde any three sins of the sonnes of *Israel* before the selling of *Ioseph*, therefore he maketh the *selling of Ioseph* to be the *first* sin of *Israel*, the *worshipping* of the Calfe in *Horeb* to be the *second*, the *abusing* and the *killing* of Gods Prophets to be the *third*, and the *fourth* to be the *selling* of *Iesus Christ*; For the *first*, they served *foure hundred* yeares; for the *second*, they wandred *forty* yeares in the Wildernesse, untill they that came out of *Egypt* were all consumed and brought to nothing, excepting onely *Caleb* and *Ioshuah*; for the *third*, they were held Captives *seaventy* yeares in *Babylon*; and for the *fourth*, the said *Rabbi Samuel* confesseth that they were *held* in most *pittifull* Captivity to this very day; because he was most *unjustly* sold, and most *shamefully* delivered to death, as he sheweth in the seaventh Chapter of the said Tractate.

Much and many more *circumstantiall* proofes and demonstrations of his *Resurrection*, to shew him to be the true *Messias*, might be produced; but I hope these will serve, I say not to make us to *beleeve* this truth, (for to that *end*, I hope wee neede not bring any proofe *at all*, because we doe *fully* and *undoubtedly* beleeve the same already) but to shew that our Fore-fathers *have not*, and we *doe not* beleeve these things without *more* then *abundant* and *unanswerable* proofes thereof; and to convince that malicious *obstinacy* and *infidelity* of all those, whether *professed Iewes*, or *seeming* Christians, which notwithstanding such an *Army* of arguments, and such a *cloud* of witnesses, will still continue *blinded* and *hardned* in unbeliefe. It were strange there should bee any *Atheists* amongst us; yet I thinke it was not without cause, that D. *Fotherby* writ his large and learned dis-

Eightly, the heavie punishments of Christs persecutors.

Ioseph. antiq. l. 18. c. 11.

Chap. 17.

Chap. 18.

In aureo tractatu Rabbi Sam. de miserrima statu Iudæorum.

Amos 2. 6.

What *Rabbi Samuel* saith concerning Iesus Christ.

Why the Author did so prosecute the proofes of Christs Resurrection.

course against *Atheisme*; and questionlesse they that *deny* God, will never beleeve in Christ; and therefore as that *booke* shall be a *witnesse* against all *Atheists* in the latter *day*, to condemne them; so shall this which I have written, be an *accuser* of all those that will not beleeve in *Iesus Christ*.

CHAP. VIII.

Of the place from whence our Saviour rose, both in respect of his body and soule.

Two things to be observed.

NOw having seene that the *Messias*, when he should come, was to *rise* againe the *third day*, and that our Lord and Saviour *Iesus Christ* is that true *Messias*, because he did *rise* againe upon the *third day*, I must yet intreate you to consider (that so you may have the full knowledge of this point) these two especiall things.

1. *The place from whence he rose,*
2. *The manner how he rose.* } And

Arsatius in politil. la ser. de resurrect. fol. 122.

1 The place from whence Christ rose.

First, we must understand that as Christ in respect of his *humane* nature, consisted both of *body* and *soule*; so his *Resurrection* must needs be considered, both in respect of his *body* and *soule*.

First, The Resurrection of the *Body*, was that, whereby he raised the same from the grave, a dead carkasse to be a *living* and a most *glorious* body, never to die againe.

The place from whence Christ raised his soule.

Secondly, The Resurrection of his *Soule* must be from some *infernall* place, or else it must be a *descention*, and not a *Resurrection* of his *soule:* and therefore, as in our *Creede* we professe to *beleeve* that *he descended into Hell*; so we must likewise *confesse* that he *raised* himselfe from *Hell*: but here unawares, I am *fallen* into an *Ocean* of contention. For

First, Some say this *Article* of our Creede *crept* in by negligence, and therefore they would have *raced* it out againe: but that would prove a *want* of Gods *providence*, that would suffer his *whole* Church to erre so *grossely* in the *chiefe* summe of her Christian faith; and if such things might *creepe* in our *Creede*, which is but the *abstract* of our faith, then much *more* might easily creepe into our *Scriptures*, which are so large an expresser both of faith and manners; but the Spirit of *Christ* is alwaies with his *Church, to guide it into all truth*, and the *Church of Christ* is the *Pillar of truth*, and a *most faithfull preserver of all truth*: and therefore this opinion is most absurd.

Foure expositions of that article of Christs descention into Hell.

Secondly, Others still retaining the *words*, cannot agree upon the meaning of the sentence; and of these I finde foure severall expositions.

1 Exposition.

The first is, that the *soule* of *Christ* suffered the *paines* of *Hell* upon the Crosse.

That Christ suffered not the torments of the damned. Iohn 9.

But this cannot stand: first, because we must bring in such a sense as will agree with the words after his burial; for that being dead and buried, he *descended* into Hell: and secondly, because (as that worthy Bishop of *Winchester* hath most excellently shewed) there be eight speciall things in *Hell paines*, which the *soule* of *Christ* could not possibly suffer. As

First, An *outward* and *inward* darkenesse, for *Christ was Light*, and *in him was no darkenesse at all*, saith the *Evangelist*.

Secondly, *Destruction* of body and soule.

Mat. 10. Apoc. 20. Aug. de civit. l. 13. c. 2.

Thirdly, The *Lake* burning with fire and brimstone, which is the *second* death, *Et qua sient nullorum est bonorum, ita nulli bona est*; And which, as it is the place of *none* that is good, so it is *good* to none: and therefore either *Christ* was not good, or he *tasted* not of this *second* death: or if he *did*, then *not* upon the Crosse; because the *first* death must *precede* the second.

Fourthly, The *Worme* of conscience, *continually* afflicting them for their sins;

sins; but *in Christ there was no sin*; and therefore in him, there could not be any *touch* of conscience accusing him for sin.

Fiftly, *Rejection* from the presence of God.

Sixtly, *Malediction*.

Seventhly, *Vengeance* of fire.

Eightly, *Continuance* for ever; All set downe in this one sentence, *Depart from me ye cursed into everlasting fire*. And neither of these can be laid upon *Christ* without *great blasphemie*; and therefore he cannot be said to suffer the *paines of Hell* upon the Crosse, without *great Heresie*.

Mat. 25.

The second exposition is, that *he descended into Hell*, signifies *Christ* his *buriall*; because *Sheol* commonly signifieth the grave: but this cannot stand; first, because it were an *absurd* thing, in a *briefe* rehearsall of the *summe* of faith, to have *one* Article *twice* repeated, and to have the *plainest* one, *he was buried*, expounded by a *darke* and *enigmaticall* exposition, *hee descended into Hell*; secondly, because it is not said, that he was *laid* in *Sheol*, but *he descended into Hell*: which signifieth a *voluntary motion*, and therefore cannot signifie his *buriall*.

2 Exposition. That all in this article signifieth not the grave.

The third exposition is, that it signifieth the *state of the dead*: but this likewise cannot stand; first, because this exposition cannot avoide *Lymbus Patrum*: for if Hell signifie the *state* of the dead, the place of the dead can neither bee *Heaven* nor *Paradise*; secondly, because whersoever *Hell* is named, as an opposition to *Heaven*, it signifieth the *place* of the *damned*, even in the *Old Testament*, and in the *New Testament*; but *descending*, is a plaine opposition to *ascending*, as it is said, that *Lazarus* was carried *up* to *Abrahams* bosome: and therefore it *Sheol* should signifie the *state* of the dead, it should have beene said, that *he ascended up into Sheol*, which is most ridiculous.

3 Exposition. That this article signifieth not the place of the dead. Iob 11.

Psal. 139. & 8.

Matth. 16.

Luke 16.

The fourth exposition is, that *he descended into the place of the damned*; for the words of the Creede, *He descended into Hell*, must neither be *allegorized* nor *confounded* with the former words, but they must be understood *as* they are spoken: *He descended into Hell*: And that for three speciall reasons,

1. *Necessity requireth it.*
2. *The Scripture prooveth it.*
3. *All antiquity confirmeth it.*

4 Exposition. That the soule of Christ after the separation from the body, descended into the place of the damned.

First, *Necessity* required, that *he should descend into Hell*; for man being invironed with *three* dreadfull enemies, *viz.*

1. *Sinne during life.*
2. *Death shortning life.*
3. *Hell tormenting after death.*

3 Proofe.

Three dreadfull enemies of man.

And the *Resurrection* of Christ, being the *full* conquest of *all* our enemies, hee must overthrow *Sin*, *Death*, and *Hell*, or else we do but vainely boast of *releasing* us from sin, or *despising* death, if the *right* and *power* of *Hell* do still *remaine* over us: and therefore *Christ* must overcome *Satan*, and destroy his *Pallace*, before we can bee *freed* from his *prison*. And this *Christ* hath done three wayes,

1. *By subduing*
2. *By tying*
3. *By spoyling*

Satan.

Christ destroyed Hell three waies.

Mat. 12.

Luke 11.

The conquest that Christ was wont only by suffering, but also by trampling Satan under feet.

For so our Saviour testifieth, saying, *when a strong man armed, keepeth his pallace, his things that he possesseth are in peace, but when a stronger then he commeth upon him, and taketh from him all his armour from him, he bindeth him: and then he spoyleth his house*. And therefore *Christ* entred into *Hell*, the *pallace* of *Satan*, as a *conqueror*, he *tyed* him as the *strong man*, and he *spoyled* him as the *right owner* of that which he *unjustly* detained from him: and this is shewed by the *Apostle*, where he saith, that *Christ spoyled powers and principalities, and made a shew of them openly, triumphing over them in his owne person*; for this *triumphing* cannot be upon the *Crosse* (though thereon it was obtained) because the *conquest* over Satan, was not to be by *possessing*, much lesse by *suffe-*

ring the paines of *Hell*; but by *treading* his adversaries under his *feete*, that so hee might be truly *called* a *conqueror:* And therefore we must not thinke, that all his *conquest* was, at length to *repell* them, and with *mighty* feare, and strong cries to *escape* them, when the *Apostle* saith, *He spoyled them & made an open shew of them*; but it was a *binding* of them, and a *trampling* of them under feet; and the same was *manifested* to be thus fully accomplished at his *Resurrection*. And this *necessity*, not onely of *suffering* upon the Crosse, but also of *conquering* Satan in his own house, *Irenæus* sheweth, saying, *Si homo non vicisset inimicum hominis, non justè victus esset inimicus*; If man had not *overcome* the enemy of man, the enemy of man had not beene *justly conquered*.

Irenæus l. 3. c. 20.

2. Proofe. That the Scripture proveth the soule of Christ, to have descended into the place of the damned.

Secondly, the Scripture proveth the same thing; for the Prophet *David*, speaking in the person of Christ, saith, *My flesh shall rest in hope, because thou wilt not forsake my soule in Hell, nor suffer thine holy one to see corruption*, but here to take the *soule* for the *body*, or *hell* for the *grave*, (as some do,) I see no reason; *Quia cum Scriptura dividit species, carnem & animam duo ostendit*; For when the Scripture speaketh of *soule* and *body*, it must needs signifie *both*, saith *Tertullian*: and therefore *David* in his prediction, and S. *Peter* in his exposition, speaking both of the *soule* and *body*, five names, and *two* natures, and naming a *distinct place* for either of them, they must needes signifie *two* distinct and divers things, and most *cleerely* shew unto us, that when his *body* was laid in his *grave*, his *soule* descended into Hell.

Tertul. de carne Christi. c. 13.

3. Proofe. That all antiquity teacheth the same truth.

Thirdly, the whole *classe* of antiquity *confirmes* the same; for *Thaddæus*, one of the seaventy Disciples, taught the Citizens of *Edessa*, how Christ was *crucified*, and *descended* downe into Hell, and *brake* downe that wall which was never battered downe before: *Ignatius* confessed, how he *suffered* καὶ κατῆλθεν εἰς ἅδην μόνος, and *descended alone* into *Hell*, and *brake* downe that Rampier wall, which had stood firme from the beginning of the world: *Athanasius* in that Creede which we do professe, saith, that Christ *suffered* for our salvation, *descended into Hell, and rose againe the third day from the dead*: this is the *Catholicke faith, which except a man beleeve faithfully he cannot be saved*: S. *Augustine* saith, that Christ in *soule* was in Hell, the Scripture doth sufficiently declare; so *prophesied* by the *Prophet*, so *understood* by the *Apostle*, and so expounded unto us: and therefore, *Quis nisi Infidelis negaverit fuisse apud inferos Christum?* Who (saith he) but an *Infidell* will deny *Christ* to have beene in *Hell*? S. *Hillary* saith, that because the *Law* of humane necessity was such, that when our *bodies* were buried, our *soules* were to *descend* to Hell; *Ideo istam descentionem Dominus ad consummationem veri hominis non recusavit*; Christ himselfe did not *refuse* to *descend* into the same place; Pope *Leo* saith as much; and *Fulgentius* is as plaine as any of them all. I might reckon many more, but my purpose is not to say what I could in this point: onely I say that he *descended* into Hell, *not to suffer*, for that was *finished* on the Crosse, but for the *subjection* of Satan, and the *deliverance* of men; not of *those* that *were* in Hell, but of *us*, that we should not get to Hell; for how can we be *delivered* if Satan be not *destroyed*? how is he *destroyed*, if hell be not *vanquished*? for that is the *Palace* of his pleasures, and the *horrour* of our soules, the *pit wherein there is no water*; but for as much as this is the *condemnation* of man, and the Law of humane necessity, that the *body* should to the *grave*, and the *soule* to Hell for sin, it remained for the *full* effecting of our *Redemption*, that Christ should *neither* descend, whither man *fell* by *delicts* of sin, that is, into *Hell*, where the *soule* of the sinner was wont to be *tormented*, and to the *grave*, whither the *flesh* was wont to be *corrupted*, that by the death of the *just* he might *all* things, *destroyed*, life might be given to our *flesh*, and by the *soule* of the just *descending into Hell*, the *torments of Hell* might be abolished, saith *Fulgentius*.

Zach. 9. 11.

Fulgent. ad Trasi. l. 3 de resurrect. Dom.

Hilarius de Trinit. l. 9. & in Psal. 138.

Ignatius epist. ad Trall.

Athanas. de incar. & the like. Aug. epist.

Irenæus ad Trasi. l. 3 de resurrect. Dom.

Zach. 9. 11.

Fulgentius super Psal. Athanas. de incar.

And so I *build* upon this for mine exceeding comfort, that *now* I need not feare any enemy, because *Christ suffered* for my sins, *destroyed* all mine enemies, *descended into Hell, vanquished* the divels, and *rose* againe the *third day*, to make an open shew of this his most *victorious* conquest, and blessed be his name for the same.

CHAP.

Chap. IX.

Of the manner how Christ rose, and of the particular application thereof unto our selues.

Secondly, we are to consider the *manner* how our Saviour rose, and many other particulars concerning his resurrection, but chiefly we should obserue that his *resurrection* was

1. *In respect of the* place, from the dead;
2. *In respect of the* time, early;
3. *In respect of his* person, it was

1. *true*
2. *perfect*
3. *glorious*

a The manner how Christ rose.

I will not *stand* upon these particulars; but to apply *all* unto our selues, that we may reape some fruit by all, I must intreat you to remember what the *Apostle* saith, *If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeve in thine heart, that God raised him from the dead, thou shalt be saued*; for as I told you before, that the *resurrection* of Christ is the *onely, maine, unanswerable* argument to prove *Christ* to be the *true Messias*, and the *Saviour* of the world; so heere you see the *Apostle* putteth the *true beliefe* in our *Saviours resurrection*, as the onely chiefe point that is necessary and sufficient for our *salvation*: and therefore it is not *without cause*, that the doctrine of the *resurrection* should be *insisted* upon, to be *preached* and *manifested* by us, and to be *learned* and *beleeved* by you.

The application of the resurrection unto our selues. Rom. 10. 9.)

But here we must know, that it is not the bare *Theoricke*, and intellectuall knowledge, that Christ is *raised* from the dead, at *that* time, from *that* place, and in *that* manner, as I have shewed unto you before, is *sufficient* for our salvation; for so the *devils* know it, and beleeve it too; and yet they receive no *fruit* nor benefit thereby; but it is the *practicke, experimentall* and *applicative* knowledge and beliefe in the *resurrection* of the Sonne of God, that is *effectuall* for the salvation of man. And therefore Saint *Paul* prayes, that *Hee may know Christ, and finde in himselfe the vertue and power of the resurrection of Christ*; for as the rising of the head doth ever cause the rising of all the *parts* of the body, which is united unto the head; so the *resurrection* of Christ doth ever *worke* a resurrection of all the *members* of Christ; for so the *Apostle* teacheth us; *If the spirit of him that raised up Iesus dwell in you, he that raised up Christ from the dead shall also quicken*, and so raise up, *your mortall bodies, by that spirit which dwelleth in you.*

That it is not the Theoricke, but the applicative knowledge of Christs resurrection that will helpe us.

Philip. 3. 10, 11.

Rom. 8. 11.

And we find this *resurrection* of us that are his members to be two-fold,

1. *From sinne, and from all the vanities of this world.*
2. *From death, and from the corruption of the grave.*

That the resurrection of Christian is two-fold.

First, if we be the *members* of Christ, then certainely we are *risen* with Christ, risen I say, *from the death of sinne, unto the life of righteousnesse*; and if we be risen with Christ, then doth our hearts *wish* and *desire those things that are above, where Christ sitteth on the right hand of God*, saith the *Apostle*; and therefore whosoever *walloweth* in sinne, and *delighteth* in the things of this world, it is certaine that he hath not as yet any *part* or *portion* in the *resurrection* of *Iesus Christ*; for if we be the *members* of Christ, we must also *rise* with Christ, and we must rise as Christ hath risen; for otherwise we would *all* rise, and many doe rise, but not *as Christ* rose, and therefore such risers

1 From sinne

Coloss 3.

That the resurrection of Christ is a patterne to teach us how we should rise from sinne and from the company of sinners.

——— *tolluntur in altum*
ut lapsu graviore ruant. ———

the higher they rise the greater shall be their fall, saith the Poet.

But we must rise *as* Christ hath risen, and that is, as I told you before,

First, in respect of the *place*, from the *dead*; so must we rise from the *dead*

1 In respect of the place from the dead.

workes of ſinne, and from *all* thoſe that are *dead* in ſinne: Chriſt left the *dead* in their graves, and *walked* among the living, and I would to God we could *leave* the *company* and *ſociety* of thoſe that doe ſtill lye *wallowing* and *ſtinking* in the *graves* of ſinne, and joyne our ſelues unto thoſe that *live* the life of *grace*; for, as he was a *mad* man poſſeſſed of a devill, that had his abiding *among the tombes*; ſo are all they no *better* then *mad* men, and poſſeſt of devils, that have their *converſation* with thoſe that are *dead* in ſinnes: and therefore I adviſe all that *would* live *with* Chriſt, to follow the *counſell* of the *Apoſtle*, not to bee companions of them that are *dead* in ſinne, but as *Chriſt* roſe and left the *dead*, ſo doe you riſe and *leave* theſe *dead* and *deadly* ſinners.

2 In reſpect of the time quickly. Eccleſ. 12. 1.

Secondly, in reſpect of the *time*, Chriſt roſe *ſpeedily without delay*, he roſe *earely* before the morning watch; ſo ſhould we riſe from ſinne, and as *Salomon* ſaith, *Remember our Creator in the dayes of our youth, before the evill dayes come, when we ſhall ſay we have no pleaſure in them.* And yet it is a *fearefull* thing to conſider how many *men* do put off and delay their repentance, and amendment of life unto their lateſt daies: for we ſerve the *world*, and follow after the *luſts* of our owne fleſh *while* we are young, and we put all the *burthen* of ſerving God, upon our *weake* and *feeble* and decrepit age: we ſacrifice the *flowers* of our yeeres to ſinne and Satan, the *fineſt*, the *faireſt*, and the *fatteſt* beaſts; but to God we thinke it is enough to give the *blinde*, the *halt*, and the *lame*, the *withered*, and *wrinckled*, and *barreneſt* times of our life: but God will have none ſuch; for he refuſeth ſuch ſacrifices in his *Law*: and therefore ſurely he will not eaſily receive ſuch in the time of the *Goſpell*; for as there were three paiments of *firſt fruits* among the *Iewes*; the firſt was *primitiæ ſpicarum*, the firſt fruits of their eares of corne, and this was paid *earely* about Eaſter; the ſecond was *primitiæ panum*, the firſt fruits of their loaves, when their corne was converted into bread, and this was ſomewhat *earely* too, about Whitſuntide; and the third was *primitiæ frugum*, the firſt fruits of all their latter fruits in generall, and this was *very late*, about the fall of the leafe in *September*; and in the *two firſt* paiments, which *were* offered *earely*, God *accepted a part* for himſelfe; but in the *third* paiment, which came *late*, God *would* have *no part* at all; even ſo, if we offer the *firſt* fruits of our young yeeres *earlely* unto God, he will *accept* it for himſelfe; but if we give our beſt yeeres unto Satan, and offer the *laſt yeeres* unto God, I ſay no more, but he will not *eaſily* receive them: and no marvell, *quia labore fracta inſtrumenta, &c.* for to *what* end, and with *what* face can any man bring thoſe *inſtruments* to *worke* in Gods vineyard, which are *blunted* and *broken* in the ſervice of the World? or with what *honeſty* can we offer that unto God, which we *would* be aſhamed to offer unto a man? for who *would* offer a *lame* horſe, a *diſordered* clocke, or a *torne* booke unto his King? and yet our *fleſh* is our beaſt, the *courſe of our life* is our clocke, and the *hiſtory* of our actions is our booke; and ſhall *we* offer our *fleſh* unto God, when it is *lame* and *tyred* with exceſſe of *wantonneſſe*? ſhall we commend our lives unto him, when as the whole *courſe* of the ſame is out of *order*? or ſhall we preſent the *ſtory* of our actions unto him, when as a thouſand ſinnes of our *owne* (for which *we* ſhould be *ſorrowfull*) and a thouſand bleſſings of God (for *which* we ſhould be *thankefull*) are quite *defaced*, and torne out of our memory? or if *we* ſhould offer ſuch unto God, why ſhould *we* thinke it ſtrange, that he ſhould *reject* them? *quia temperantia in ſenectute non eſt temperantia, ſed impotentia intemperantiæ:* for continency, abſtinency, temperancy, and ſuch like, in old age, are no *vertues*, but a *diſability* to be vitious; ſo to *leave* good fellowſhip when thou art *ſicke*, and many other ſinnes when thou art *old*, is not a *leaving* and forſaking of thy ſinnes, but thy ſinnes have left thee, like paraſites in adverſity; *Nullus ad amiſſas ibit amicus opes*; for if thou couldeſt have *cheriſhed* them any longer, longer they would have *continued* with thee.

That God will hardly accept late ſervices tendered unto him.

Three paiments of firſt fruits among the Iewes.

Becauſe late ſervice is ſeldome true ſervice.

And therefore, ſeeing *it is good for a man to beare his yoke in his youth* (as *Ieremy* ſaith) becauſe *age* is unfit for *burthens*; let us not be like the *perſecutors* of the

the Iewes, which laid the *heavieſt* yokes upon the *ancienteſt* men; let us not reſerve the *weight* and *burthen* of our *repentance*, untill our latter age; but if we would have God *not to remember the ſinnes of our youth, let us remember God in the dayes of our youth*, and eſpecially ſeeing we know not whether God *will heare* us in our *age* or not, becauſe *we* would not *amend* our lives in our *youth*, and becauſe indeed whatſoever is done then, is commonly done *amiſſe*, let us herein imitate our *Saviour Chriſt*, to riſe *early* from the *bed* of ſinne, and to ſay with that Princely Prophet, *O God, thou art my God, early will I ſeeke thee.* Pſal. 63. 1.

And there be two maine reaſons, that ſhould move us to riſe *haſtily* and *ſpeedily* from ſinne; Two ſpeciall reaſons to moove us ſpeedily to forſake all ſinne.

that is, { 1. *The nature of ſinne.* 2. *The uncertainty of our life.* } For

First, *Sinne* in the Soule, is like a *ſtaine* in a garment; the *longer* it remaines in it, the *harder* it is taken out of it. 1 Reaſon.

Vidi ego quod fuerat primum medicabile vulnus,
Deſertum longæ damna tuliſſe moræ:

For as in the diſeaſes of the body, the *longer* they be uncured, the *more* the body is indangered; or as we ſee it in a fire, *Flamma recens parvâ ſparſa recedit aquâ*, A little *water* quenches a ſparke, but much *water* will hardly quench great flames; Even ſo it is in the *maladies* of the Soule, the *longer* we continue in ſinne, the *harder* we can leave ſinne; And therefore, let us make *no tarrying to turne to the Lord our God*, but as *Herod* dealt with the *Infants*, ſo let us deale with *ſinne*, kill it while it is *young*. Eccleſ. 5. 7. Math. 2. 16.

It is recorded of *Roſſenſis*, that when *Henry* the eight ſent to him for his conſent and approbation to ſuppreſſe ſome ſuperfluous Abbies, he told him, that on a time the Axe ſent unto the Trees of the Forreſt, onely for ſo much wood as would make it but a handle, and in requitall, it would pare and prune off all rotten and fruitleſſe branches that did nothing elſe but cumber the Trees, and hinder the livelier branches to beare forth better fruit; the requeſt ſeeming reaſonable, was unqueſtionably imbraced, and moſt willingly granted unto the Axe: but the ſucceſſe anſwered not the expectation of the Trees; for inſtead of pruning the corrupted branches, it ſoone waſted ſtocke and roote, untill it made way for the Plow, uncontrolably to paſſe through the middeſt of the Forreſt: And ſo I feare (ſaith *Roſſenſis*) your Majeſty will proceede with the poſſeſſions of the Church: So he did; and ſo doth ſinne deale with every Man; it demands but little, but it ſtill incroacheth, untill it deſtroyeth our ſoules. And therefore we ſhould withſtand ſinne at the firſt, and never ſuffer it ſo much as to enter into our ſoules; And we ſhould follow the counſell of the Bridegroome, *Ariſe my Love, my Dove, my faire one*; Make haſte, as the *Angell* ſaid unto *Lot*, to ſave thy ſelfe, *and come away*. O come, come with me from *Lebanon*, my Spouſe, with me from *Lebanon*, looke from the top of *Amana*, from the top of *Shenir*, and *Hermon*, from the Lyons dennes, and from the Mountaines of the Leopards. *Roſſenſis* his parable to *Henry* the eighth. Cant. 2. 10. Gen. 19. 22. Cant. 4. 8.

Secondly, We ought to make haſte to riſe from ſin, and to begin *betimes* to ſerve the Lord, by reaſon of the *ſhortneſſe* and uncertainty of our life; for as *Hugo Cardinalis* ſaith, The *way* that we are to paſſe is *long*, the *place* that we are to goe unto *farre*, and our *time ſhort*; and we know not *how ſoone God* will call for us: And therefore, we ought to worke the worke of God while it is day; *For the night commeth, when no man can worke*. 2 Reaſon. Iohn 9. 4.

And here we muſt further obſerve, that as he roſe *early*, ſo he roſe *firſt* of *all*; for *He is the firſt fruits of them that ſleepe*; To teach us, that we ſhould alſo ſtrive to be the *firſt* in all *goodneſſe*: but we are *loath* to doe *this*; we will doe as *others* doe, we cannot abide to be *ſingular*: ſuch is our Nature; we ſtrive with the *Phariſees* to be *firſt* in *honors*, That we ſhould ſtrive to be firſt in Gods ſervice.

Lucan. in Pharsal. lib. 1.

Nec quenquam jam ferre potest Cæsar ve priorem
Pompejusve parem. ——

We would faine be the *first* in *reputation*, but we never strive to be the *first* in *performing* the duties of Religion: It was otherwise with *Ioshua*, who called all *Israel* together, and perswaded them all to serue their God, or if they would not, he told them plainely, *That he and his House would serve the Lord:* And I would it were so with us, for it is our *greatest* honour to be the *first* in Gods service.

Iosh. 24. 15.

3 In respect of the person, he rose.

Thirdly, In respect of his owne *person*, *Christ* rose,

1 Truely.

Matth. 23. 13.

First, Truly, without *hypocrisie*, not *fainedly*, but *certainely:* So should we; for *woe be unto you hypocrites, and woe to him that goeth two manner of wayes*; that holds up his *hands*, and lifts up his *eyes* to *Heaven*, and yet hath *his heart full of all unrighteousnesse*; for though with men things are judged as they *seeme*, yet God *seeth* our *hearts*, and we *deceive* our selues, if we *thinke* to deceive *him*. It is observed in Nature, that the Foxe nips the *necke*, the Mastive the *throate*, the Ferret the *liver*, but God careth onely for the *heart*; for he saith, *Sonne give me thy heart*; and he is said to be a *searcher* and a tryer of the *hearts:* And therefore, we must not make Saint *Pauls* shew of *godlinesse*, to be Saint *Peters* cloake of *wickednesse*, to rise from sinne in *shew*, and not in *truth*; for these rise like *Samuel*, fainedly, not truly, by a *Witch*, not by *God:* It is that *Witch hypocrisie*, worse then the *Witches* of *Thessalie*, that raiseth them up a little to *deceive* the World, and to make us beleeve they are *true Samuels*, whereas indeed they be *very Divels*. Our *Saviour* bids us to *beware* of such, that have *Iacobs* voice and *Esaues* hands, the words of *Saints*, and the *workes* of *Iewes*; And I bid them *beware* of *Satan*, for being raised up by *him*, and not by the *power* of *Christ*, he will at last *unmaske* their *hypocriticall faces*, and then he will *cast them down, and destroy them*; for though it is reported, that in a certaine *battell* some lost *their livings* for running away, which notwithstanding were *bestowed* upon *others*, that fled *tenne leagues further*; yet it is not so with God; for *He will render unto every man according to his worke.*

Eccles. 2. 12. That we should raise our selues truely, and not hypocritically from sinne.

2 Tim. 3. 5.

1 Pet. 2. 16.

2 Totally. That we should raise our selues from all sinnes.

2 Cor. 5. 10.

Secondly, *Christ* rose *totally* without partition; for he left *no part* behind *him:* So should we rise from *all sins*, or else all is but in vaine; for we reade that *Herod* at the preaching of *Iohn Baptist*, did raise himselfe from *many sins*, but from his *dearely* beloved *Herodias*, he would not rise; so many men can be perswaded by the Preachers to forsake *many sins*, but from their *bosome, darling*, usuall, customary sinnes, they will not rise. And surely every man is *naturally* inclined to some sinnes more then to others; as some men to *good-fellowship* and drunkennesse, some to *wantonnesse*, and these could willingly be contented to refraine (as they doe sometimes) from all, or most other sinnes; but from these, their *naturally* beloved or *usually* practised sinnes, they cannot, they will not abstaine: It is their *infirmity*, and they cannot leave them: and therefore as *Naaman* the *Syrian* said unto *Elizeus*, *onely in this thing the Lord pardon thy servant*; so say these men, but in a worse manner, onely in this sinne the Lord be *mercifull* unto me, and I will strive to raise my selfe from *all other* sinnes whatsoever.

2 Reg. 5. 18.

Aulus Gellius. attic. noct. l. 12. c. 1.

It is reported by *Gellius* that *Phavorinus*, seeing a mother *sharing* her duties betwixt her selfe and her nurse, said; *Quodnam est hoc contra naturam imperfectum, & dimidiatum matrum genus?* What a strange *halfe-kind* of mother against nature is this, to *bring* forth, and presently to cast forth from her the fruit of her owne wombe? such *halfe-kinde* of Christians have we now a dayes, that will scarce performe *halfe* their duties: it were well, if they were like *Naaman*, or like *Agrippa, almost Christians*; if they were so, and could goe in sincere practice, as the young man in the Gospell went in *proud* profession, *all these things have I done from my youth up*; yet because with that young man they want *one* thing, all the *other* things will availe them nothing; for *to be behind in no gift*, as S. *Paul* speaketh, is the generall description of every truly renued Christian: and we know that as on what part soever of a man a Lyon catcheth hold, he will

Acts 26. 28.

Matth. 19. 20.

hold

hold it fast, and draw us by that part unto himselfe, or we must suffer that part to be *torne* off from our selves, and what gate soever the *enemy* findeth open, he can through that one gate leade in all his Army into our Citty; even so Satan cares not *where* he may have hold of thee, so he may have hold of thee, and he cares not by what doore he may enter into thy soule, so he may enter in by any doore; for as one *leake* may sinke a ship, *one wound* may kill a man; so *one sinne* especially practised may slay the soule: and what availeth it whether covetousnesse or prodigality, precisenesse or prophanesse doe raigne in us? whether on the *right* hand, or on the *left* hand, by *over-going* or *undergoing*, we be *deprived* of salvation? for though the *by-paths* of iniquity, which doe misleade a Christian, be *very many*, yet they all meete in *one place*; for *the issues of them all are the issues of death*, saith *Salomon*. Pro. 26.25.

And therefore if this roaring Lyon hath catcht hold of thine eye, that by wanton lookes, lookes *full of adulteries* (as Saint *Peter* speaketh) it maketh thee to offend, *pull it out and cast it off*, that thou mayest *free* the rest of thy *selfe* from eternall destruction; and so of *all* other parts, doe as our Saviour bids thee, *free* thy selfe from Satan; *Et redime te captum quam queas minimo*, and *free* thy selfe as soone as thou canst, and as well as thou canst; for thou wert better shake off that one sin, then that Satan by that one sinne should *take* thee into *Hell fire*: and as they use to doe in *besieged* Cities, where the assault is *fiercest*, there they place the *stoutest* men; so doe thou against sin and Satan, strive most to *binder* him, where he striveth most to *enter*; for so *David* saith, that *he refrained from his owne wickednesse*, that is, even from *that* sin, that he was most of all *inclined unto*; and so let us *wholly* and *perfectly* rise from all *sins*. 2 Pet. 2.14.

Thirdly, Christ rose *constantly* without *apostacy*, that is, he rose gloriously, *never to die againe*; for Christ being raised from the dead, *dieth no more, death hath no more power over him*: and so his epithite is, *he that was dead, and is alive, and liveth for evermore*: So should we rise from sin, *never* to sin againe, not like *Lazarus* that rose from his grave and *dyed* againe, rise *now* from sin and *immediately* fall into the *same* or the *like* sinnes againe; but as we must obey Christ his voice, saying, *Come unto me*, so we must obey his voice, saying, *abide in me*; and as *William* the *Conquerer* is said to have *sunke* all his ships when he arrived here in *England*, because he would take away all hope of *flying* backe; so must we *sinke* all sinnes, that wee may never *swimme* or *ride* on sinne againe, *drowne* them in the seas, *dash* them against the walls, and so *shake* hands with all sins, that wee *never returne* to any sin againe; for, though it was an errour in *Novatus* to denie remission unto sins of recidivation, that is, when a man *relapseth* and falleth againe into the same sin, because the *Apostle* saith, *It is impossible that they which were once inlightened, (and so raised from sin,) if they fall away, should be renued by repentance*; and S. *Peter* saith, *It had beene better for them never to have knowne the wayes of righteousnesse then after they have knowne it, to turne away from the holy Commandements*; and because we never read that either *Christ* raised the same men twice, no not the *widowes* sonne, whom he *pitied*, nor yet *Lazarus* whom he *loved*, nor that the Saints ever fell into the same sinnes againe, after they had them once remitted, as *David* never *committed* adultery againe, *Peter* never *denied* his Master againe, *Paul* never *persecuted* the Church againe, after they had these sinnes once remitted; though I say this was an error in the *Novatians*, because the *Apostles* speake of *falling away from* Christ, by a *finall* apostacie, and not of *falling againe* into sinne through our *carnall* infirmity; 2 because the *comparison* of Christ raising the dead, with the raising of us from sin, doth not (as no other comparison doth) in *all* things holy equipage; 3 because the other men *not falling* into the same sinnes againe, doth but shew that they had *a great measure* of grace to preserve them from *falling*, and not prove a *denial* of *renuing* grace unto us, if we should fall againe; and they are set downe for our *imitation*, that we should strive *to stand*, and never to fall, and not for our *desperation*, if we doe fall into the same sins againe; yet I say, that this *relapsing* into sinne, marring with

Why *Novatus* thought sins of recidivation, should not be pardoned. Heb. 6.

2 Pet. 2.21.

3 To die no more. That we should so rise from sin, as never to fall to sin againe. Revel. 1.18.

Mat. 11.28. Iohn 15.4.

That relapsing into sin is very dangerous.

πληγὰν χολαίνει ῥάνις ὕδατος, ἱρπύλαχέπη. *Apud Galen. l. 3. de temperamen.* *Assidue illisu dura cavat undula saxum.*

Contritur annulus usu.

What a fearefull sin Apostacie is.

2 Pet. 2. 21.

Rom. 9. 21

Two speciall points to be considered.

1 Point to preserve us in the truth by a double consideration.

1 Who we are that teach the people.

with the dog unto his vomit, and with the swine to her wallowing in the mire, is *exceeding* fearefull and dangerous: for as *vulgus iteratum, &c.* nature is *tired* with the continuall assault of the same diseases, and at last is *forced* to yeeld unto them, if it cannot by some meanes expell them, and as the same sore often wounded is very *hardly cured*; so the *same* sinnes still assaulting our soules, will without doubt (if they be not extinguished by grace) make our *last* end *worse* then our beginning.

And therefore, it were *well* for us, if (when we have *risen* from sinne) wee would ever *pray* to God for grace, that we might *never* fall into sin againe; for otherwise, as the old Proverbe is,

Gutta cavat lapidem, non vi, sed sæpe cadendo,
Sic homo fit Damon, non vi sed sæpe cadendo;
scilicet in peccatum: often sinning, makes the greatest sinners.

But if the *relapsing* into any particular sinne be so dangerous, O then what a *fearefull* thing is the falling backe from our most *holy profession*? surely, it is the most *remarkable* thing in the *description* of the sinne against the *Holy Ghost*, and the most *apparant* signe of *eternall* destruction: behold the punishments of *Apostates* that are left for our examples: *Lots* wife was turned into a pillar of salt, and the children of *Israel*, that in their hearts were turned backe againe into *Ægypt*, had their carkasses *left* in the wilderneſse; and no marvell; for this is a *transcendent* sinne; and I know *no* sinne so great as this; *Herods* bloudy murders, even of infants, and *Nero's* savage cruelty, even against the Saints, and the most barbarous acts of the most inhumane heathen Tyrants, did never sound *so odious* in mine eares, as that *horrid* name of *Iulian* the *Apostate*; for that must stand as a rule infallible, that *they are farre better which never knew the way of righteousnesse, then they which once knew it, and then turned aside from the holy Commandement.*

Beloved, it hath pleased God to bring us out of *Ægypt*, and *to us that walked in darkenesse, and in the shadow of death, hath the glorious light of the Gospell shined*, and the truth of Christ is amongst us; O *let us not love darkenesse more then light*, let us not *returne* from light to darkenesse.

I know there is a *continuall* opposition, and a *mighty* warre betwixt *truth* and *falshood*, farre greater then that betwixt the house of *Saul* and the house of *David*, and each one of them seeketh to prevaile against the other; and I hope I neede not use any argument to proove that we are in the truth: It was the *Corinthians* fault, after they were *baptized, beleeved* in Christ, and *professed* Christ a long while, all on a sudden (like the men that sailed into the *midst* of the Ocean, and awaking out of a dreame, made a *great* question whether they were in any ship or no) they began to *doubt* whether there was any *Resurrection* or not; and I hope we will not be *like* any of these herein, after we have it so *dearely* purchased with the blood of Martyrs, so *truely* preached by the *painefull* servants of *Christ*, and so *long* preserved amongst us by the *free* grace of Christ, now to *question*, whether we be in the truth or not; for that is *beyond* all question; God hath *brought* it to us, wee have *preached* it to you, and you have *beleeved* it, and *profest* it gloriously and Christianly before the face of the whole world: and therefore I will onely shew you two *speciall* points to bee our *helps* and furtherance in our warfare against errour.

The first shall be to *preserve* us in the truth.

The Second shall be to *suppresse falshood*, that it *prevaile* not against the truth.

For the first, I desire all men to consider these two things.

Videlicet, { 1. *Who we be that teach you.* 2. *What they are that seeke to seduce you.* } And

First, we are *plaine* men, that compasse not sea and land to inlarge our Monarchie; wee labour not so much to *get* your wealth, as to *save* your soules; for as the *Apostle* saith, *We seeke not yours, but you*; and I hope most of us (if occasion served,

ved, you ſhould ſee it) would *ſeale* our *words* with our *blood*: for as there were 7000. *men in Iſrael*, that *bowed* not their knees to *Baal*; ſo I aſſure my ſelfe there are *many* thouſands in *England*, that would *lay* downe their neckes, and *loſe* their lives, rather then they *would* depart a *nayles* bredth from the *truth* of *that* doctrine which we have taught: And I boldly ſay it, if *Satan* ſhould be let looſe, to *perſecute* the Saints of God, I doe *unfainedly* wiſh, my deereſt bones might *firſt* burne to give light unto all them that deſire to walke in this truth.

Secondly, conſider what *they be* that *ſeeke* to ſeduce you; and I doubt not but you ſhall finde *moſt* of them, to be either *ſuch* as were *muzled* in errors *a cunabulis*, even from their cradles, by their *ſeduced* friends, *popiſh* children of *popiſh* parents, *ſent* and *bred* in the myſteries of iniquity; and ſhould we looke for theſe to be *otherwiſe* then they be? or elſe to be *ſuch* as through *diſcontent* to ſee ſome *hoyſted* up unto *Moſes* chayre, which are ſcarce worthy to fit at *Gamaliels* feet, and themſelves that have *good parts* in them, through want of friends, or meanes, to be quite *neglected*, *have gone* from us, either becauſe they hoped for *better* fortunes in other ſoyles, or becauſe they were *lothe* to indure their *meane* fortunes to be perceiv'd among their *owne* friends; becauſe *noble* ſpirits had rather *begge* where they are *not knowne*, then any waies be *baſe* where their worth is ſeene: I confeſſe a *fault* in neglecting them; and it is too common amongſt us; but will you be *contented* to *hazard* your ſoules upon their perſwaſions that *hazarded* their owne through *diſcontent*? I hope *better* things of you, and I aſſure my ſelfe, that as you *are* in the truth, ſo you will continue in the truth unto your death.

2 Who they bee that ſeeke to ſeduce our people.

Acts 22. 3.

For the ſecond, how we ſhall *ſuppreſſe* falſhood, that it *prevaile* not againſt truth. I referre you to my firſt Treatiſe of *the miſery of Man*, where I have ſet downe my beſt advice in this caſe. But here it may be, ſome will ſay, *Quorſum hæc?* to what end is all this ſpoken, to *inſinuate* feare into the hearts of men, where there is no feare? I anſwer, that his *Gratious* Majeſty, not onely by his *Royall* authority in maintaining true Religion, but alſo by his *Divine* pen, by his owne *paines*, defending the truth of our Religion, and his *wiſe* Councellors, whoſe Counſells are like the great deep, too *great* for me to *dive* into them, and too *high* for you to attaine unto them, do not only *free* us from all *feare* of idolatry and ſuperſtition, but doe alſo *aſſure* us of a moſt happy *continuance* of our moſt true Religion, in a farre more *glorious* manner then our *meane* capacities can perceive: and yet there is one great, powerfull, and politicke one, under whoſe wings *many* are ſheltered, and he *intrudeth* himſelfe into *all places*, Countrey and City, Court and Councell-chamber, and laboureth by all meanes to *put* out our light, and to *darken* the Goſpell of *Ieſus Chriſt*, and to bring in *idolatry* and *ſuperſtition* into our land againe; and that is *the prince of darkeneſſe*, the divell and *Satanas*, that entred into Paradiſe, to deceive our Fore-fathers, that *ventured* upon the Sonne of God, and ſaid, *mitte te deorſum*, if thou be the Sonne of God, *caſt thy ſelfe downeward*, and will *ſuggeſt* it into every man, if thou would'ſt be the *childe* of God, *mitte te retrorſum*, then muſt thou returne backward, and be as thy Fore-fathers were: There is no doubt of this; if he could ſend none from *Rome* hither to corrupt us; yet while he hath *roome* for any in hell, he will never *leave* to labour by his wicked ſuggeſtions, to corrupt us himſelfe; he will *enter* into our chambers, he will creepe into our boſomes, and he will *ſeeke* by all meanes for to deceive us; we are not *ignorant* of his devices: And therefore I ſay, *let him that ſtandeth take heed leſt he falleth*, and let us pray to God for grace, that as he hath *raiſed* us from ſin, and ſuperſtition; ſo he would preſerve us from *relapſing* or falling back into any of theſe ſins againe. And thus you ſee how Chriſt *raiſed himſelfe* from *death*, and how we ſhould *raiſe our ſelves* from *ſin*.

2 Point to ſuppreſſe falſhood. *Vide*, The Miſery of man.

That Satan alwaies laboureth to bring men into idolatry and ſuperſtition.

1 Cor. 10. 12.

And here we muſt further note, that as the conſideration of Chriſts *Reſurrection* ſhould make us *conformable* unto him, by our reſurrection from all ſin; ſo it ſhould be moſt *comfortable* unto us, both in reſpect of *Chriſt*, and our *ſelves*; *quia reſurgens Chriſtus tantum attulit letitiæ, quantum moriens attulit doloris*, becauſe Chriſt at his *Reſurrection* brought us more *joy* and *comfort*, then he did *ſorrow* and *griefe*

That the Reſurrectiō of Chriſt is a cauſe of great joy unto us.

Bernard de passione Domini. c. 46. p. 1336. k.

griefe at his *passion*, saith Saint *Bernard*; and therefore we should all of us, *plus gaudere propter resurrectionem gloriosam, quam dolere propter passionem ignominiosam*, now say with the Psalmist, *sing we merrily unto the Lord our God*, that hath turned our *sorrow* into *joy*, that we might sing *one of the songs of Sion*: and woe to that man that doth it not, *quia indignum valde est si in eo die laudes debitas tacuerit lingua carnis, qua videlicet caro resurrexit autoris*, because it is a great indignity that our tongues should be *silent*, from giving praise to God on *that* day, whereon our Saviour rose from his death, saith Saint *Gregory*. And as we should *rejoyce* at the consideration of the *Resurrection* of *Christ* from the *dead*; so we should likewise *rejoyce* for the *resurrection* of our owne *soules* from *sinne*; for as *Tobias* said, *what joy can I have, so long as I sit here in darkenesse?* so may we say of every sinner, what *comfort* can he have whiles he lives in sin? or *what fruit can he have of those things, whereof he must be ashamed*, as the *Apostle* saith? And so much for our *resurrection* from sin.

Gregor. hom. 21. in Evangel.

Rom. 6.

That the Resurrection of Christ is an assurance of our resurrection to eternall life.

Secondly, if we be the *members* of Christ, we shall assuredly *rise* from our *graves*, and from death, unto the resurrection of *everlasting* life; *quia ut Redemptor noster suscepit mortem, ne mori timeremus, ita ostendit resurrectionem, ut nos resurgere posse consideremus*, for as our Redeemer *died*, that we might not be *affraid* of death, so he *rose* againe, that we might be *sure* of our resurrection unto *life*; for if the *head* be risen, then surely the *members*, in their due time, must *rise* and follow after; but Christ our head *is risen from the dead* (as I have *abundantly* shewed unto you before,) and therefore it must be that we which are his *members*, shall also *rise* and follow after. And lest any man should say, *sperare de se non debet homo, quod in carne sua exhibuit Deus homo*, that man should not *hope* for that to himselfe, which that God and man performed in himselfe, S. *Gregory* answereth, that *solus in illo tempore mortuus est, & tamen solus minime resurrexit*, although he *died* and was *laid* in his grave all *alone*, yet he did not *rise* againe *alone*, but he was accompanied with *many* others; to shew unto us, that as he *died not* for himselfe, so he *rose* not for himselfe, but for *us* that are his *members*.

And therefore, though heere we *suffer* all the miseries of this world, though our *bodies* be but *semen terra, & esca vermium*, the *dust* of the earth, and the *foode* of wormes, and though these *bodies* of ours should bee *cast* into the seas, and bee *eaten* of fishes, and those fishes should be caught, and should be eaten of men, and those men should be *burnt* to ashes, and those ashes *cast* into the *seas*, yet we may *assure* our selves, to our continuall comfort, and to our *refreshment* in all miseries, that God will *collect* us and *raise* vs up at the *last* day, and give unto every soule his *owne* body, and then make us *like* unto the *glorious* body of *Iesus Christ*. And so much for the *first* lesson, the lesson of *Theorie*, which these women, (and so likewise all men and women) must learne, and know, *That Christ is risen from the dead*, and therefore that we *should* rise from *sin*, and *shall* rise from our *graves* to eternall life.

1 Cor. 15.

CHAP. X.

What the women are commanded to doe, and why; and what speciall lessons we may learne for our instruction.

2 The lesson of practise.

How the Angell teacheth the women what they should doe.

FOr the second, that is, the lesson of *practise*, this *Angell* sheweth unto these women what they should doe, saying, *ite*, go your waies; why stand you here? and *go quickly*, without delay, for it is the Lords businesse, and *cursed be they that do the worke of the Lord negligently*; *& dicite Discipulis*, and tell his Disciples that Christ is risen from the dead; Tell his Disciples, first, *quia vos ad praedicandum inferior sexus, ad exigendum infirmior*; because your *sex* is lesse *able* to preach, lesse *constant* to persevere, saith S. *Ambrose*; secondly, because women must not teach; for to teach is a note of *superiority*, and women are bound *to obey, and to learne at home* of their husbands: and therefore *I permit not a woman to teach* saith the *Apostle*;

Why the women were to tell the Disciples that Christ was risen. Ambros. in loc.

thirdly,

thirdly, that as man did *easily* believe the woman, for his *destruction*, so he might now *happily* believe these women for his salvation; *ecce* and behold, *he goeth before you into Galilee*. *Galilee* of the Gentiles; because now the *partition-wall* that was betwixt the *Iewes* and the *Gentiles* is broken downe, and the *calling* of the *Gentiles* approacheth neere; *& quia transmigrauerat a morte ad vitam*, and because now he had *passed* from *death* to *life*, and was to passe from this *vaine* and *momentary* life unto that *joyfull* and eternall happinesse, he saith, behold he goeth before you into *Galilee*; because *Galilee* signifieth *transmigration*, or a passage over from one place unto another. And so you see the *summe* of the *Angels* injunction unto the women, *what they must doe*; and from hence we may learne these speciall lessons for our instruction.

What we should learne from the Angels instruction to the women.

First, that we must joyne *practise* unto our *profession*, if we would be happie; for these two must never be separated, but *these things if you know, blessed are you if you do them*, saith our Saviour; & yet it hath ever been the *practise* of Satan, to *sever* those *whom God hath joyned together*; and therfore in former times, he put out the *light* of the Word preached, that men might *not know* what to doe; and now when he seeth he can *hide* the light no longer, he gives you leave to *know* as much as you will, as much as *Berengarius*, who is said to know as much as was *knowable*; but he laboureth that you shall *doe nothing* at all, but shew your selves just like the *Grecians*, which *knew* what was honest, but *didi not*, or like the *Scribes* and *Pharisees*, which said and *did not*, saith our Saviour. But we should consider, first, that this is one of the chiefest ends why God gave his Lawes and his Commandements unto us, that we should doe them; for had he given them onely to be *preserved*, he might have lockt them up in *iron* coffers; or had he given them to be but *talked* of, he might have given them unto *Iayes* and *Parrats*.

First, *practise*.

Plinar. in Laton.

1 God gave his Lawes not to be talked of, but to be kept.

Secondly, we should know, that the *practise* of Christianity is the *onely* argument to proove us true *Christians*; for by this, Christ *proved* himselfe to be the *Messias*; and it is most true which *Iovinian* said of the *Arrians* and *Orthodoxall* Bishops, I cannot *judge* of your *knowledge* and disputations, but I can easily *discerne* your *lives* and conversations.

Practise onely proveth us Christians.

2 A good life converteth others.

Thirdly, we should remember that our *actions* are the *best* arguments, and the most *unanswerable* Syllogismes to *convert* infidels; for *Sozomenus* tells us, that the *godly life* of a poore captive woman moved a *King* and *many* others to become Christians, and *Iulian* writing to *Arsacius*, saith, that *Christiana religio propter Christianorum erga omnes cujusvis Religionis beneficentiam propagata est*; the *piety* and the *charity* of Christians did *wonderfully* cause the Christian Religion to *increase*; and *Maximinus* said, he could not choose but *wonder* to see how *sedulous* the Christians were in doing *good*.

Sozom. l. 2.

Basil. de 40. Mart.

Euseb. l. 9. c. 8.

Whereas on the other side, the *lewd* life of those that *professe* Christ doth bring forth many sower and bitter fruits; As

The bitter fruites of a bad life.

First, *It dishonoureth* God more then any other thing; *his name is blasphemed through them among the Gentiles*, which believe not God; and therefore God saith, *why takest thou my Lawes in thy mouth, whereas thou hatest to be reformed?*

First, it dishonoureth God.

Secondly, It *proveth* them to be no Christians, because the *profession* of Christianity is a profession of *works*, and not of *words*.

Secondly, it proveth such livers no Christians.

Thirdly, It *hindereth* the *unsetled* minde, to *imbrace* Christianity; for when they see men, like *Tusser* that wrote *well* of husbandry, but was himselfe the *worst* husband that lived, or like *Erasmus Ruffian*, that carried by the one side a good *bottle* of sack, and by the other side a faire guilded *Testament*, such as will heare *much* and talke *more* of Religion, and doe *none* of the works of God, how shall not this dissuade the *unstable* hearts from ever imbracing of Christianity? It is reported that *Lynacrus reading* the Sermon of Christ in the Mount, and *considering* the conversation of men in the world, said either this is not *Gods Gospell*, or we are not *Gods people*; and I pray God, that the *faire-seeming shewes* of hypocriticall professors, and their most *vile* and abhominable actions, be not the *cause* to *kindle* Gods *fearefull* indignation against us all.

Thirdly, it hindereth others to become Christians.